

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, AUGUST 29, 1878.

[No. 35.]

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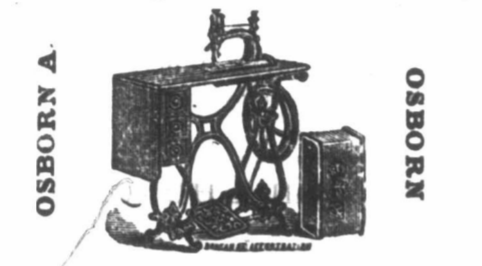
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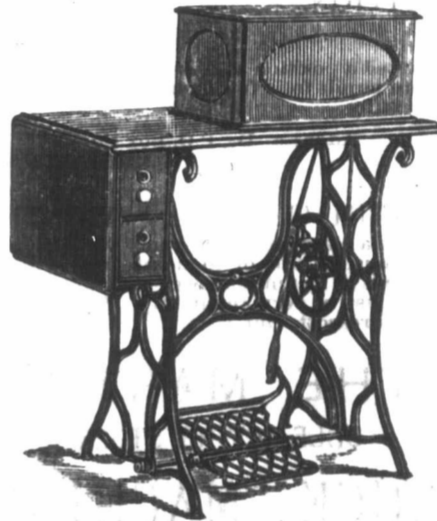
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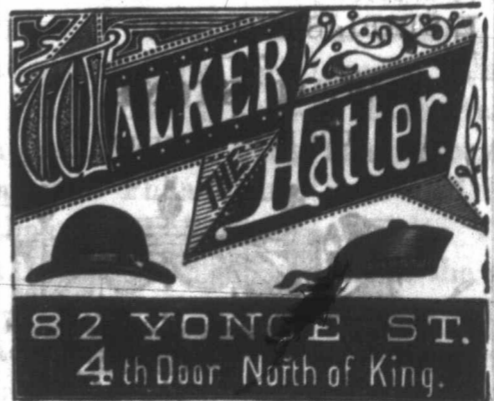


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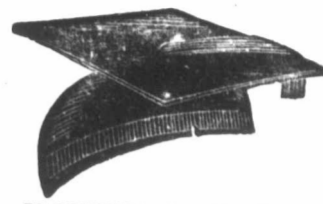
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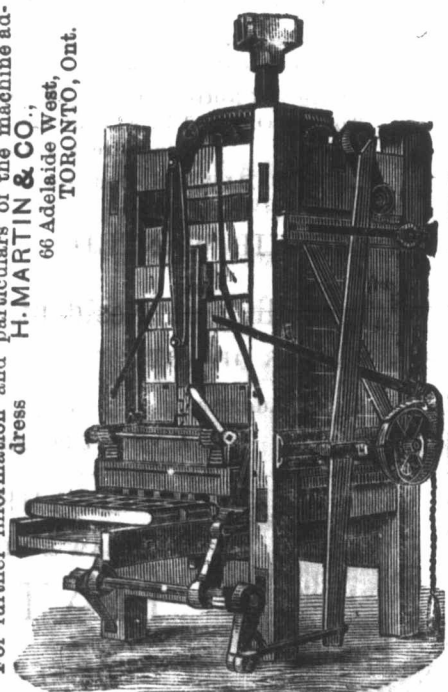
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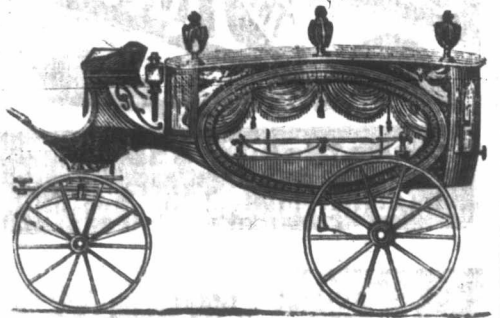
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THE WEEK.

THE *Saturday Review* has some exceedingly pertinent remarks on the recent Lambeth Conference which may be pondered with advantage:—The Lambeth Conference has, with laudable promptitude, published the summary of its conclusions, which fully carries out the expectation which was expressed upon its assembling, that its deliberations would be of a practical character. It had not been convoked to ratify with real or seeming unanimity any strange dogma or novel pretension. Its task was neither to push forward nor to retract such prerogatives as the Anglican Church already possessed or desired to make good in the face of the civil polity. Rather its task was to make abstraction of civil accidents, and calmly review those opportunities of moral and religious good which appertain to the spiritual mission of the body for which it claimed to speak. Composed as it was of representatives of several communities, each possessed of a legal status differing from that of all others, although joined together by spiritual but very appreciable bonds of union, it recognized its inability to enact formally binding canons, and it had the prudence accordingly to confine itself to recommendations with which each of those communities is at liberty, according to its constitution, to deal in a formal way. Being a gathering of Bishops of churches in communion with each other, precisely because they all hold the episcopal regimen, and supplement their paramount reliance on Scripture by referring to the creeds and the other conclusions of the Primitive Church, the Conference does not scruple to say so. By this acknowledgement, it will no doubt subject itself to the sneers or criticisms of the Romanist, who looks on Anglicanism as schism dashed with heresy, of the ultra-protestant, who taunts it as Popery diluted, and of all those loosely-hanging members of its own body, who stick to it in spite of, not because of, its destructive positions. Candid men, however, whether or not they are Anglicans, must own that so long as any body, spiritual or secular, continues to exist for the proclamation and furtherance of any opinions, the honest course is not to be afraid to proclaim them. Neither Romanism nor Wesleyanism has ever made the mistake of supposing that shamming the

beliefs of any other community makes it popular with the persons whom it endeavors to court.

In reference to the Conference as a permanent "Institution" the *Review* concludes its article with this aspiration: We very heartily concur in the desire that that which has so signally falsified the hopes of its enemies and the fears of its timid friends may be recognized and perpetuated at intervals of time sufficiently distant to make its gatherings realities, and with improvements in its procedure dictated by the experience of 1867 and 1878. The complaints which, with more or less foundation, have been made about the migratory habits of colonial bishops, can certainly not be brought up against reunions separated from each other by spaces of some ten years, for a work so self-evidently useful and intelligible as mutual deliberation between men whose experience is as various as the climate or natural productions of the various colonies and federated States in which they are chief pastors.

The Yellow Fever scourge in the Southern States is becoming alarming, and has spread to a considerable extent; and while sympathy is shown in the Northern States for the victims of it, yet such is the state of feeling in the South, that the whites show no compassion for the negroes, and the negroes none for the whites. Whatever may have been gained in the first instance by the transportation of slave labor there, the curse has in every respect, far outweighed any gain that could have resulted from it. And if the scourge which is now accomplishing so much devastation should continue to increase, it may entail large and important changes in the political constitution of the regions where it prevails. A few facts are sufficient to show that it is no ordinary visitation. In Grenada, Miss., we are told the misery defies description; for the dead are actually buried in front of the houses where they breathed their last. Canton, Miss., is depopulated; only one hundred people are left out of a population of three thousand five hundred. The quarantined towns are all suffering from want of the common necessaries of life. There were 311 deaths from yellow fever in New Orleans last week. At Memphis the disease is rapidly spreading. About three thousand dollars have been subscribed in Chicago for the relief of the sufferers; and in New York, five thousand dollars. The Howard Association expend twenty thousand dollars daily for nurses and other purposes. Philadelphia has raised over seven thousand dollars for the relief of the sufferers.

The Bishop of Gibraltar is to have charge of any interests the Church of England will have in Cyprus. When the Bishopric of Gibraltar was founded, it was specially provided that the Bishop should "superintend the British congregations in Gibraltar and

Malta, and on the shores and in the islands of the Mediterranean Sea." The Bishop has already arranged to visit Cyprus during the autumn. There are, of course, Christian churches on the island with which the Bishop will in no way interfere. The Bishop has requested the Military Chaplain, who has been commissioned by the Chaplain General to minister to the British troops now in Cyprus, to minister also to such civilian members of the Church of England as may be in need of his services, until a civil chaplain is appointed for the purpose.

The Church Missionary Society in England has just sent out twenty missionaries—fourteen of whom go forth for the first time. Six are sent to Africa, nine to India; one each to China, Japan, and North America, and two to New Zealand. They were advised first of all, to devote their entire energies to the acquisition of the language of the places to which they were respectively to go, otherwise they are instructed that their missionary course must prove a failure. So that whatever may be the pressure of other things around them, they are exhorted not to neglect the close study of the language. They are told that they must not content themselves with being able to pass a creditable examination in it, but to become thoroughly master of it; and, in order to do this, they are exhorted to eschew all interpreters. Then they are to acquaint themselves with the history, literature, religion and habits of the people, and not to be discouraged if at first their labors are not crowned with success.

Some misunderstanding having arisen in regard to allusions made by Mr. Gladstone to the Earl of Beaconsfield's action with reference to the emancipation of the Jews, a member of the Jewish community in Liverpool wrote to Mr. Gladstone on the subject. In his reply he stated that the reports that had been made were inaccurate; and that he had described the Earl of Beaconsfield's conduct in the matter as highly honorable to him. He says "So I think it, and am glad of the opportunity of so describing it."

We are glad to learn from China that there has been a plentiful fall of rain in the northern provinces, and we may fairly hope the worst is over. Still, many lives will be lost in Honan, which is extremely difficult of access. The native authorities are doing what they can, but the want of roads is felt as a serious drawback. It is impossible to pour food into the stricken districts quick enough. The best we can hope for is that late in the autumn of the present year Shansi, Shensi, and Chihli may have righted themselves to the extent that the most favoured parts of Shantung had contrived to do by the beginning of the summer. Still, help is urgently needed to enable the poor people to tide over the interval between the present date (July) and October. At Christ Church,

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Ningpo, on Trinity Sunday, three native clergymen, who have been in deacon's orders for more than a year, were admitted to the order of the priesthood by Bishop Russell. The sermon was preached by the Rev. F. F. Gough, the senior missionary. The Bishop was assisted by the Rev. F. F. Gough, J. Bates, and J. R. Wolfe. Two of the three pastors are for the city of Ningpo, and one is to take charge of the Church at Z-kyi, to the building fund of which Shanghai residents have contributed.

In the note appended to the letter from the Bishops at Lambeth, it is stated that:—"the Church in Scotland has consecrated a Bishop in behalf of the Church of England, when difficulties have impeded the consecration in England." This refers to the consecration of Bishop Macrae, and not "the Bishop of Connecticut," as our United States contemporary, doubtless for reasons of his own, would have us suppose he understands it.

THE ELEVENTH SUNDAY AFTER TRINITY.

PAGANISM would regard the exercise of mercy as a weakness of the judgment, or as indicating a want of the ability to mete out retribution upon the offending; but from the Gospel we gather that the Almighty power of God is most chiefly declared in showing mercy and pity. And how is this? Simply because the attribute of mercy can only be shown by a God of infinite purity through an atonement made for sin by the death of the Almighty Son of God made man—every attribute of the Godhead being brought into requisition for the occasion;—and also, because the exercise of Almighty power is needed to make the sinner a partaker of the mercy of the Saviour. Easier far is it to create a world by Him who can do so by a word, than to renew a human soul in the image of his Maker. In the case of the Publican, Almighty power had been at work, in reducing a proud and wayward heart to the humbleness of mind which rendered him a fit subject for the manifestation of the God-like attribute of mercy; while the same power had been exerted in vain on the soul of the self-righteous Pharisee. And there is also another important feature of the case, which is that the elevation of the soul and body of man to the bliss of his future inheritance, in being made a partaker of heavenly treasure, is an exhibition of power infinitely greater than the creation of the wide universe, with all its untold worlds, and all its range of rational and irrational creatures. That "heavenly treasure" immensely surpasses all the conceptions that can enter the mind of man, when bound down to the things relating to time and sense:

"Eye hath not seen it—
Ear hath not heard its deep songs of joy.
Dreams cannot picture a world so fair—
Sorrow and death may not enter there—
Time may not breathe on its faultless bloom;
For beyond the clouds and beyond the tomb,
It is there!"

And for fallen humanity, the first advance towards all this inconceivable blessedness is the possession of the humble and contrite

heart manifested by the Publican, who knew the plague of his own heart and felt all his unworthiness. As Archbishop Trench remarks: He found the mercy which he asked: his prayer like incense ascended unto heaven, a sacrifice of sweet savor, while the prayer of the other was blown back like smoke into his own eyes; for "God resisteth the proud, but giveth grace unto the humble." "I tell you this man went down to his house justified rather than the other." Not merely was he justified in the secret unsearchable counsels of God, but he went down to his house justified, with a sweet sense of received forgiveness shed abroad upon his heart; for God's justification of the sinner is indeed a *transitive* act, and passes from Him to its object. The other meanwhile went down to the temple, his prayer being finished, with the same cold dead heart with which he had gone up. Christ does not mean that one by comparison with the other was justified, for there are no degrees of justification, but that one was absolutely justified, was contemplated of God as a righteous man, and the other was not; so that here the words found their fulfilment, "He hath filled the hungry with good things, and the rich He hath sent empty away. The parable fitly concludes with that weighty saying which had already formed part of another of the Lord's discourses, and which indeed, from the all-important truth what it contains, might well have been often uttered: "For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

MISSIONARY BISHOPS AND MISSIONARIES.

THE Irish evangelical organ in commenting on the late Lambeth Conference, for which, like the organs of this party everywhere, it has not a word of praise, makes the following remarks on the discussion by the bishops of the relation of missionary bishops and missionaries in the same diocese. "They (the bishops) will endeavor, as the Bishop of Ceylon did, to gain the control over the missionaries of the Church Missionary Society and the Colonial and Continental Church Society. As these societies are supported by the evangelical party, and take an independent course, various attempts have been made to reduce them to subservience, and their friends must be watchful." If these are the sentiments of the missionaries sent out by the above named societies we fear there never can be peace between the bishop of the diocese in which they may be laboring and themselves. No bishop who knows his position and feels his responsibility could for one moment allow a portion of his clergy, by whomsoever paid, to act independently of his control. The more faithfully he endeavors to discharge the duties of his office, as he gathers them from the word of God and his consecration vows, the greater likelihood will there be of continued collision with these *independents*. But what idea of episcopal authority and of their duty to their bishops can these evangelical missionaries have? They can be episcopalians only in

name, and disloyal at heart to the Church's institution. The disloyalty of the Ritualistic clergy was a favorite theme of denunciation with the evangelists a short time ago. But everywhere the spirit of insubordination is plainly visibly among themselves. The words of St. Ignatius seem applicable here: "It is fitting that we should not only be called Christians, but be so. As some call indeed their governor, bishop; but yet do all things without him. But I can never think that such as these have a good conscience, seeing they are not gathered together thoroughly according to God's commandment."

AD CLERUM.

THERE may very fairly be a difference of opinion as to the expediency of churchmen ventilating their little divergencies in the columns of the daily newspapers; but all must agree that when they do so they should at least write in a Christian spirit. For some time past the columns of one of our daily contemporaries have been "opened" to a little theological discussion, which no doubt the excellent editor has found very useful as "padding" during the late hot weather, and thereby has not had to divert his attention from the momentous question now before the country as to whether the present "ins" or "outs" shall have the cutting and distributing of the Dominion cake. Clergymen and laymen, both under their own names and under assumed names, have availed themselves of the absence of the "power behind the throne," and, with more or less clearness, have been engaged in proving that the Church of England holds the doctrines contained in the Book of Common Prayer, and that her clergy ought plainly to teach the same! For our part, we think this is a work of supererogation, as the doctrines of the Prayer Book, with respect to the subjects under consideration, are so plainly stated that, generally, both external friends and foes are agreed upon the fact of their acceptance by the Church of England; *e. g.*, baptismal regeneration, and the existence of a priesthood. However, others may very sincerely think that it is desirable, or even necessary, to have these important subjects mixed up with the strife of political parties; and they have the privilege if not the perfect right to do so.

Still, we do earnestly hope that if this is done, men will write in a Christian spirit. We wish we could say that this has always been the case. We think it has not. If any one will take the trouble to look at the *Globe* of Saturday, August 24, there may be seen a letter, from a clergyman we are sorry to say, of which we sincerely hope the writer was heartily ashamed as soon as he saw it in print. We do not think the reverend gentleman's opponent ought to have made any, even the most distant, allusion to his antagonist's former occupation; it was, to say the least, in bad taste to do so, but nothing can justify the unchristian reply. If men must write in newspapers about holy subjects, can they not at least avoid sharp personalities and savage rejoinders which would never be tolerated in any society of gentlemen—to say

nothing of Christians and clergymen? If they cannot avoid these personalities, it would be better for their own reputation, and better for the credit of the Church, to restrain their strong desire for theological discussion. One result of such writing is, to make men of no religious principle form a low opinion of the clergy, and to doubt whether a religion, whose ministers show such *odium theologium* would help them to be holy, and kind and good.

If writers upon controverted subjects, who unhappily forget both the Christian and the gentleman, only knew the mischief they sometimes do in their anxiety to crush an opponent, they would adopt that which is said to be the rule of one of the learned and pious controversialists of the present day, "never to write and publish anything about another which you would not like to say to him if you met him at the house of a mutual friend."

DISAPPOINTED REVISIONISTS.

THE Irish Evangelicals seem to be much chagrined at the recent action of the "Primitive Wesleyans," in uniting with the Methodist Body in Ireland, and well they may be, for one of their pet arguments for the desirability of a Revision of the Prayer Book was that large numbers of Dissenters, and the *Primitive* body especially, were only waiting the favorable issue of the question to come over to the Irish Church. Well, many of the desired changes having been made by the Synod, what is the result? "They"—the Evangelicals—"had counted them"—their expected converts—"at break of day"—before Revision. "But when the sun set,"—after Revision:—"where were they?" In vain the compliant Churchmen opened their arms to receive them, none rushed forward to the embrace. And the "Primitives," who professed to be all but church people, and to stand just where Wesley had placed them, also rejected the Revision sop, and deliberately walked off from under the very porch, so to speak, of the Church, to join the ranks of the *Modern Methodists*—really *Wesleyan* no longer. We are sincerely sorry for the *Primitives*. They have belied their professions, forgot their first love, and preferred a sectarian alliance to union with God's Church; but for the disappointment of the Revisionists we say nothing. Will their party never learn lessons over and over again repeated in the history of the Church for the past three hundred years, that *those who are without cannot be won over to the Church by any amount of concession or change of doctrine or ritual?* Numbers in time past have been gained by means of the *faithful and full* presentation of the Church's teaching and system, and by the same method many will be attracted to us in time to come. But if any are not persuaded by this means to quit sectarianism, they never will be persuaded by any other means.

THE AUTHORITY OF BISHOPS.

FOR many years it was a recognized principle among Churchmen, that in all changes or improvements in public worship,

in everything affecting the Church, the Bishop of the Diocese should be consulted; and that nothing should be attempted against his judgment. We believe that this principle was a sound one, based upon the fact that the bishop is not only a centre of unity, round which the faithful in each Diocese may rally, but that he is also the source from which every priest derives both his priesthood and his "mission;" and further, that by the express provisions of the Prayer Book, the bishop is, in all doubtful or contested points of ritual, made the judge, with the right of appeal to the Metropolitan.

We are old enough to remember the time when *all* clergymen, high and low, as well as laymen, listened with respect to the utterances of their bishop; when his judgment upon any disputed point was at once cheerfully acquiesced in, and there was an end of the matter in dispute. If those were not the days of noisy talk and fussy ecclesiastical legislation, they were at least days of peace, and toleration, and mutual love, when Churchmen "walked in the house of God as friends."

Why cannot the peaceful state of former days be restored to us? Is it impossible? We think not. It is true that there is a greater interest now felt in the welfare of the Church of England by all its members than formerly, and consequently we must be prepared for a greater variety of opinion upon all matters connected with her welfare. But it is, or ought to be, *the welfare of the Church* which we all have at heart; and if so, we ought all to strive for peace and unity, and not be determined to carry out our personal fancies, at all risks.

There can be no doubt but that the good old fashioned rule of consulting, and doing nothing without, the bishop, has been forgotten by some of the clergy, and that charges in the manner of performing public worship have, in some cases, been most unwisely made. These things have, not unnaturally, created a feeling of suspicion, which has been most unfairly directed against the clergy as a body. Men who are *in* the Church of England, but not *of* it, have taken advantage of this feeling, and have done their best to destroy the unity and confidence which once were the strength of the Church in these dioceses.

We believe that the time has come, not only when we ought, but when we easily may, fall back on the old lines. The bishops at Lambeth have lately affirmed the principle that "no alteration from long-established ritual should be made contrary to the admonition of the Bishop of the Diocese." Let this be the acknowledged principle of action. If our Right Reverend Fathers will only once more assume their proper position, and tell their clergy in their respective dioceses exactly *what they are to do, and what they are not to do, with respect to undefined points of ritual; or even with respect to those points which are defined, but which are practically obsolete; we venture to think that the feelings of loyalty and obedience which the clergy, as a body, undoubt-*

edly possess, will lead them at once to comply with the wishes of their bishop. Even if it should happen that different bishops should sanction a different "use,"—which is not likely—still, that would be a far less evil than for every clergyman to do what is right in his own eyes, provided only he can induce his congregation to go with him, or at least to submit passively to his personal fancies, introduced into public worship.

To the clergy it may be said, that they have no right to depart from the rules laid down in the book of Common Prayer. There is ample liberty *within* that book to satisfy all clergymen and congregations who honestly try to put it in practice; but it is simply an abuse of liberty to foist into the public worship of the Church shreds of ritual, and ancient customs, long since disused, which though at one time tending to edification, are now too often the cause of strife and suspicion. At any rate, let nothing unusual be introduced "contrary to the admonition of the bishop;" nay, we would go further and say, "without his full knowledge and consent."

For we must not forget that, after all, the government of the Church is *episcopal*. If we regard the bishop merely as one appointed to ordain and confirm, sooner or later we shall pay the penalty of our preference for congregationalism. There is not wanting proof, in more than one diocese of our ecclesiastical province, that men are ready to bind themselves together and follow the lead of some clever lawyer, judge or otherwise, who desires to trample upon all ecclesiastical authority, but whose little finger, in the matter of church government, is thicker than the bishop's loins. Let us be wise in time; if not, we may yet live to lament, in the overthrow of all real episcopal authority and the substitution of a human invention, the consequence of every priest and congregation being determined to do what was right in their own eyes. Our safeguard is, to act upon the ancient maxim of Ignatius, "Do nothing without the bishop."

THE TWO LAMBETH CONFERENCES

ALTHOUGH the debates at the Lambeth Conference which has just concluded, have not yet been published, and perhaps will not be for some time to come, yet some of the main results arrived at have been extensively circulated both among friends and foes. The address issued in 1867 was of an exceedingly meagre description; and, while those who attended the conference held in that year informed us that, everything being taken into consideration, a great deal had really been done, not a soul on the face of the earth who had not the privilege of being present on the occasion, could possibly imagine where that "great deal" was to be found. However, now that the discussions of 1867 have been published, we can form a better idea of the obstacles thrown in the way of coming to any really "practical" conclusion, by the Bishops of London and St. David's; and we are also much better able to compare both the proceed-

ings and the results of the two conferences—for the conference of 1878 must have been conducted far more satisfactorily than that of 1867, or it would not have been possible for so extensive a programme to have been carried out, or for so definite and well-considered an address to have been issued.

We continue this week an abstract of the principal speeches delivered at the conference of 1867. Though eleven years have elapsed since then, and though many of the speakers have gone to their long home, yet the speeches are perfectly new to us now, and will be read with even greater interest than they would have been at the time. The portion we give this week is of unusual importance. We call attention especially to the speeches of the Bishop of Vermont, the Bishop of Cape Town, and the Bishop of Ontario, as manifesting an appreciation of the exact position the conference occupied, and of the work they might be able to accomplish in furtherance of the Church's interests. They all exhibit a manly outspokenness—discreet and prudent, as well as exceedingly appropriate to the occasion.

We may be sure that sound and satisfactory reasons exist for not publishing at the time the speeches delivered by the assembled Bishops, however much our curiosity might be gratified in knowing what each man present had to say. But the gratification of a vain curiosity is not the principal thing necessary to the edification of the Church. The Bishops are the principal Watchmen set over our beloved Zion; and if we are churchmen at all, we shall receive their godly monitions with thankfulness, and do our best to carry out their instructions. The great majority of the Bishops belonging to the Anglican communion are anything but High Churchmen, so that no extreme expression in that direction could possibly issue from their assembled Councils. Upon the whole, they worthily represent the Dioceses from which they came; because even when not elected by their clergy and people, they are, more than any one else, intimately acquainted with the state and requirements of those among whom they have the oversight; and they are consequently the best able to bring their respective cases before those who have met together to consult on the interests of the Church throughout the world.

We may note also the essential difference between these gatherings of the Anglican Bishops and the assembling of the Bishops at a Roman Council. Among the Bishops of the Anglican communion, when they meet, we observe the greatest freedom and manliness. They have not assembled in order to agree to a dogma prescribed and extemporized for them, but to consult together, as independent men, with the aid of the Divine Spirit, for the progress of the Church. On the other hand, when we read or hear of a Romish Council, we find it has assembled solely and exclusively for the purpose of agreeing to a dogma, already decided upon by an "Infallible" ecclesiastic—a dogma which perhaps the highest authorities in that communion, had up to that very time, declared *not* to be an

article of their creed. The contrast between the two is a remarkable one. It cannot be too strongly insisted upon; and is easily recognized by any one who knows anything at all about the matter, and does not wilfully shut his eyes against the truth.

We are glad to hear of assemblies of Bishops. Such meetings, as well as assemblies of the Clergy and assemblies of the Laity, are productive of an immense amount of benefit. When they meet together, and, in a *friendly spirit*, with the glory of God and the good of the Church in view, talk over the various subjects which most concern them, they learn to understand each other better; any little misapprehensions which human nature will often occasion, are thereby frequently removed; and a vast amount of good will generally be the result. Of course, those who revel in the elements of mischief, those who cannot bear to see the Church progressing calmly, quietly, and energetically; and those who like nothing better than to be constantly stirring up strife and disaffection,—such men have a decided objection to meetings of the Bishops, as they have to Conferences of the Clergy and Laity; because if these assemblies were to take place often, their own "occupation" of dissension and strife would be "gone," and gone for ever. We rejoice, however, to find that, notwithstanding all these things, the "Lambeth Conference" is pretty certain to become an established "institution."

OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

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"THEY had learned before that his flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of His Person which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally, that to us they are life in particular, by being particularly received. Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come, till at the length being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointed, when they saw their Lord and Master with hands and eyes lifted up to heaven, first bless and consecrate for the endless good of all generations till the world's end the chosen elements of bread and wine, which elements made for ever the instruments of life by virtue of his divine benediction, they being the first that were commanded to receive from him, the first which were warranted by his promise that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conduct of life and conveyances of his body and blood unto them. Was it possible they should hear that voice, "Take, eat, this is my body; drink ye all of this, this is my blood;" possible that doing what was required and believing what was promised, the same should

have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a sea of comfort and joy to wade in, and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits."

"(5) If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was himself a schoolmaster. Let our Lord's Apostle be his interpreter, content we, ourselves with his explication; My body, *the communion of my body*; My blood, *the communion of my blood*. Is there anything more expedite, clear and easy, than that as Christ is termed our life because through him we obtain life; as the parts of this sacrament are his body and blood, for that they are so to us who receiving them receive that by them which they are termed? The bread and cup are his body and blood because they are causes instrumental upon the receipt whereof the participation of his body and blood ensueth. For that which produceth any certain effect is not vainly nor improperly said to be that very thing whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effect, the cause whereof is the Person of Christ; his body and blood are the true well-spring out of which this life floweth. So that his body and blood are in that very subject wherewith they minister life not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in everything which they quicken, but also by a far more divine and mystical kind of union, which maketh us one with him even as he and the Father are one."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

NEWPORT.—The members of the Avon Deanery met in the Parish of Newport on Tuesday, 14th inst. Mattins were said in St. James' Church at 11 a.m. by the Vicar, Rev. H. How. The lessons were read by Rev. R. Shreve, M.A. Ante-Communion service said by the Rural Dean, Rev. Canon Maynard, D.D., epistle, Rev. H. How; preacher, Rev. R. Shreve. The Rural Dean was Celebrant, and was assisted in the office and distribution of the elements by the Rev. R. Shreve. The number of communicants was eighteen. The offertory was appropriated to general missionary purposes. At the meeting of the chapter in the afternoon, at which were present Rev. Canon Maynard, D.D., R.D., Revs. Messrs. Shreve, M.A., Ruggles, M.A., Cox, B.A., G. F. Maynard, Rector of Wilmot, J. H. How, B.A. Among other resolutions was passed the following:—"That each member of this Deanery as soon as possible draw the attention of his parishioners to their privilege and duty of assisting in the advancement of Christ's kingdom; and that meetings of the communicants be held in the various districts, as well for the consideration of subjects connected with the Lord's Supper, as for the purpose of mutual consultation as to what each may do." The usual and prescribed routine of business was attended to, and the meeting adjourned after two hours' session. In the evening at 7 p.m., at the Parish Church, the Vicar said the shortened form of Evensong, after which the Rural Dean gave an able and truly Catholic address on the Holy Sacraments, showing that the Church of England

upheld the Prayer Book interpretation, because it was based on the Holy Scriptures. The Rev. T. O. Ruggles took the subject of Apostolic Succession, and demonstrated its necessity, and how that now even Dissenters require to be sent. The Rev. G. F. Maynard delivered a thoughtful and earnest address on the work of the Holy Ghost. After the benediction, pronounced by the Rev. Dr. Maynard, the congregation of about eighty persons dispersed at 9 o'clock. The day's proceedings were eminently successful, and the amount of good done by this Ruridecanal visit will be felt for some time in the parish of Newport, which at present requires to be well attended to before the Church attains the vigorous health which it once enjoyed.

ONTARIO.

BELLEVILLE.—One of the very pleasantest excursions of the season was that of the St. Thomas Church Sunday School, to the Lake on the Mountain on Tuesday. It is surprising that this resort is not more patronized by excursionists and picnickers than it is. Without doubt it is the most beautiful spot on the bay, the prospect from the summit of the "Mountain" is one of rare beauty, and the vicinity affords unsurpassed picnicing grounds. Certainly the party that visited it on Tuesday could not have spent a much more delightful day than they did, the trip home by moonlight was not the least enjoyable part of the day's pleasure, and it was prolonged until about 1 o'clock a.m., when the excursionists arrived at the Belleville wharf. The boat used on this occasion was the *City of Belleville*.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending August 24th 1878.

MISSION FUND.—*July Collection.*—Oakridges, 87c; Thornhill, \$4.25; Richmond Hill, \$2.50; Stanhope, \$1.25; Atherley and Beaverton, \$2.46; Sunderland and West Brock, \$1.00; Albion and Mono, \$4.50; Tecumseth, \$3.61; Penetanguishene, \$4.00. *January Collections.*—Sunderland & West Brock, \$1.00; *Parochial Collections.*—Hastings and Alnwick, \$50; Atherley & Beaverton, \$5.15. *Special Appeal.*—Atherley & Beaverton \$19.75; Sunderland and West Brock, \$5.60; **DIVINITY STUDENTS' FUND.**—Sunderland & West Brock, \$1.00. **ALGOMA FUND.**—Donation for Algoma Bishopric Fund, from Mrs. Sharpe, England, per Mrs. Wm. E. O'Brien, Barrie, \$7.33 (80/- stg.).

TORONTO.—*St. George's.*—The congregation of this Church had the unexpected pleasure of a sermon from Rev. J. Carmichael, M.A., of Hamilton, last Sunday evening. His ability as a preacher is certainly of a high order.

St. Luke's.—The Rev. George Thornloe, B.A., Incumbent of Christ Church, Stanstead, Q., preached morning and evening at this church. The sermons were very plain, very practical, as well as very pointed and impressive.

The Rev. T. Godden, Incumbent of North Augusta, diocese of Ontario, has been spending a few days in this city.

ST. GEORGE'S PRIVATE SCHOOL.—The following is the prize list of the above school for midsummer. There was no public examination or distribution of prizes, owing to the illness of the teacher at the time. *Division I.*—1. Stephen Burns; 2. George Benjamin Coleman, and Fred. Jones (equal). *Division II.*—1. Fred. Hugh Leach; 2. Edward Lyall Morton, Leonard Leath, McMurray and Judson, France Davidson (equal). *Division III.*—1. Arthur Gilmore Hime; 2. Archibald Denny. *Division IV.*—1. William Craven Vaux Chadwick; 2. Richard Lyon Cowan.

ST. ANNE'S, TORONTO.—*Parkdale Mission.*—The excursion in aid of the funds of this growing mission took place on Wednesday 21st inst. The weather being all that could be desired excursionists to the number of 357, 256 to the Falls, and 101 to Niagara, left town during the day, those going to the Falls leaving by the *Rothsay* at 7 a.

m. and taking the Canada Southern Ry., from Niagara. On arrival at the Falls the excursionists separated into parties, some going to view the different points of interest, others to discuss the merits of the contents of the baskets they had brought with them. After spending nearly six hours rambling about the Falls the party returned to Niagara by the train in time to take a trip up the Niagara River to Lewiston on the steamer "City of Toronto." On returning to Niagara the party were reinforced by a few who had come over by the *Rothsay*, leaving Toronto at 3:30 p.m. The sail home by the "City" was most enjoyable it being a clear star light night with scarcely a ripple on the lake, the enjoyment was greatly increased by the music of the fine band of the Toronto Field Battery, which had come by the 2 p.m. boat. After calling at the Young St. wharf on the return trip the steamer returned to the Queen's wharf, where a train was waiting at the Gray & Bruce Ry., to convey those excursionists who live in Parkdale, and the west end to the Queen St. crossing, which train had conveyed them in the morning.

The regular quarterly meetings of the Standing Committees of the Synod of the Diocese of Toronto were held at the Synod Office on Thursday and Friday, the 8th and 9th August, 1878.

EXECUTIVE COMMITTEE.

Present.—The Archdeacon of York (appointed chairman for the current year); the Dean of Toronto, the Archdeacon of Peterborough, the Chancellor and the Registrar of the Diocese, Revs. W. Logan, J. S. Baker, and Dr. Smithett; Hon. G. W. Allan, Dr. O'Reilly, Messrs. A. H. Campbell, Marling and Crombie.

Sub-committees were appointed to take into consideration several matters referred by the Synod to the Executive Committee, viz.: (1) the proposed amendments to the constitution in regard to the construction of the Standing Committees; (2) the resolution regarding the qualification and registration of parish voters; and (3) the resolution with reference to the erection of a See House: each sub-committee to report at the next meeting of the whole committee.

An application, endorsed by the Rev. George I. Taylor, Incumbent, was received from Messrs. Caston & Galt, solicitors, on behalf of St. Matthew's Church, Leslieville, in pursuance of the terms of the statute passed at the last session of the Ontario Legislature, asking the Committee's consent to the church property being mortgaged for the purpose of raising money to pay off the present incumbrance.

Resolved.—That in dealing with such applications this committee lays down the rule that full information of the financial necessity and desirability, with authenticated evidence of the assent and desire of the vestry, must be presented to the satisfaction of this committee; and in the present as the first case brought up under the statute, and as one that is urgent, the Secretary-Treasurer be authorised to give the assent of this committee on full information and authenticated evidence as aforesaid being laid before a sub-committee consisting of the Chancellor, the Registrar, and Mr. Marling—and such committee authorizing the same.

The Secretary-Treasurer having reported that in regard to the balance of the debt due to the Bank of Commerce on account of the Mission Fund—the time for payment having expired, and the Bank refusing to extend the time—the Sub-committee had accepted an offer from the Bank to obtain a further loan for six months on the security of the Mission Fund debentures, at a lower rate of interest than that charged by the Bank,

Resolved.—That the time having expired within which the debentures named in the resolution of the 20th Nov. last were pledged to the Bank of Commerce, and the sub-committee then appointed having effected a new loan for \$6,000, on the same security, from Messrs. Hope and Temple at 5 per cent., and having therewith settled with the Bank—the transfer of the said debentures for said last-named loan is hereby approved as being the best arrangement under the circumstances that could be made: and that the said sub-committee be now re-appointed for the purposes of this matter.

CLERGY COMMUTATION TRUST COMMITTEE.

Present.—The Dean of Toronto (appointed chairman for the current year); Revs. W. W. Bates, W. R. Forster, A. J. Broughall, C. W. Paterson, Canon Brent and I. Middleton. Messrs. A. H. Campbell, Clarkson Jones, Clarke Gamble, Peter Paterson, Col. Grierson, and Dr. Snelling.

The Sub-committee of management for the current year was appointed as follows: The Very Rev. the Chairman, Hon. V. C. Blake, Messrs. A. H. Campbell, William Ince, Peter Paterson, and Dr. Snelling.

Resolved.—That the Rev. C. W. Paterson's notice of motion regarding amendments to the Commutation Trust By-Law, referred by the Synod to this committee, be referred to a sub-committee composed as follows—which sub-committee is to report at the next quarterly meeting, viz.: Revs. C. W. Paterson, W. R. Forster, Canon Brent, Messrs. A. H. Campbell, William Ince, Clarkson Jones, and Col. Grierson.

A memorial having been read from the Rev. John Vicars, in regard to the distribution of the income of the Sustentation Fund,

Resolved.—That inasmuch as it was decided at the last session of Synod, "that the Commutation Trust Committee be now instructed to distribute the proceeds of the Sustentation Fund, as far as it goes, according to the original resolution of the Synod;" and inasmuch as the Rev. John Vicars has memorialized this committee to participate in said fund—the question of such distribution and the said memorial be referred to the sub-committee to report thereon at the next meeting of this committee.

The Rev. John Carry having applied to be replaced on the pay-list on his return from England at the expiration of his leave of absence,

Resolved.—That on the Rev. John Carry satisfying the sub-committee of this Committee that he is licensed to a cure of souls from his Lordship the Bishop in this Diocese, he is entitled to receive the payments from the Commutation Trust Fund, as from the 1st day of July last, as he originally received such payments, and that the Secretary-Treasurer do make such payments accordingly. This resolution being without prejudice to the question as to the position a clergyman should take upon the list in consequence of temporary removal from the diocese.

ENDOWMENT OF SEE, RECTORY LANDS, AND LAND AND INVESTMENT COMMITTEE.

Present.—The Rev. Canon Stennett, (appointed chairman for the current year); the Archdeacon of Peterborough, Rev. William Logan, W. T. Clark, and G. I. Taylor; Judge Scott, Messrs. Harman and Farncomb.

Penetanguishene Endowment.—On application from the vestry of All Saint's Church, supported by the recommendation of the Archdeacon of York permission was granted to sell the lots in Penetanguishene held in trust for St. James' Church, the prices offered to be approved by the committee; this permission being given on the understanding that the proceeds of the sale of the property are to be held as an endowment for the parish, that occasional services be held in St. James' Church, and that that church and the church-yard be kept in good order.

St. Stephen's Church, Toronto.—On application of the vestry, and with the consent of the donor (Col. B. B. Denison), the committee sanctioned the selling of a portion of the land adjoining the church, the proceeds to be used for the purpose of enlarging the Church.

Manners Glebe.—The Committee acceded to an application for leave to sell this land, the price offered to be subject to the approval of the Committee.

Grace Church, Markham.—Complaint having been made of encroachment on the Church lot, by the proprietor of the adjoining lot on the south boundary, the Secretary was instructed to take all necessary legal steps to recover damages for such encroachment.

(To be Continued.)

KESWICK.—This delightful watering place now has the advantage of the regular ministrations of a clergyman. Since May last there has been Divine service every Sunday, morning and evening. Judging by the usual number of worshippers one

would be led to suppose that it is valued, not only by the visitors, who, when at home, have all the privileges which churchmen esteem as necessary, but also to the residents, many of whom have not been accustomed to worship God in the Church. The services are conducted rubrically, and the chanting is Gregorian. Being simple, Gregorian chants are easily learned; their chasteness adds to devotion, and the easy flow of the music renders it much easier for the voice than any other kind of chanting.

BRADFORD—Trinity Church.—The *Herald* says, "On Sunday evening the Rev. Dr. Hodgkin, of Woodbridge, preached in this church. The sermon, which well sustained the Doctor's reputation, was really one of the most earnest and forcible to which we have listened for a long time, and we think that those who selected Dr. Hodgkin to advocate the cause of the Mission Fund of the Church, showed much wisdom in their choice. The doctor does not shrink from plainly telling his hearers their duty in regard to the Church he represents, and if any are insensible to his arguments the fault must be in themselves and not with him or his presentation of his case. He had previously preached at Coulson's and Middleton."

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—On the 15th inst., the children of St. Mark's Sunday School held their first picnic, in the grounds of Dundwin Castle. The house and grounds are the property of D. McInnes Esq., a gentleman, who from the part he took in the promotion of the Episcopal Endowment Fund, has deserved well of our diocese. During his absence in England, he has thrown the beautiful park open to the public, under certain restrictions. There is no place in Canada more suitable for a picnic than Dundwin.

On Friday, the Civic Holiday, a sad event took place from the above mentioned church, the funeral of Albert Montague, one of the choristers. The little fellow, who was only 12 years of age, was found drowned two days before, at Burlington Beach. Holiday tho' it was, nearly the whole number of the choir boys were in attendance at the funeral, four of them acting as bearers. The service in church was choral; as the coffin was laid in front of the chancel upon velvet covered trestles, the teacher of his class in Sunday School laid a beautiful cross of white flowers upon it. At the grave the Hymn (140 A & M) *JESUS lives!* was sung by the choir. The Rev. J. Carmichael, the Rev. W. B. Curran, and the Rev. R. G. Sutherland, are all out of town taking a brief holiday.

At St. Thomas' Church, the Rev. Arthur Baldwin, of your city, officiated on the 11th. and the Rev. E. J. Fessenden, of Clifton, on the 18th.

The service at Burlington Beach is well kept up, and is growing in interest. I have seen the place for a simple church to be erected there upon a lot which has already been secured in a central position. It is expected that it will be completed and ready for use next spring. In the meantime, thanks to the courtesy of Messrs. Hood Bros., proprietors of the Ocean House, accommodation is provided for Divine Service in that well conducted hotel.

Many of your readers will remember the Rev. C. T. Denroche, formerly one of the assistant priests at the church of the Holy Trinity, Toronto; his friends will be glad to learn that he now holds a very important post, that of curate of the parish church of Kingston Jamaica, W. I.

He has been attacked with the scourge of that island, yellow fever, but I am glad to say, only slightly. He is now, I hear, quite recovered, and has the good wishes of all who know him, in his new sphere of activity. The Rev. D. I. F. MacLeod, M.A., rector of Chippewa, has been presented to the living of St. James' Church, Whitehaven, Cumberland. He leaves Canada sometime next month, and will enter upon his new duties in the month of October. The Reverend gentleman will be greatly missed in our Diocese, to which he has rendered great service, both as Hon. Clerical Secretary, and in many other capacities. His Lordship the Bishop of

Niagara, has offered the preferment thus left vacant, to the Rev. Canon W. Belt, M.A., Incumbent of Ancaster.

Several appointments have been made by the Ven. Archdeacon McMurray, who has been left by the Bishop as his commissary with full powers. The Rev. W. Lumsden, M.A., late of St. John's mission, Hamilton, has been appointed to Cayuga, vacant by the removal of the Rev. Mr. Locke, to the mission of Saltfleet and Binbrook. A new parish, with Stoney Creek as its head quarters has been created, and has been placed in charge of the Rev. C. E. Whitcombe, who has been so successful in Saltfleet and Binbrook. From Amaranth I hear very good accounts of Messrs. Radcliffe & Clarke, lay-readers, who under the supervision of Rural Dean Yewens are doing yeomen's work in that hitherto neglected township. It is probable that a clergyman will shortly be appointed to the mission.

The Rev. Mr. Holmes, sometime curate of St. George's Church, St. Catharines, has resigned his curacy and is about to proceed to England, on twelve months leave of absence.

The Rev. Mr. Mead, a clergyman in deacon's orders has been licensed by the Ven. the Archdeacon to the curacy.

Troy bells, are known by repute at least, all over the Dominion. But hearing is believing, and I never heard the

"Sweet church bell
Ring over hill and dale."

more sweetly, even in the 'bosky dales and alleys green' of Warwickshire, or among the windmill-topped hills of Kent, than I did last Sunday from the low tower of St. Mark's Church, Niagara. Sweet, clear, and full of music they rang in mellow changes, sending waves of melody far and wide over low-lying town, sleeping lake, and swiftly flowing river. The bells are six in number, ranging from No. 1, the tenor weighing with its yoke 1500 lbs., to No. 6 weighing 250 lbs. An inscription on the great bell records that they were presented by Messrs. Walter & Gale Dickson, in memory of their wives who died within a few weeks of each other in A. D. 1876-7. I venture to say, without fear of contradiction from any one who has listened to their music, that they are without exception, the finest peal of bells in this province.

FARMINGTON—Church of Emmanuel.—On Sunday, July 28th, the above new church was opened for Divine service. The sermons in the morning and evening were preached by the Rev. Dr. Hodgkin, of Woodbridge, who, at great inconvenience to himself (having only a few hours notice), relinquished other engagements in order to supply the place of the Rev. J. H. McCollum, of Toronto, who had been unfortunately prevented from attending, according to announcement. The sermon in the afternoon was by Rev. A. Henderson, of Orangeville, who has the oversight of the mission. The organ was played by Mr. Bayliss, of Brantford Institute. The Canticles were sung to Gregorian tones, and the services heartily rendered by full congregations. The new building is very neat and church-like, although small (31 by 21), having chancel, vestry and organ chamber. It seats about 130. The church has been built almost entirely by the voluntary labor of the congregation, who preferred doing the work themselves to getting into debt. The Wardens are Messrs Samuel Keys and Matthew Lanktry, who labored unweariedly from first to last, in the face of many discouragements. It may interest and perhaps encourage some poor missions to learn that the material and paid labor for the building did not cost more than \$250. This church will be consecrated on the next visit of the Bishop of Niagara.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BAYFIELD.—One laborer sows the seed and another gathers in the fruits of the harvest, and so it is with our missions. The good seed sown groweth not up immediately, in due time it striketh root and sendeth forth leaves and beareth fruit. They to whom the word is preached become members of the Church, the large mission

becomes many churches, while the pioneer missionary has been removed to another field of labour, or perhaps sleeps in the churchyard of a hamlet in his mission. In the mission of Bayfield, where the pioneer missionary, Mr. Campbell, laboured till called to rest from his labours, and where Mr. Davis ministered to six widely separated congregations, the Rev. A. C. Forbes is now incumbent; and with great pleasure we learn of his well appreciated labours in that very important mission. The quarterly meeting of Huron Deanery was held in Bayfield on the 14th inst. Revs. F. Ryan, of Exeter, and Hicks, of Goderich, conducted Divine Service. The sermon was preached by Rev. C. R. Matthew, of Clinton, and by Rev. Rural Dean Davis, assisted by Rev. A. C. Forbes. The congregation was large and there was a large number of communicants. In the afternoon the clergy met in private session, and discussed 2 Tim. 4 chap. and then considered the desirability and feasibility of holding a S. S. convention for the Deanery, and it was resolved to hold one in Clinton, October 8th and 9th prox. It was decided to hold the next meeting of the Deanery in Goderich, and Rev. E. J. Robinson, was requested to propose a paper on the defects of preaching of the present day, to be the subject for discussion at the private meeting of the clergy. At the evening meeting in the church there was a good congregation; Rev. R. D. Davis addressed the meeting on Lay help generally; Rev. Mr. Matthew, on Lay help in S. S. work; Rev. Mr. Hicks, on lay help in supporting the ministry; and Rev. Mr. Campbell, on the happy union of the faithful clergyman with a kind and considerate people.

The Lord Bishop of the Diocese is expected home in a few days from his attendance at the Lambeth conference. He is to sail from England on the 29th instant. After a month spent in the discharge of his Episcopal duties, he intends to return to England and be absent some time from the Diocese.

LONDON.—Chapter House.—On last Thursday the Chapter House Sunday School had their annual picnic, in Satter's Grove. The happy party rode from the school-room, in the street cars to the camping ground, with banners flying. In the groves the tables were arranged beneath the old pines, and a plentiful repast that had been provided by the ladies of the congregation, was partaken of by two hundred S. S. scholars and a good many friends of the school who joined the happy party. After enjoying the feast the young people spent a very pleasant afternoon in racing for prizes and other amusements. To Rev. Mr. DeLorn, the assistant minister of the Chapter House, the happy party are indebted for much of the pleasure of the day. He was *magister ludorum* throughout, while the ladies of the Chapter House all united in making the picnic one of the most pleasant of the season.

The Sunday School is very prosperous. There are now in connection with it two hundred and fifty scholars.

ALGOMA.

THIRTY YEARS WAITING FOR A MISSIONARY.—The following communication will be read with a great deal of interest:—

DEAR SIR,—The Bishop of Algoma and myself are now on a missionary tour on the north shores of Lake Superior, coating along in my boat the "Missionary." I think many of your readers will be interested to hear one incident in our tour of more than common interest which has just occurred, and which we trust may, under God's blessing, prove to be the beginning of a future extensive work among a people hitherto sitting in pagan darkness.

Leaving the "Missionary" at the Hudson Bay Port, here at Red Rock we engaged a large canoe and a pagan guide, and proceeded to ascend the river to Lake Neepon, several of our Shingwank boys being with us, who assisted in paddling the canoe and conveying our baggage over the many portages which barred our progress. Five days canoeing brought us to the H. B. Post, at the head of Lake Neepon, and here we remained for

Sunday. The few Indians and half-breeds connected with the Post appeared to be all Roman Catholics, and they are visited from time to time by a Jesuit priest; but the chief who paid us a visit immediately on our arrival, although baptized a year or two ago by the priest, said he was very pleased to meet English black coats, and that the only reason that some of his people had become Roman Catholics was that no other teacher had come to them. From this chief we learnt that in another part of the lake was a band of Indians who, although at present pagan, were willing to embrace the "English religion;" they had in fact, he said, been waiting for an English Missionary to come to them, for the last thirty years. It was on Sunday evening that the chief told us this, and when he got into his canoe to return to his wigwam, on an island close by, one of our boys went with him. This boy on his way back across the water, after leaving the chief, encountered a sail boat with Indians in it, and on enquiry found that the people in the boat, consisting of a man and two boys, had come from the very place, about 40 miles distant, that the chief had just been speaking of. He invited them to our camp and they readily came, and in answer to the Bishop's enquiries confirmed all that the chief had said about them. Their own Chief who had died many years ago had enjoined them not to unite themselves with the R. Catholics, but to wait for an English black coat to come and teach them, and so they had been waiting on year after year. Early the next morning we started off to visit these Indians, and arrived at their camp late in the afternoon. The interview was most interesting; and from the principal men who were there we learned the following particulars: About thirty years ago there was a great gathering of Indian Chiefs at Sault Ste Marie to meet the great White Chief, and to make treaties with him relative to the surrender of their lands. The Chief of these people who went to this Grand Council was named Muhnedooshans, and the Great White Chief told him that he should have a teacher of the English Church sent to him, and so the old man had lived and died in the faith of the promise, every year looking, but in vain, for the teacher to come; and his last words to his people were that they should not join any other religion, but wait for the English black-coat to come and teach them. We took down their names, 57 in all, and eventually persuaded one of them to give up his son, and return with us to be educated at the Shingwauk Home. The lad is about 18 years of age, and named Nin-gwin-ne-na. His father is quite willing that he should be baptized as soon as he has been sufficiently instructed, and indeed told me that if he died he would give all his children—three boys and one girl—to me. This boy Nin-gwin-ne-na is a grandson of the old chief Muhnedooshans, and is a bright, intelligent lad. The Bishop of Algoma has undertaken his support. Should any of your readers wish for a more full account of our missionary trip than it would be possible for you to allow us space in your columns, we would refer them to our own little monthly sheet, the "Algoma Missionary News."

Yours faithfully, E. F. WILSON.

We understand that the Rev. W. Crompton travelling clergyman of this diocese, has been requested to pay another visit to Toronto. He has consented to come in the month of October, when the roads in Muskoka are all but impassable, and therefore the best time he can be spared.

The Rev. gentlemen works eight Sunday stations, and it is hoped the visit to Toronto will give such a help to the diocesan funds as will enable the Bishop to place more clergymen in the bush, where they are much needed.

BEATRICE.—The work-class which has been under the guidance of Mrs. Bromley here, had made such progress that it was determined to have a sort of exhibition on a small scale, and to offer prizes for the best specimens of work done. Not only as an encouragement to the pupils but also as a means of showing to the settlers around what the children were doing. The work was in every way creditable to the taught and the teacher, and must prove beneficial in the after life of the young folk. The ladies came from a distance to act as judges, an occupation they filled to the entire satisfaction of all.

On the same day, Thursday, Aug. 15th, and in the same place, St. Mary's Church Hall, Beatrice, Rev. Mr. Crompton was enabled by the kindness of Mrs. O'Reilly, Toronto, and others, to offer prizes for house-plants, best bouquet of wild-flowers and collections of vegetables. The exhibitors were to be the growers, collectors and cultivators of all they showed, and members of the Sunday School.

The idea of this was to cause boys and girls to pay more attention to gardening than is usually the custom among settlers, and also to encourage the cultivation of those great civilizers, house-plants. As a commencement nothing could have been more successful, whether we think of the house or the children living therein. Plants and flowers are now to be seen in every house, even of those who do not belong to the Church. The skill shown in the arrangement of the wild-flowers was surprising, and rendered the task of the two gentlemen who came to act as judges, rather a difficult one. Many of the settlers attending the show declared they did not dream there could be such a variety of flowers in the bush around them. The children, parents and friends all went home happy and proud of what had been done for them, and Mr. Crompton has reason to be satisfied with this his first exhibition of Sunday scholars' work and their flower show.

The adults of the Beatrice congregation propose to have a Harvest Home and a Thanksgiving on Thursday, Sept. 26th, when Rev. Mr. Lloyd, of Gravenhurst, has kindly consented to preach. We wish them God-speed in their work and labor of love.

British News.

THE LAMBETH CONFERENCE OF 1867.

After the discussion of the resolution, as given in our last week's issue, some conversation took place in reference to the order of the proceedings, when the next resolution, first paragraph, was moved:—

"That in the opinion of this Conference, Unity in the Faith, and fellowship in the one body of Christ, will be best maintained among the several branches of the Anglican communion in the manner already pointed out by the Convocation of the Province of Canterbury—viz., by the due and canonical subordination of the synods of the several branches to the higher authority of the synods above them, the diocesan synod being recognized as inferior to the provincial synod, and the provincial synod to some higher synod or synods of the Anglican communion."

The Bishop of Montreal seconded this motion. The Bishop of London (Dr. Tait) appeared inclined to object.

The Bishop of Capetown said the Colonial Bishops had been consulted. Fifteen of them were present at the Committee on the subject.

The Bishop of St. David's thought the measure unpractical. He said they were really invited to extemporise a new body, under the name of the Anglo-Catholic Church.

The President said their course was simple recommendation; and in fact, Her Majesty's Government had said distinctly that they would postpone a certain measure of legislation with respect to the Colonial Churches, in order to ascertain the views of that conference.

The Bishop of Ely moved the addition of the following words to the resolution:—

"If it should be found hereafter that such higher synod or synods can be legally constituted on sound ecclesiastical principles."

He said he was not aware of any ecclesiastical precedent for any kind of synods except diocesan, provincial, and patriarchal. The patriarchal synod was much to be desired, but he feared it was impossible at present.

The Bishop of Grahamstown (Dr. Cotterill) said the most practical question they could consider was how their union could be maintained with the mother church. How this was to be done, they had come to the conference to learn. He thought the solution of the whole question seemed to be the understanding that the higher synod has a power over the lower body through acceptance.

The Bishop of Barbadoes (Dr. Parry)—I beg to point out that there has been a little mistake as to the real point before us. We were invited

by your Grace's programme to consider the state of the colonial Church. Now, the colonial Churches are branches of the Church of England, and I did not, therefore, expect that the question would refer to foreign Churches. We have great pleasure in seeing the representatives of those Churches here; but this is not a question for foreign Churches to consider. It is a question between the mother Church and the Church of the colonies.

The President—I think we should not discuss that point.

The Bishop of Barbadoes—The question we have now to consider is on what terms the Church of England will hold communion with the Churches of those colonies which have legislative assemblies of their own. Yesterday we were to discuss the question of inter-communion, and today we should discuss that of communion. In the one case we might be on terms of inter-communion with Churches which neither use our Liturgy nor adopt our Articles; but the question now is how are we to maintain communion between our own Churches? We are Bishops of Churches which could not by their own act sever themselves from the province of Canterbury. That could only be done by the same authority as established the connection between them—namely an Act of Parliament.

The Bishop of Vermont—The question which has been started involves the propriety of my presence here. I conceive that there is a kind of council well known in ecclesiastical history that does not come under the definition submitted to us by my learned friend the Bishop of Ely. During the early ages of Christianity, and especially during the great excitement caused by Arianism in the fourth century, there were a great many councils that were not diocesan, or provincial, or patriarchal, or oecumenical. They were voluntary councils—strictly voluntary—sembled at the request or dictation of any man who chose to constitute himself a leader in the matter. If I am not mistaken that is a plain fact of history, and I hold that the present is a council of the same description. We are neither a provincial council nor an oecumenical one. Now what are we American Bishops? I apprehend that we are of the same character as yourselves. We are of the same communion, worshipping the same Triune God, pledged to the same ecclesiastical principles, brothers in faith, brothers in discipline, brothers in everything except that accidental circumstance, that the Church of England happens to be in union with the State. Being of that character we constitute a Christian council. We have a right to come together to consult for the common good, and that is the aspect in which we are to be viewed to day. I should be very sorry to intrude my opinion upon any matter that strictly concerned only the branches of our mother Church of England. At the same time, there is a great similarity between the position of the colonial Churches and our own. We have had the power of self-organisation, they likewise have now the power of self-organisation. Thus far we are in much the same position, and therefore we may possibly be able to give them useful advice. But I rose merely for the purpose of having the nature of this assembly properly understood. I believe that the "Synod" or "Council of Lambeth" would be just as correct a designation of our meeting as that of a great many councils of which I have heard and read. Be that as it may, the only question is how are these gatherings, call them what you may, to affect the interests of the Church? If we look back at all the great decisions of councils that have come down to us from the primitive Church, we shall find that the real motive power which has given them force was just the same as that to which we look—the power of Christian sympathy. Many and many a council has not been successful, and why? The power even of General Councils depended entirely upon their acceptance. To this day the Council of Trent has not been entirely accepted in France. Councils have operated sometimes in connection with secular law, but for the most part they have depended for their effect upon Christian sympathy and upon the agreement in them of the Church at large. I therefore think that any opinion that may be pronounced by so large a gathering of Bishops as

this will be entitled to a very large amount of respect.

The Bishop of Capetown—I was going to take very much the same line as has just been taken by the Bishop of Vermont. In most of our churches we have diocesan Synods, and the question is, how shall these synods be kept from falling away from the other Churches of the communion? If they are left in their present isolated condition, I believe we all feel that there will be great danger. What we want to do is to control the diocesan synods, so that they may not exercise too great a coercive power or enjoy too much liberty. But how are they to be controlled? We say that they may be controlled by placing them in subordination to provincial synods and depriving them of the power to legislate or decide upon any point upon which the provincial synods themselves may choose to legislate or decide. Then again comes the question, how are the different provinces in India, in South Africa, in Canada, in New Zealand, in Australia—how are the dioceses, not yet brought into provinces, though I trust they one day will be—to be controlled? Are they to be left in a state of perfect independence, or is any check to be placed upon them? They are all most anxious to remain bound to the mother Church; but as that cannot be done by any legal power, it can only be done by a self-constituted, spiritual subjection, by their consent to yield obedience to the decision of some higher synod, to be gathered together in England or elsewhere. We see no other way of preserving unity of faith, and so far as is needed of discipline. Let us, therefore, all meet and lay down certain rules which shall be binding on all the Churches in our communion if these Churches mean to remain in communion with us. The Bishop of St. David's says we have no means of enforcing such rules. But the Bishop of Vermont has shown how they can be enforced; they can be enforced as the decisions of Ecumenical Councils have been enforced. There have been decisions of Ecumenical Councils which have not been insisted on by the Church. A decree of an Ecumenical Council is not binding till the whole Church has accepted it, and there are Ecumenical Councils which have never been received. Many portions of the decrees of the Council of Trent has never to this day been received by the Gallican Church. We propose that the higher synod mentioned in the resolution should meet and lay down limits within which a certain amount of liberty should be allowed, but beyond which no inferior synod shall travel. We in the colonies shall most gladly submit to the authority of this higher synod, call it a general or call it a national one. There is no danger that its decisions would come in conflict with any decisions given by the Church at home, for if the Church of England did not accept any conclusion arrived at by the higher synod, that conclusion would not be binding upon it. I see, then, no reason why the resolution should not be accepted. We say "general" rather than "national" synod, because we hope our brethren in the United States will come into the arrangement, and it would, therefore, be entirely out of the question to call it a national synod, because it would be the synod of two nations. Of course if his Grace were called upon to accept the office of Patriarch, it might be called a patriarchal synod.

The Bishop of Salisbury—It would be possible to call his Grace Patriarch; but is it possible for any power short of an Ecumenical Council to make a Patriarch?

The Bishop of Capetown—The Archbishop of Canterbury was in former days called Patriarch; but whether his patriarchate could be extended over the whole Anglican communion is another question. I suppose that if we give it to him it would be a voluntary act of submission on our part. I see no reason why we should not accept this very simple resolution. It is only in submission and obedience on the part of the colonial Churches that an effectual means can be found to do what we desire. It cannot be done by legal means. We could never consent to it. I am sure I am speaking the sentiments of colonial Churchmen when I say, God forbid that we should be legislated for in all our affairs as the Church of England is legislated for, or that we should be placed in the same danger by means of the Privy Council. I believe it would cause a schism if the

attempt were made to force it upon us. We are anxious to bind ourselves to our dear mother Church of England, and we are ready to submit to what we ask her to impose upon us.

The Bishop of St. David's—When I used the word unpractical, I meant that, at the utmost, what we could do was only a recommendation of something that in the opinion of the conference appeared to be the most likely thing to maintain amongst the several branches of the Anglican communion—union in the faith and fellowship in the one Body of Christ, something which not only does not now exist, but something the existence of which is to my mind exceedingly doubtful. This kind of synod is at present nothing but an idea which has never been reduced to practice, and which not only requires some other further measures, but demands some radical change in the state of things before it ever can be brought into practice. That is why I called it unpractical and unreal. If only to give the appearance of consistency to our proceeding, some alteration is required in the terms of the resolution. The question which the resolution really purports to answer is, what are the conditions of union? And to say that this proposed organisation is to be a condition of union is something which is unpractical, because it is something which never has been and probably never will be realised. Indeed to make this a "condition of union" seems to me somewhat bordering on absurdity. "Condition of Union" I take to be an improper title, and I should be glad of an explanation from the Bishop of New Zealand as to how he considers what he proposes a condition of union.

The Bishop of London—I am very desirous that this resolution should be put in such a form as to make it acceptable to all of us, because it is of the greatest importance to do what has been urged upon us both by the Metropolitans of New Zealand and South Africa and the Bishop of Grahamstown, for we are told that our brethren in the colonies are anxious to have our advice upon these points and are willing to follow our advice. I agree with the Bishop of Vermont most thoroughly, that a gathering of Bishops must always have a great moral weight, and I apprehend that that weight which he has attributed to many councils of old is exactly the same sort of weight as the body which is at this moment assembled, and which is no council of the Anglican Church as your Grace has informed us, will have with our brethren both at home and at a distance. Therefore if there were nothing more in the proposal of this Pan-Anglican synod, or conference of Bishops, or whatever else you like to call it, than this, we should have reason to rejoice. That there should be a gathering together for a conference which should express its opinion upon certain weighty points, and that those opinions should go forth to the Christian world with the weight which attaches to them from the names of the various persons who compose this assembly is something we must all desire, and, indeed, the presence of every one of us to-day is a proof that we do value such a gathering, and do desire that the opinions which are arrived at after having solemnly invoked God's guidance upon our deliberations should have weight with the Christian world in general. But when I turn to the resolution I confess it appears to me that something different from that is intended—that it is intended as far as is possible to be a real synod with real power to enforce its decisions upon the Church and the various branches of the Church—not, indeed, with that sort of power which an established Church has by its connection with the State, but by calling to its assistance every sort of help which the spiritual convictions of the great Christian community will give, and that, therefore, it might be implied that if any one acted contrary to the decisions of this gathering, there would be no impropriety in his being pronounced excommunicate. ("No, no.") I hope that this is not the meaning of any of my brethren, but we must be very cautious that when we talk of the advantage of such a gathering, we do not express ourselves to mean something which will place this general conference in exactly the same position for example, in which the provincial synod of Capetown considers itself placed with the diocesan synods of Capetown, or in fact, in any position in which diocesan

and provincial synods stand to those bodies which are properly submitted to them either by the actual state of the law of the land, or, let us say, for supposition's sake, by the law of the Church. There are words in this resolution which will, to say the least, require much explanation, if nothing more is meant by the Pan-Anglican synod than what the Bishop of Vermont mentioned in his speech. I, for my part, am glad indeed that we have the advantage both of American and Scottish Bishops to assist us. I say this because at a preliminary meeting I said there were questions upon which it would be very awkward if when we came to divide, those who did not belong to the Established Church overpowered by their vote (which, of course, they would never think of doing) those who did belong to it. But their brotherly assistance in determining these intricate questions is hailed by every one of us. With questions like that before us their assistance is especially valuable. This great Church of the United States of America, to which we should desire to do all honor, has gone on from the day of its first formation without this sort of organisation which is now proposed to have. ("No, no.") There is no Archbishop there, there is no Patriarch, there is no synod. It is an aggregate collection of perfectly free dioceses, the Bishops of which are perfectly equal, except that one becomes for the time being president of the body. Therefore I should be sorry to join in any sort of resolution that appeared to imply a reflection upon the United States of America, and to say that it had missed the best mode of maintaining the unity of the faith and fellowship in the one Body of Christ.

The Bishop of Vermont—I will for a moment interrupt to explain that with us every diocese has its own synod, and that the General Convention overrules all the rest.

The Bishop of London—Yes; but there is no Archbishop or Metropolitan in the American Church; and the whole thing now before us appears to me to establish and give weight to the position of a Metropolitan. This is all quite right and rational; and if I were a Metropolitan, I should insist upon it as much as they do. But we have here the advantage of the presence of the Bishops of the American Church, and of that Church which we won't name in Scotland. That Church has no Archbishop and never has had since the time of the Reformation, and is therefore in precisely the same condition with reference to this matter as the American Church. I, therefore, deprecate anything that would seem to say that they had missed the true mode of maintaining the unity of faith. I can imagine a body of ecclesiastics meeting together reverently, and yet with a certain degree of excitement as to the great subjects with which they have to deal, coming in their united councils to some sort of decisions which, if they did not entirely conflict with the law of the land, would appear to do so, and I should deprecate above everything any kind of statement from ourselves which would seem to point to a condition in which some synod or universal body of the Church might be called together to act independently of the law of the land.

The Bishop of New Zealand—What land?

The Bishop of London—That in which I, as a clergyman, live.

The Bishop of New Zealand—Twenty of our brethren have a different land.

The Bishop of London—Of course, in America there is a different land; but I do not know that the law of the colony is so different as compared with that in England. However, let that pass. I am talking now as a clergyman of the Church of England, and of my reason for not wishing to see such a body called together. I want this resolution modified, and I think I forgot to say that the Church of India would be concerned if we pass this resolution, because the lay members there are a very fluctuating body, who are thinking more of coming home than of calling a synod. I have expressed the difficulty that would arise more or less with regard to bodies represented here. You talk of our offering the patriarchate to the Archbishop of Canterbury, and there is no man to whom I would so readily offer so high, or even higher honors, if that was the law of the Church.

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The Bishop of Capetown—We call his Grace already *Alterius orbis papa*. (Laughter.)

The Bishop of Ontario (Dr. Lewis)—As a Canadian Bishop, I look with great interest to the result of this discussion. The wish of the Canadian Church to remain attached to the mother Church is intense. We have now for many years been under the synodical system, and we have come here at great trouble and expense to ask you to adopt this plan or to show us a better. It will not do to take it to pieces and analyse it either ironically or seriously. If it is not adopted we want some substitute for it. I do beg our brethren to give due weight to the opinion of the Colonial Bishops' Committee, and also to recollect that throughout a large portion of the colonies of Great Britain these provincial synods have not been established. In some parts of British North America they have not been established, simply because there is a conservative feeling on the part of Churchmen. They dread innovations. They feel their isolated condition exceedingly, and they look to the conference for assistance. I think that if they knew that it was in favor of provincial synods a year would not elapse before they were established, to the great edification and comfort of the people. In the United States there is a strong feeling in favor of the provincial system, and I have little doubt that before long there will be as many provinces as there are now States. For these reasons I hope the conference will adopt this resolution. Believe me, the Church abroad is looking for advice, and if it does not get it a serious blow will be given to the Church. And where are we to get the advice we need? The State has flung us aside through no fault of ours, and we are completely isolated. If it had depended upon us we should never have moved. We are as warmly—more warmly—attached to the mother Church than you can possibly imagine, and feeling ourselves in a great strait, to what assembly can we look but to this? I thank God I was partly the instrument of bringing it about, for it was I who drew up and moved in the provincial synod of Canada the resolution which has brought this conference together. I hope you will not be content with merely finding fault, but if you are not satisfied with the resolution you will state what will meet your views.

The Bishop of Moray (Dr. Eden)—As the Episcopal Church of Scotland has been referred to, I am anxious to state that I consider the subordination of synods the very best plan that can be devised for maintaining unity of faith and fellowship in the one body of Christ. The circumstances in which we have long been placed are very similar, I believe to those in which the colonial Church has recently found itself dis severed from the State. It was absolutely necessary in order to maintain a right faith and discipline that we should frame certain canons for the government of the Church. By these canons we have three different kinds of Synod, diocesan, Episcopal and general. The general synod is a legislative body, and is convened only when circumstances render it necessary to effect some change in the canons by which our Church is governed. The Episcopal and the diocesan synods meet annually. From the decisions of our diocesan synods there is an appeal to the Episcopal synod, which latter stands to us in the place of the Archiepiscopal court, to which in this country there is an appeal from the diocesan courts; and in order to arrive at some conclusion upon the matter submitted to it, we have by our canons determined that the decision of the Episcopal synod shall be final. The colonial Church is asked to express an opinion in this conference, whether there must not be some court of final appeal above the provincial synod.

The Bishop of Capetown—That is in the next resolution.

The Bishop of Moray—The experience of our court is that the plan proposed is the best mode of maintaining faith and doctrine.

The Bishop of New York—I should consider that I stultified myself in coming to this conference if the chief pastors of one great communion like the Anglican communion, consisting of different nations bound together by the same faith, the same orders, and the same ritual—if, I say, the chief pastors of such a communion could not come together and consult and reach conclusions which should have great weight with all its branches.

If this were really the case, so much the worse for any claim that we might be supposed to have to be a part of the Catholic Church.

The Bishop of Salisbury—This is a very important question to raise, and one which we cannot pass lightly by. It is hardly conceivable that a body of Bishops, in discussing a question like this, should have a breath of suspicion cross their minds, because the expression "one Body" was used, that they were questioning the work of God the Holy Ghost. I earnestly entreat you to maintain that statement. It is a sound word to express our meaning, and if it should ever seem to the world that seventy or eighty Bishops did not dare in the face of Christendom to speak in that way, I believe it will be the means of separating more souls from the Church of England than anything else that I know of. I am desirous of reading from an admirable article on Primates and Metropolitans that appeared in the *Christian Remembrancer* in 1859, a passage which, if my right rev. brethren had read, the discussion of to-day might have been considerably shortened:—

What, then, must be done in case of an appeal against one of these Primates? The only authority which can adjudicate on such a case would be a National Council of the English Church and those Churches which are in communion with it. True, such a body could not pretend to infallibility, but yet the united voice of at least 110 Bishops ought to have no small weight. Though not infallible it would be entitled to as much respect as those in Trullo, and of Sardica, and Trent, and Bethlehem.

I believe that is the true conclusion of what we ought to have—a council of the Anglican Church, consisting of all the Bishops who are in her communion. I desire to express my entire agreement with my right rev. brother the Bishop of London in what he has said with regard to the blessing of having an Established Church. I have grown up under it, and when I contrast our position with that of our dear friends the Scottish Bishops, whose circumstances I know full well, I certainly feel no disposition readily to sacrifice those advantages. On the other hand, I maintain we may purchase those advantages at the cost of something still more precious, and I think that we English Bishops may learn a great deal from our American and Colonial Bishops witnessing what they can do with their smaller means, greater disadvantages, and lower status in worldly concerns. It is one of the advantages I have thought of in my own soul to meet such here to-day, who have not the advantage under which we have grown up.

The Bishop of Argyll (Dr. Ewing) made an observation which was inaudible.

The Bishop of Salisbury—And I beg to state, my lord, that I do maintain in the sight of Christendom that there is a body which is the Body of Christ, and if we wish to build up ourselves in the faith and die in the faith of God, we must keep up our communion with it.

The Bishop of Vermont—We in America, I thank God, are free from some of the difficulties which are experienced by the Church of England. I am a distinct advocate for Church and State, if Church and State can be prevented from turning into State and Church. But at least the Church of America can say that she stands in exactly the same position as the Church of Christ was in down to the conversion of the Emperor Constantine in the year 312. It is the same position as that in which the Church of Christ won its greatest victories and became triumphant over the powers of heathenism. We venerate our mother the blessed Church of England; our love for her is an instinct; her work is associated with our early education and sympathies; and, therefore, we desire nothing but her prosperity and welfare. We desire that the State may always respect her rights and never interfere with her just exercise. But for ourselves we are satisfied with our position. With regard to the other point it is hardly necessary to say a word. There is the same distinction between the inner current of grace and the external communion of the Church that there is between body and soul. But when God made man of the dust of the earth He breathed into his nostrils the breath of life, and man became a living soul. All His works were connected with form, and shall His highest and best work be an exception—namely the work of redeeming love?

The Bishop of London then read his amend-

ment, which he said had been drawn in an endeavor honestly to express all that was valuable in the resolutions. It was:—

"That in the opinion of the conference it is highly desirable for the maintenance of faith and discipline, that rules should be made where necessary, or where existing maintained, whereby in the several branches of the colonial Church in which the metropolitan system has been already introduced, or in which a general desire has been expressed for its introduction, there should be due and canonical subordination of diocesan to provincial synods, and that such synods, as far as may be, should be guided by the advice and counsel of the National Church at home, and of such conferences of the representatives of various Churches of the Anglican communion as that which is at present, by God's providence, here assembled."

The Bishop of Capetown—The earnest desire of my heart has been that our American brethren might in some way be included with ourselves. But this alteration will entirely exclude them. My second reason for objecting to the amendment is that it states that we are to be guided by the advice of "the National Church at home." I absolutely deny that the Church at home can be called the National Church. The National Church is the Church of all the colonies and provinces of the British Empire subject to your Grace, and recognized in subordination to you.

The Bishop of London—Will you say "the Church at home?"

The Bishop of Capetown—Not all. The Church is everywhere.

The Bishop of London—I have been altogether deceived. I drew up the resolution because I thought it was desired to have the advice of the Church at home. I ask whether this is or is not desired?

The Bishop of New Zealand—The advice and counsel of the National Church.

The Bishop of London—I must submit that we are in the dark as to the wish of the colonial Churches. Do they desire to be assisted by the advice of the Church at home?

The Bishop of New Zealand—No.

The Bishop of Oxford—We are not only an established Church in these islands, but we are becoming rapidly throughout large portions of the world an unestablished Church connected with an established Church. I know few problems much more difficult than to settle the question of how, as such a change takes place, the true spiritual intercommunion between the two bodies is to be preserved inviolate, and I know very few questions that would more repay deep thought, and any amount of safe experimental dealing in order to help us to solve the question. I can conceive a growing nation, in the very robustness and vigour of its youth, occupying on every side the void places of the earth, creating new provinces year by year. I can conceive easily of such a state of things as that in which the having of an established Church would be practically impossible, and would be crippling even in the endeavour. But I believe that for an old land like England, that has inherited its Established Church—to have it sanctifying all its civil connections by the acknowledgement of Christianity as we hold it—acknowledging that there is a supreme law above all, and maintaining in every single parish of it, God's minister in a certain settled position, I believe that to be one of the greatest blessings an old country like this land of ours can possibly possess. Therefore it is not that I in any degree am disposed to enter upon new and untried ways that might shake the connection between Church and State. But I believe that to maintain the connection there is one duty above all other incumbent upon the Church, and that is that she should fearlessly maintain the truth of God; and I maintain, your Grace, that all the highest authorities in this land of England—the great Reformation statutes especially—lay down the broad and certain distinction which exists between the law of God in things civil and the law of God in things divine. The statutes of Henry VIII. lay down the distinction as plain as language can define it, that whereas the civil lawyer is the proper judge in the law civil, the divine is the proper judge in the law spiritual, and that the spirituality of England has always been known as a body capable of handling the divine law. Now, then, while I owe to the civil tribunals my most complete obedience as a subject to the Crown, no civil tribunal of the land has a right to alter one word or particle of the

revealed truth of God. Therefore, instead of saying that I am satisfied, or that I think the Church of England should be satisfied by seeing the Privy Council Committee at this moment able to define for us what is the Church's truth, I maintain that we are, so long as we submit to it, in the greatest danger; and I for one am living under a process of perpetual appeal. Not, then, because I undervalue law, or because I undervalue the blessing of the connection between Church and State, do I desire to see this state of things altered. But there is a scheme in the Church of Christ whereby units of doctrine and faith can be maintained in our great expanding body, and I do not doubt myself that if there were this due subordination of synods, one below the other, as this resolution points out, there would be, practically speaking, found to be a body to which the whole Anglican branch of the Church would in spiritual matters refer unhesitatingly its spiritual difficulties. We should submit as good subjects to what the law of the land requires; but we should not be liable to these wrong decisions if the Church could speak for herself what was her own doctrine. I want no new Articles. I have a fear of them; but if we are not to have new Articles, there must be some safeguard against Judge-made law eating up the existing record. What we want is, I believe, to be found in such a scheme as that before us, and I think the effect of such a body as this declaring in favour of it—pointing out that it was ready to wait God's time before it received it, but still saying to souls in distress and difficulty, "there is this remedy, we must strive and pray, and use all lawful means to obtain it,"—would be to give a peace and quietness amidst our difficulties, and a power of maintaining the truth of Christ unshaken, which no other means I can think of would equal. I do earnestly ask of this conference that with the same loving spirit in which even in the midst of difficulties we have been able to speak, they will deal with this subject bravely, and refuse to give advice at all, or give advice which is worthy of the emergency.

The Bishop of New Zealand—I have had some communications with my brethren, to see how far we can adapt the resolution to the wishes that have been expressed, and at the same time to preserve its pith and substance. This expresses my own mind in the matter, and I hope it will also express that of the meeting:—

"That in the opinion of this conference unity of faith and discipline will be best maintained among the several branches of the Anglican communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them."

This is simply an abstract resolution, and it does away with the difficulty of seeming to wish that our brethren in America and Scotland should come under its operation. It is in fact limited entirely to the United Church of England and Ireland.

The Bishop of Ely—I would rather vote for the original proposal.

The Bishop of Capetown—I would infinitely prefer it.

The Bishop of Oxford—I cannot agree to its being substituted for the section (a) of the resolution. It appears to me that it only gets us out of the difficulty by introducing an ambiguity. *Dolus latet in generalibus.*

After a brief conversation, however, the motion as amended by the Bishop of New Zealand was accepted. It was put to the vote, and there appeared 47 hands for it—none against it. His Grace, therefore, declared it carried *nem. con.* The second section of the resolution, viz., to appoint a committee to consider the whole subject, was then put and carried unanimously.

Family Reading.

RAYMOND.

CHAPTER VI.

And so for Raymond and Estelle Lingard there commenced a time which seemed to them ever after like a midsummer dream of brightness and peace. The weather was lovely and very warm, as it sometimes is for two or three weeks after a rather late spring; and they had the full advantage

of its genial influence on the flowers and trees and singing birds, and in the charming green solitude where they found themselves quite isolated from all the rest of the world. Raymond found he had been much mistaken in supposing it would be a dull residence, at least during these summer weeks. The fishing was better there than it had been nearer the city, and the beautiful river scenery gave him many opportunities of exercising his talent for sketching from nature. Moreover Estelle had sent for some of her books from home, to the study of which he turned with no small ardour when they all proved to be of a nature to afford him much intellectual enjoyment. Raymond was a man considerably above the average in mental power; he had gone through the usual education of a gentleman's son where there is no lack of means, and had distinguished himself both at Eton and Sandhurst. Then he began the wandering life of a soldier, during which he could only read in a very desultory manner. He had, however, devoted himself a good deal to the study of natural science, and had likewise taken no small trouble to arrive at historical truth in the records of his own and other countries; but in his pursuit of knowledge he had never attempted to pass the limits of that which being visible and tangible, admitted of actual demonstration; while Estelle, judging from the books with which she had surrounded herself, took very little interest in anything which did not link both the past and the future of this material creation with the mysteries of the unseen universe.

Both had, however, attained an amount of mental cultivation which rendered the free and unreserved intercourse they were now able to hold together a source of intense pleasure to them. Their occupations during the day often separated them for hours together, when Raymond went out on sketching expeditions too distant for Estelle to accompany him, or when she succeeded, with difficulty, in persuading Moss to let her watch for a time by the bed-side of her mute helpless uncle; but their evenings were almost invariably spent on the balcony overhanging the river, which Estelle had admired on their first arrival at the wayside inn that had so singularly become their temporary home.

Nothing, certainly, could well be more charming than the hours which they spent there under the calm pure evening sky, with the silvery moonbeams sleeping in tremulous light on the waters at their feet, and the soft whispers of the night breeze sighing through the rustling leaves around them, and stirring the dark masses of Estelle's long hair, while they, in low and quiet tones, spoke out their thoughts on many subjects on which they probably felt it impossible to touch in the glaring sunshine of the day! It was on one of these evenings, very soon after the accident, that Raymond obtained his first real insight into Estelle's mind, and began to understand to some extent the rare beauty of her character. She was seated in a low chair, her hands folded quietly on her lap, and her large dark eyes fixed with an intent gaze on the sky, where only a few faint stars could be seen gleaming softly through the stronger moonlight. Raymond stood by her side, leaning with folded arms on the wooden railing of the balcony, now looking up to the far mysterious worlds that seemed only like sparkling dewdrops in the shining field of measureless expanse, now gazing down into her bright expressive face, which appeared to him more than usually spiritual and pure, thus lit up by the white moonbeams.

"Do you remember," he said to her, after he had been silent, apparently in deep thought for a few minutes, "what were the last words you spoke to me just before your uncle's accident?"

"Not very distinctly," she answered; but I do remember quite well the look of repugnance with which you turned away from the burial-mound and its ghastly contents, and I suppose I may have made some allusion to it."

"Yes; when I spoke of the horror with which I was always filled when I encountered anything which reminded me of death, you answered, that in your opinion, death was the grandest and most desirable of all the conditions of humanity; the words impressed me as the strangest I had ever heard, and I remember the very accents of your voice, joyful and almost triumphant, as you spoke them."

"But why did they appear to you so strange?" she said with evident surprise.

"Because you seem to me too young and untried to have experienced the satiety or disappointment which alone, I think, might make the thought of the oblivion of the grave endurable."

"Do you, then, look upon death as a mere negation, like the Nirvana of the Buddhists?"

"No," he answered, with some embarrassment; "I am bound, of course, as one who has no desire to deny the truths of the Christian revelation, to ascribe to death all the meaning with which it is endowed by religion; but I will tell you the truth, Miss Lingard, I have never realised, in any way, my personal connection with the unseen future of the grave, nor have I ever wished to do so; I have always desired, theoretically, to hold to the faith as I was taught it at my mother's knee, but I have an actual dread of plunging into all the mysteries I should have to probe if I were really to assimilate it into my being with the genuine consent of all my reason and intelligence; and then, I must tell you yet further, that this present life has perfectly sufficed to me hitherto, I have never had a wish to go beyond it; it gives me now especially, all the happiness I ask, it amply fills all the capabilities of my nature; and I have never thought of death but as its mysterious and most unwelcome termination."

"I cannot believe this life will always suffice even to your personal desires," said Estelle; "but supposing it did, is that all you require? Are you then alone in the world?" Her eyes glowed with sudden fire, as she turned them full upon him, but he met them with a quiet frankness.

"I do not understand you," he said.

She withdrew her ardent gaze, and looked out thoughtfully over the fair moonlit landscape, remaining silent; while Raymond watched her eloquent face with interest.

"We have looked at this world with very different eyes," she said at last. "I have never been unhappy; I have had no real sorrow except the loss of my father, and I know that I should have been selfish then had I indulged in my natural regret, as it was better for him that he should go. I have had a thousand sources of enjoyment, and I have them still each day increasingly; but Mr. Raymond," she continued, turning to him, with intense feeling in her word and tone, "I form part of the human race, for whom life in the abstract could be nothing but an utter agony if there were no hope of that death which alone can give a solution to its maddening problems and lighten the intolerable load of a conscious existence in the midst of them, and what can any personal considerations avail against that fact?" You say you are happy, and, as I tell you, I can say the same for myself, but we are only units in the great mass of the whole living humanity which has power to suffer pain, and to which we are linked in oneness of nature, by a sympathy so strong that happiness itself would surely be hateful to us as individuals if there were no prospect of a remedy for all the tortures mental and physical, that are seething round us. Oh to think of it!" she went on, letting her head fall upon her hands, as if weighed down by the very idea—"to think of all that men and women and children are suffering upon this earth in every conceivable way, day by day, hour by hour, moment by moment; not human beings only, but all the countless myriads also of poor helpless animals that meet so patiently the fiery vengeance that ever pursues their meekness! I felt as if I could not bear it, and live, when I first woke out of the dream of childhood—in which we are blind to all but the sunshine and the flowers—and looked round on this earth as it really is, with its terrible cruelties as much in the kingdom of nature as in that of man—its tyranny and oppression, its pitiless misery and pain, its perpetual martyrdom of the innocent and unoffending, and the one condition of life for all—hopeless incompleteness, and utter incapacity to fill the yearnings inherent to our being; oh, when I first saw and understood all this, it seemed to steep my whole existence in gloom that nowhere admitted even a ray of brightness!"

"You might well say we looked on this world with different eyes," said Raymond, rather sadly. "I must have been strangely self-centred and egotistical, never moving out of the narrow circle of

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my personal interests and hopes, and so it is that I have been content with life in its relations to myself, and have never gone beyond that selfish satisfaction, while your large-hearted sympathy has drawn you under the shadow of all the human pain that saddens earth. But you have found a way out of that darkness now, have you not Miss Lingard? for I have not spent so many days in your society without learning that you are one who looks with brightness on all things, both in earth and heaven."

"Yes," she said, with a smile, "thank God I do, despite of all it wrings one's heart to know; but, Mr. Raymond this brings me to an explanation of the words that seemed so strange to you that day. If I have struggled out of the gloom that once overwhelmed me, it is because I first saw daylight through the gate of death."

"Will you tell me how? for you have never passed it any more than I have."

"No; but I have been near enough to look through the bars, and some day, if you like I will tell you what I saw there, Mr. Raymond, but not to-night. I see by the climbing up of that bright star over there that it is growing very late," and she rose, so that he had no alternative but to leave her, and betake himself somewhat unwillingly to his room. As he bade her good night, and passed away out of the moonlight in the shadowy house, she looked after him with a wistful gaze.

"Not long will this mortal life suffice him in which he rests so happily now," she said to herself. "Oh, if only, when heart and spirit fail him, I might be able to help him onward to the one True Light!"

(To be continued.)

GOD OF MERCY.

God of mercy, truth and love,
 Everything beneath, above,
 All Thy works Thy skill proclaim,
 Praise and glorify Thy name.
 Nature ceaseless homage pays,
 Daily uttering forth her lays;
 All Thy creatures worship Thee;
 How can I irreverent be!

While upon Thy world I gaze,
 Bathed in cloudless mid-day blaze;
 Clad in robes of living green;
 Deck'd with flowers of varied sheen;
 Beautified with woods and streams,
 Lovely as a poet's dreams;
 Somewhat of Thyself I see,
 And I long to worship Thee.

In Thy works Thou dost reveal
 Kindly care for human weal;
 Seasons as they come and go
 With Thy bounty overflow.
 But the Love in Christ made known
 Shows a mercy all Thy own;
 Here, portrayed in fairest lines,
 All Thy matchless goodness shines.

THE ONE GIFT.

There is one gift that God will except from man. He does not want man's first gift to be his riches, nor will He accept them first. He does not want our works, for they are but sins. He wants our hearts. "My son, give Me thine heart," He says to every child of man. Everything else we can give Him will be too imperfect for His acceptance. Nothing broken will He receive except a broken heart. "A broken and contrite heart, O God, thou wilt not despise." When the Macedonians made contributions to the Apostle Paul, he says they "first gave their own selves to the Lord." Similar to this was the gift of a little Sunday-school girl, who brought a friend a very beautiful bouquet of flowers.

"And why do you bring me these?" asked the gentleman.

"Because I love you," she answered, quickly.

"And do you bring any gifts to Jesus?" he again asked.

"Oh, I give myself to him," was the quick response. That was a beautiful answer. And that is just what we would wish every reader of these words would do who has not done so already.

That God might win our hearts He has given us an unspeakably great gift, even His only begotten Son, who is now preparing a place for His people, which we may share with Him "when He shall come to be glorified in His saints, and to be admired in all them that believe;" and in many other ways has He manifested His love to us. Will we not, then, make to Him the most reasonable of all gifts—presenting our bodies "a living sacrifice, holy, acceptable unto God?"

BE FARNEST.

If, among those who read this, there are any who are thinking about a Christian life, the door of God's Church is open to you—but on this condition: *come in with all your might!* If you have been a swearing man, your lips must not be dumb now in the praise of that God whom you have been blaspheming all your life. Have you, in all the ports of the world, known all iniquity? Then wherever you go now, you are, to be sure, to "eschew evil." But are you not going to be a witness for good! Ten thousand men have known you to be a wicked man; and is there to be no signal by which they shall know that you have abandoned sin and left the dominion of Satan? It is bad enough for a man to hang out a piratical flag; but when he has heartily repented, and come back to allegiance, and is engaged in lawful commerce, shall he be ashamed to hoist the flag of his own country and carry it? And are you ashamed of the colors of Him who is your salvation? Are you ashamed to speak of Christ, to wrestle with men, and plead with them, in His behalf? Ought you not, in all places, and in all company, freely, boldly, and manfully, to say, "Christ is my Master. Once the devil was, and all men knew it; now Christ is, and I mean that all men shall know it, by the grace of God."

"YOU'LL NEVER MISS IT!"

Such is the argument frequently urged upon the wealthy when asked to give, as if their parting with anything which they would miss were wholly out of the question—as if the least sacrifice on the altar of charity was, of course, an unreasonable expectation. "You'll never miss it"—not, "You will indeed miss it, but then it will be so much given up for the sake of Him who has given you all." This is one of the misfortunes of rich Christians. They may give handsomely, but none of their ordinary indulgences, or even luxuries are thereby curtailed. Hence their bounty lacks one of the marks of evangelic charity—self-denial for Christ's sake. It may be such charity, and no doubt often is, but they cannot be so sure of it as they might if it cost them something. There was no mistake in the charity of the poor widow's two mites, but our Lord implies there might be a great mistake in their estimate of themselves who cast in of their abundance.

IN THE NEST.

Gather them close to your loving heart—
 Cradle them on your breast;
 They will soon enough leave your brooding care,
 Soon enough mount youth's topmost stair—
 Little ones in the nest.

Fret not that the children's hearts are gay,
 That their restless feet will run;
 There may come a time, in the by-and-by,
 When you'll sit in your lonely room and sigh
 For a sound of childish fun;

When you'll long for a repetition sweet
 That sounded through each room,
 Of "Mother," "Mother," the dear love-calls
 That will echo long in the silent halls,
 And add to their stately gloom.

There may come a time when you'll long to hear
 The eager, boyish tread,
 The tuneless whistle, the clear, shrill shout,
 The busy bustle in and out,
 And pattering overhead.

When the boys and girls are all grown up
 And scattered far and wide,
 Or gone to the undiscovered shore,
 Where youth and age come nevermore,
 You will miss them from your side.

Then gather them close to your loving heart.

Cradle them on your breast;
 They will soon enough leave your brooding care,
 Soon enough mount youth's topmost stair—
 Little ones in the nest.

THE PYRAMID OF CHEOPS.—To estimate the enormous size of this pyramid, a traveller says he waded in the deep sand fourteen hundred feet before he had passed one of its sides, and between five and six thousand feet before he had made the circuit. Taking one hundred Boston churches of the ordinary width, and arranging them in a hollow square, twenty-five on a side, you would have scarcely the basement of the pyramid. Take another hundred and throw the material in the hollow square, and it would not be full; pile on all the bricks and mortar in the city of New York, and the structure would not be so high and solid as this great work of man.

—True reverence for God includes both fear and love; fear, to keep him in our eye; love, to enthrone him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to him as a friend and father; fear to render us watchful and circumspect; love, to make us active and resolute; love, to keep free from being servile and distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God.

BOXES ON THE EAR.—The blindness of the late King of Hanover was occasioned, it is understood, by an accidental, and by no means violent, blow upon the eye. Scarcely a day passes, we believe, without some schoolmaster (or schoolfellow in natural imitation of his master), giving a lad a smart "box" upon the ear. Few persons would be bold enough to choose the eye as the part upon which it was expedient to inflict a violent blow by way of moral education, but there is apparently no end to the numbers who select an organ upon which violence is liable to be attended with much more dangerous results. For not only is deafness caused by "boxes," which ruptures (as they continually do) the drum of the ear, but the inflammation of the internal cavity, which is so frequent a result, may be followed by disease of the bone, giving rise to abscess of the brain, and having a fatal termination. Medical men alone can be fully aware how fruitful a source of suffering and danger is represented by the box upon the ear. There are, for example, under observation at the present moment two schoolboys who have been the victims of such an assault. Surely schoolmasters ought to have learned, long ere this, the danger of a mode of personal chastisement that has apparently usurped the place of others, which, if more disgusting, were not attended with an equal amount of peril.—Lancet.

LONDON SOCIETY FOR THE SUPPRESSION OF VICE.—The Committee of this Society close their report with a statement of the amount of seizures since 1834:—375,049 prints, pictures, photographs and negatives; 68,487 books and pamphlets, illustrated with engravings; 5 tons and upwards of letter-press of the same character in sheets, besides large quantities of infidel and blasphemous publications; 24,480 sheets of songs, catalogues, handbills, &c.; 6,988 cards, snuff-boxes, and other articles; 98 gross models, life size, in wax; 844 engraved copper and steel plates; 480 lithographic stones, 174 wood blocks, 11 printing presses, with all the tools and apparatus for printing; 82 cwt. of type, including the stereotype of several entire works of great wickedness.

Poverty's mite
 With the Lord is all right,
 For 'tis Poverty's mite.
 But when wealth gives a mite
 'Tis vile in His sight.

"EXTREMES MEET" AGAIN.—Dean Stanley and the "very Rev. Monsignor Capel" are Vice Presidents of a society for opening picture galleries to the public on Sunday evenings.

Children's Department.

PLAYING LIKE A CHRISTIAN.

I heard of two little children—a boy and a girl—who used to play a great deal together. They both became changed. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian."

"What makes you think so, my child?" "Because, mother, she plays like a Christian." "Plays like a christian;" said the mother; the expression sounded a little odd. "Yes," replied the child; "if you take everything she's got, she don't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"

LIFTED HIGHER—Recently a girl thirteen years old was dying. Lifting her eyes toward the ceiling, she said softly, "Lift me higher, lift me higher!" Her parents raised her up with pillows, but she faintly said: "No, not that, but there!" again looking earnestly toward heaven, whither her happy soul flew a few minutes later. On her grave-stone these words are now carved:

"JANE B., aged 13, lifted higher."

A beautiful idea of dying, was it not? Lifted higher!

Another little girl, gasping for her last mortal breath, said, "Father, take me." Her father, who sat dissolved in tears by her bed side, lifted her into his lap. She smiled thanked him, and said, "I spoke to my Heavenly Father," and died.

SHINING IN EVERY WINDOW.

We went one cold windy day to see a poor young girl, kept at home by a lame hip. Her room was on the north side of a bleak house. It did not look pleasant without or cheerful within.

"Poor girl," I thought, "what a cheerless life is yours, and what a pity your room is on the north side of the house."

"You never have any sun," I said; "not a ray comes in at these windows. It's too bad. Sunshine is everything. I love the sun."

"Oh," she answered, with the sweetest of smiles, "my sun pours in at every window and through every crack."

I looked surprised. "The Sun of righteousness," she said softly; "Jesus—He shines in here and makes everything bright to me."

Yes! Jesus shining in can make any spot beautiful, and make even one bare room a happy home.

A beautiful description of the Falls of Montmorenci by Payard Taylor runs as follows:

"A safe platform leads along the rocks to a pavilion on a point at the side of the fall, and on a level with it. Here the gulf, nearly three hundred feet deep, with its walls of chocolate-colored earth, and its patches of emerald herbage, wet with eternal spray, opens to the St. Lawrence. Montmorenci is one of the loveliest waterfalls. In its general character it bears some resemblance to the Pisse-Vache, in Switzerland, which, however, is much smaller. The water is snow white, tinted in the heaviest portion of the fall, with a soft yellow, like that of raw silk. In fact, broken as it is by the irregular edge of the rock, it reminds one of masses of silken flossy skeins, continually overlapping one another as they fall. At the bottom, dashed upon a pile of rocks, it shoots far out in star-like radii of spray, which share the regular throb of pulsation of the falling masses. The edges of the fall flutter out into lace-like points and fringes, which dissolve into gauze as they descend."

MAMMA'S DIAMONDS.—"I am going to keep all my pennies," said little Kate to her sister, "I have fifteen in my bank, and by and by I can buy a diamond cross for mamma.—She will look so pretty with it on her black dress."

"Mamma doesn't care for such things," said Emma.

"But how do you know?" "Because the other day when I asked her if

she would not like to have a ring like that of Mrs. H —, so beautiful and shining, she kissed me a great many times and said the only diamonds she wished for were those she saw in our eyes when good and happy."

"Well, then, I will buy her some other presents," added Kate, "for I love her so much."

"I think," said Emma, "that mamma does not care for presents; she would rather see us good. If we love her we must try to obey her always and quickly; this is what I mean to do."

"If ye love me keep my commandments," says Christ to his disciples.

"STEER TO ME, FATHER."

A Tale of the Black Rock.

CHAPTER I.—MORNING.

The Black Rock stood at the entrance of the bay. Around it roared the stormy waves of winter and sparkled the sunlit seas of summer; but still it remained, year after year, dark and frowning as ever. Very dangerous it was, and many were the ships and fishing boats that had been dashed to pieces against its rugged sides—many were the poor men who had been swallowed up in the boiling surf which foamed around it when a strong wind blew from the west.

In days gone by a bell used to be chained to the rock at the water's edge, and the restless waves rang it as they washed to and fro. But often they rose high and submerged the bell, so that its warning voice was completely drowned.

But things are better now. A tall lighthouse stands on the rock in place of the bell, and far and wide over the troubled waters the powerful lanterns throw their cheering beams to warn men of their danger.

One pleasant August morning, long before the lighthouse was built, a little fishing boat might have been seen slowly making its way across the bay. There was a big brawny man in the middle of the boat, quietly sculling it along, whilst a little maiden was seated in the stern, doing the small amount of steering that was required, but more engaged in watching the beautiful sea-birds as they skimmed along upon the face of the water, or circled high in the air.

It was indeed a lovely morning. The air was so clear that the rugged cliffs around the bay seemed quite near, and appeared so distinct that the man in the boat said he could see the gulls perched upon them; and the blue sky, with a deeper tint than usual, beamed above them without a cloud.

For some time they pursued their course over the calm water of the bay, in complete silence, broken only by the ripple of the waves against the keel, and by the rhythmical music of the oars. Then the little girl said:

"Father, how big and black the rock looks today. Everything else is beautiful and smiling, but it seems frowning and angry; what a dangerous place it is."

"Yes! you're right, it is," replied the father, resting a moment on his oars, and turning to look at it. "But it does not look half so angry and dangerous as when the water is swirling around and dashing over it. Then's the time to give it a wide berth."

"The water is very deep, isn't it, father?" "Ay, ay, my dear, it is so; terrible deep—the rock goes down straight as a mast beneath it."

Then he set himself to his rowing again, and once more all was still save for the rippling water and the music of the oars. Oh! how calm and bright, how peaceful and happy the scene appeared.

The little girl, Cathy, forgetting the rock and the deep waters, and conscious only of the beautiful morning and of her pleasant voyage, lapsed into a childish day-dream and hung her hand over the boat's side. Presently, as they approached nearer to the rock, the silence was still further broken by a dull roar as of a far-off water fall.

It was very low at first, but gradually became louder, and the man said:

"Hark! how the water's breaking there now. Facing the sea it's worst of all, for the full force of the tide comes there, and then it swirls round on either side into the bay."

They were obliged to go rather near the rock, for the bay was but a small one, and the rock was in the middle of the entrance, and occupied a

large space. As they passed by, part of its dark shadow fell upon them and Cathy shivered, and an undefinable fear took possession of her. How chill it was under its grim sides, so different from the pleasant sunshine they had left.

Then she said suddenly, as the thought struck her:

"Father, why is it that we cannot hear the bell?"

The man paused at once and listened—and the boat, now that its motive power was withdrawn, yielded at once to the influence of the current, and slowly began to drift to the rock.

After a minute he replied thoughtfully:

"Steer the boat carefully, my child, and we will look at the place where it ought to be chained."

Cathy, never doubting for a moment her father's power to govern the little skiff safely, instantly did as she was bid, and gradually they approached the dark and gloomy rock. Carefully they scrutinized its seamed and scarred sides, but to no purpose; All they could see was a rusty chain.

The bell was gone!

To be continued.

GOOD ADVICE TO BOYS.

Wherever you are, be brave boys! The liar's a coward and slave, boys; Though clever at ruses And sharp at excuses, He's a sneaking and pitiful knave, boys!

Whatever you are, be frank, boys! 'Tis better than money and rank, boys; Still cleave to the right, Be lovers of light, Be open, above-board, and frank, boys!

Whatever you are, be kind, boys! Be gentle in manner and mind, boys; The man gentle in mien, Words and temper, I ween, Is the gentleman truly refined, boys!

But whatever you are, be true, boys! Be visible through and through, boys; Leave to others the shamming, The "greening" and "cramming"; In fun and earnest, be true, boys!

THE THREE SIEVES.—"Oh, mamma," cried little Blanche Philpott, "I heard such a tale about Edith Howard. I did not think she could be so naughty. One—"

"My dear, before you continue," interrupted Mrs. Philpott, "we will see if your story will pass through three sieves."

"What does that mean, mamma?" said Blanche.

"I will explain it: in the first place, is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be so, is it kind?"

"I did not mean to be unkind, but I am afraid it was. I would not like to have Edith speak of me as I have of her."

"And in the third place, is it necessary?"

"No, of course not, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."

MARRIED

In Eramosa, on the 14th inst, by the Rev. C. R. Lee, of Acton, and Lyman C. Smith, Esq., of Guelph, to Mary Jaue, third daughter of David Day, Esq., of Hornsey House, Eramosa.

On the 17th inst., by the Rev. Henry Stamer, Rector of Hubbards Cove. Joseph Coolen, to Lucinda Westhaver, both of Foxpoint, Co. Lunenburg.

Let us endeavor to commence every enterprise with a pure view to the glory of God, continue it without distraction, and finish it without impatience.

Vertical text on the right margin listing names and addresses such as 'St. and Cl 330 a Recto Green', 'St. vices, Incub', 'The street Rev. J', 'St. Sunde 4th St 7 p.m Cayle. B.D.', 'Hol Sunde Daily Darib Recto', 'St. street Rev.', 'St. Bellv and 7', 'St. street Rev.', 'Car West Rev.', 'St. Sund Missi Lean', 'St. Vinc & 7 p', 'Ch servi M.A. M.A.', 'Al. street Rev.', 'St. Sunc Mar vices M.A.', 'St. Sunc Dail Mat cum', 'St. Sunc McC', 'G. Lan', 'St. rich 7 p', 'C. We a.m', 'Ti 11 a M.A Pro', 'E', 'I', 'For Bro tio TE ral Ag ma Inc tio an an', 'I car ac cor the syst ad', 'J. Te cal Ca or'

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassott, 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, at 8 a.m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., 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. Anne's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.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.

Grace Church.—Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m.

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.—Richmond St. West, near York street. Sunday services, 11 a.m. & 7 p.m. Rev. S. W. Young, M.A., 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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The CLERGY should see that the CHURCHMAN circulates throughout their parishes, because its interests and theirs are identical. There can be no active Church life without full sympathy with the working of other parishes and dioceses.

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It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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