

Dominion Churchman.

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THURSDAY, AUG. 30, 1877.

THE WEEK.

IF the eyes of Europe were not riveted on Turkey, the state of affairs in France would be scanned with more eagerness and attention than is at present bestowed upon them. We all know how difficult a thing it is, after becoming possessed of certain information, to place ourselves once again in the position of our former ignorance. And to us, who have been for many generations acclimated to freedom and constitutional government, the inability of foreigners—'barbarians' the Greeks called them—to appreciate such a position is simply incomprehensible. The French, however, have hitherto proved more unsuccessful at self-government than even at colonization, although it must be confessed that the country has come through a tremendous crisis with, on the whole, very great success. In placing Marshal MacMahon at the head of the State perhaps the wisest thing possible under the circumstances was done, but the situation is one that is hardly fair either to the Marshal or to the Constitution. The former was admittedly selected because the latter was not so firmly established in popular favor as to be able to stand without a possible recurrence to extra-Constitutional measures. The President has always declared his belief that it was his duty to obey the Constitution if possible, but, at all events and at all risks, to maintain domestic order. If such can be done constitutionally so much the better, but if the choice lay between the constitution and anarchy, the constitution must give way. We all remember how in a grave crisis "the Duke" enunciated and acted on the principle that, cost what it might, "the King's government must be carried on;" and the Duke of Magenta seems to act on the same idea. In his case the difficulty is that he arbitrarily assumes that opinions conflicting with his own preconceived ideas are necessarily anarchical. The President, in fact, is at heart a monarchist, and, thinking that the majority of the nation are really of the same opinion, he has precipitated a conflict between himself, backed by the Legitimists, Orleanists, and Bonapartists on the one side and the whole Republican party on the other. Each is confident of the result of the impending electioneering contest; in which or after which, it is obvious that one must go to the wall. If the Republicans win by votes, will the Marshall, like the old Gallic warrior, throw his sword into the opposite scale?

The illness of Prince Albert Victor of Wales seems to be leading people to assume that there is in families a constitutional predisposition to certain diseases; and the fact of a grandfather, father, and son all having been attacked by typhoid fever may point to some such conclusion. However this may be, the young Prince's illness shows how insidious

are the approaches and how almost unpreventable are the attacks of this fell enemy. In Lord Londesborough's house, where the Prince of Wales contracted that illness which so deeply stirred the heart of the nation a few years ago, the sanitary arrangements had been specially attended to before the Royal visit. At Sandringham, where the young Prince's illness—fortunately a mild one—was contracted, great care has been taken with the same view. It is not only the hovels which human beings share with the beasts and feathered fowls that are liable to the inroads of a foe that with stern impartiality *aequo pulsat pede pauperum tabernas Regumque turres.*

"The infirmity of noble minds"—we must admit and must deplore its existence. The nobler the mind, the more exalted the character, the more deeply do we feel the humiliation of a petty or a ludicrous gratification of an appetite for popularity. To the excursionists of the Bolton Liberal Association Mr. Gladstone opened the grounds at Hawarden Castle, but declined to make them a speech. Subsequently, however, he announced that in the afternoon he intended to chop down a tree in the Park and he would then reply to the vote of thanks they wished to present to him. Accordingly at a given hour the ex-Premier and his Son, the ex-Lord of the Treasurer, in wide awakes and shooting jackets, and each shouldering his axe, strode up to the doomed tree, whilst behind them streamed the long line of excursionists. The amateur woodsmen stripped to their work, and amidst the plaudits of the surrounding throng made the chips fly from the stem—the said chips being, we are told, eagerly secured by the visitors as mementos of the occasion. There is a kindly geniality and a general appropriateness in Tennyson's "Sir Walter," 'a great broad shouldered genial Englishman' receiving the poor visitors in his Park,

Now shaking hands with him, now him, of those
That stood the nearest—now addressed to speech—
Who spoke few words and pithy, such is closed
Welcome, farewell, and welcome for the year
To follow,

but we are rather inclined to agree with an English writer that, "while there is something irresistibly comic in the picture presented to us of Mr. Gladstone, axe in hand, hacking away at a tree in the presence of an admiring crowd of excursionists, pausing for a time to make a little speech or to take part in the Old Hundredth, there is at the same time something almost tragic in such a man placing himself in such a position."

The collapse of the Dunkin Act contest in Toronto surprised neither friends nor foes. For some days before the Mayor closed the poll, the result of the voting was a foregone conclusion; but it is unavoidable that the question should be asked, though perhaps it will never be answered, Who is responsible for the miscalculations of support on which

the contest was commenced and so long kept up? During its continuance it was constantly announced that all would yet be well. Patience and pluck would snatch victory from a seemingly impending defeat. But yet somehow defeat came to the patient and the plucky. And then, when all was over, the chief leader of public opinion, which had roundly abused all opposers of the By-Law, quietly declares that the result was inevitable and that there was room and reason for great diversity of opinion on the merits of the proposal. Not having convinced ourselves that the Act, if adopted by a small majority, could ever be satisfactorily enforced or that, if it were enforced, we might not be paying in other ways too high a price for the advantage of closing taverns and licensed bars, we can look with equanimity on the result, and even the jubilant demonstrations of the liquor-sellers do not disturb us! We are content that the work should be done by means that, if slower, are yet more sure, and which exalt instead of degrading the moral responsibility of individual men.

Supposing the Dunkin Act had closed all the taverns in Toronto, what were we preparing to do to supply their places? It is of no use to say that no substitute was necessary, that men have their homes and ought to stay in them. The homes of many are unfortunately of such an unattractive character that the young men of the family may be pardoned for not spending all their evenings indoors. And, besides, we must recognise the fact that man is a gregarious and sociable animal. He requires to meet his fellows in general intercourse. Philanthropists in general, and Temperance advocates in particular, have paid too little attention to the craving of human nature for society, and it has been left to the grog-sellers to provide the only attractive resorts and places where men can meet each other. To be sure we hear of Mechanics' Institutes here and there, and of lectures and penny readings—all capital things in their way. But as a rule they only reach the classes who have a natural proclivity towards the moral and the intellectual as opposed to the questionable and purely animal amusements; and moreover their goodly characteristics are put so prominently forward that the very persons whom you wish to attract fly off to more congenial haunts. Will no one try the experiment, in one of our large cities, of a Cafe on the Continental plan, without its absinthe and its *petit verre*.

We use the word in default of any English expression which conveys our meaning, for 'Coffee House' indicates either a place more dingy, more fly-infested, more odorous than a tavern, or, in more modern parlance still, it is a missionary station in disguise—a disguise, by the way, under which some grand work is being carried on. By the term Cafe, however, we mean a bright, cheerful, respectable, cheap resort

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where men may congregate, drink their coffee and other pleasant and harmless drinks—possibly beer, too—where they can smoke and read the papers, where they can play draughts, chess and bagatelle, where they can take their pleasure without harm to themselves or their neighbors, where all can be at their ease, and where the drunkard and the tramp may, perhaps unconsciously to themselves, gradually arrive at the conviction that a man may be jolly and happy without making a beast of himself, and that, in short, whiskey is not the *summum bonum* of all human delights. Is it not worth while to try whether such a plan, if judiciously managed, could not even now successfully compete with the taverns.

To go to law about trivialities is not, we have hitherto imagined, a distinctive peculiarity of any one class of persons or of minds, but perhaps the calm criticism of a Jewish judge must be taken as decisive evidence on such a point. Lord Beauchamp some years ago gave to a church near Malvern a painting of the Last Judgment, executed in what is called "spirit" fresco. Time dealt unkindly with the picture, which became so deplorably decayed as to necessitate its being painted over again. The Vicar proposed that the new painting should be executed in a style harmonizing with that adopted in the rest of the church; but Lord Beauchamp applied for an injunction to prevent any restoration of his gift except in a renewed form of "spirit" fresco. "It would be a very odd notion of law," said the Master of the Rolls, "to say to a clergyman who tried a kind of fresco painting of new invention which utterly failed, 'You can only restore your church by employing the same artist or the same materials, to fade again in a very short time.' I think that is wholly irrational; and (he added) except in church matters I think no one would have advanced such a proposition." Sir George Jessel perhaps travelled a little out of the record to say a cynical thing, but, may be, there is some ground for the remark.

If we have a Jew presiding over an English Court of Equity, it would seem as if a Japanese had been established on the Criminal Bench. A tavernkeeper was convicted in London of murder, and in passing sentence the Lord Chief Justice said: "You had not the moral courage to face the consequences you have brought upon yourself, nor had you the courage to quit the world rather than face the disgrace you have incurred." Supposing the next prisoner on the docket had been charged with attempting suicide, what line would have been taken by his Lordship, who in this case seems to have intimated that this poor wretch would have acted a nobler part if he had executed the "happy despatch," and had sent himself into the presence of his God instead of "facing the disgrace" of being judged and sentenced by his fellow-men? It is a strange doctrine.

FOURTEENTH SUNDAY AFTER TRINITY.

THE entire circle of christian virtues is now brought before us; the faith, hope, and love, which "here weave one chain," and which must be cultivated as the main spring of all duty till the time come when "love alone shall then remain," manifesting themselves first in the negative principles of the Epistle, and then in the corresponding position and active observances; the whole culminating in the state of mind observable in the leper who was a Samaritan, and who alone returned to glorify God, after he had been healed in so remarkable a manner, while he with the other nine were on their way to the priest in obedience to the commandment they had received.

The claims of the flesh are founded on usurpation; although it may be true enough that the far greater part of mankind have been under its sway. The most distinguished of the human race by their birth, and by their talents too, have never dreamed of an exemption from its dominion, have never thought of any other mode of life than that of living after the flesh: faithful to its dictates through the whole of life, they have paid their vows at its shrine; they have been initiated into its most coveted mysteries; they have died its votaries. But the works of the flesh are sin—not venial but mortal, deadly. Its fruits when brought to maturity are corruption; its most finished production is death; and the materials on which it works the fabric of that manufacture, consist of the elements of eternal condemnation.

The world of human beings is divided between the votaries of the flesh and the votaries of the Spirit; "and these are contrary, the one to the other;" so much so indeed that St. Paul speaks of those who are led by the Spirit as having actually crucified the flesh—put it to the most certain, the most painful, and the most ignoble death. The works of the Spirit are such as spring from something like a due appreciation of one's own immortality. They are the higher graces of the christian life, immensely surpassing the most splendid endowments of the spiritual gifts peculiar to the Apostolic age. They do not pass away like the principles and gifts of the world and the flesh. They become incorporated with the life of the soul. They give it force and beauty here; we take them with us beyond the gate of death; we shall find ourselves ennobled with their possession when we attain to a joyful resurrection with the saints of God; we shall cultivate them through the endless ages of the glory everlasting that is yet to be revealed.

Nor shall a spirit of thankfulness for mercies received ever pass away from the souls of the redeemed. The instance of gratitude given in the gospel is one of an exceedingly impressive character, and teaches us several important lessons. The whole account shows that a careful attention to the ordinary means of grace is not for a moment to be laid aside when extraordinary means and instrumentalities are legitimately used. Christ

was to heal the lepers by a miracle; but it was in their resorting to the ordinary means which had been in use for many ages and generations. "Go show yourselves to the priest." And "it came to pass that as they went they were cleansed." Here were none of the sensational, half-crazy practices by which our modern revivalists attract a gaping crowd, who are momentarily in expectation of some fresh comicality, burlesque or clap-trap, intended to make people fancy they are religious, just because they are amused at the novel modes in which religion can be presented for their notice and patronage. The narrative shows too that a thankless spirit is to be found in characters which may be in some other respects religious. And the gift sometimes obscures the giver by its profusion. The nine lepers probably forgot their benefactor from mere carelessness. They were, however, the sheep of the house of Israel; while the one stranger had a keener perception of the natural claims which so great a gift had upon his gratitude; and therefore he returned, and with a loud voice, glorified God, and fell down on his face at His feet.

The subject of thankfulness is especially appropriate for the season of harvest. The support given to man and beast by the arrangements of God's Providence, are nothing but a continued succession of miracles. The favorite myth of modern scientists, which the call "law," has no potency. The act of thanksgiving, therefore, very properly suggests at this time of the year a recognition of the direct hand of God prospering, by its mysterious operation, the work of man in producing the necessaries of life. Such a recognition leads men to fall down at the feet of God in humble and thankful adoration. The absence of it leads them to depart on their way unheeding of the supernatural character involved in the most ordinary provision for the daily necessities of life.

"BRITISH INTERESTS."

SURELY the most timid as well as the most bitter Russo-phobist, who may have been able to dream of nothing for the last ten years but of the Czar clutching both the extremities of India with his talons, must be completely assured by the recent events in Turkey. The forces of the Russian Empire cannot cross the Balkans successfully in order to invade the territories of the "sick man," who for several months has withstood the legions of the Autocrat, not only in Europe but also among the mountains of Armenia. And though the Russian has but three hundred miles to cross from Kokan, over the Pamir plateau to Cashmere, yet, with his inability to make the slightest headway over the comparatively level surface of Turkey, how can he possibly march his armies over the rugged region still intervening between the Russian outposts and British India? For we could hardly give the Czar credit for insanity enough to imagine that the possession of either Constantinople or Kars would hasten the fulfilment of the prophecy contained in the *Moscow Gazette* about thirty

years ago, to the effect that the next peace Russia would make with England would be at the gates of Calcutta. To suppose that it would have the slightest influence in that direction would be about on a par with the sage idea that the Fenian raid on Canada would assist in the conquest of Ireland. The Czar knows better than to entertain a notion so thoroughly Hibernian as that. He might probably like very well to fix his throne in the sunny neighborhood of the Golden Horn. He would, however, be very certain that such an achievement could not aid him in the conquest of India. And the impassable hills, the tremendous precipices, of the intervening space in Tartary, to which we have referred, are without a parallel on the face of the earth, and present a greater resemblance to the perpendicular mountain sides existing in the moon, than scarcely anything else to be found on the surface of our planet.

But, "British Interests!" that is the motto just now. And Great Britain, and Europe too, for the matter of that, can look on with comparative indifference at the most astounding instances of the vilest and most terrible deeds of violence and crime perpetrated upon the oppressed race of our fellow-Christians! The thrill of indignation which disturbed the "pulse of Europe" last year has subsided into something like a philosophic curiosity, employed in watching to the bitter end the progress of exterminating several races of intelligent and rapidly improving people. Alas! what prospect is there for the speedy advancement of our species, when we find that British interests and European interests are supposed to demand what is called "fair play" between such combatants as these; while the tragic scenes which so justly excited the indignation of the civilized world some months ago are still reproduced every day, though on a more limited scale. These brutalities are spoken of as perpetrated by both Russians and Turks; for it appears that Russian soldiers, like most others, can also be guilty of them, although some of the accounts to this effect appear to be the result of an attempt to furnish a *quid pro quo*. It must also be admitted that Russian misdeeds of this kind count, at the most, by hundreds, but those of the Turks by the ten thousand or more at a time; that the victims of Russian barbarity are usually taken in war, while those of the Turks were chiefly a peaceful population; and also that Russian perpetrators of the atrocious acts spoken of were shot by order of their government, while the Turkish officials who directed the worst and the most extensive outrages, were rewarded with the highest preferment the Sultan's government had to bestow.

The moral tone of modern diplomacy must surely be of a pretty low type if British interests require that in view of the slaughter, mutilation and outrages now going on in Eastern Europe, England is to do nothing more than send a fleet to Besika Bay and a handful of soldiers to Malta; and likewise if European interests are sufficiently provided for by a mild remonstrance sent from Frederick William of Prussia to the Sultan of

Turkey, in which the other European powers have expressed their concurrence. The question of national interests is very well put in the *Guardian* of August 8. After referring to the information from the evidently impartial correspondents of the *Times* and *Standard*, and admitting that the Turks have established the right to that anti-human character which has been fastened on them, the writer remarks: "To think of what must have happened at Plevna, when hundreds of wounded must have been left to the mercy of victors of this stamp, is enough to keep one awake at night. And it has happened because Foreign Offices, thinking of British, and French, and Hungarian, and German, and Italian interests, were unable to agree in taking a single view of a case which but for these state interests, was not unreasonably complex—because in dealing with Bosnia, Herzegovina, and Bulgaria, they would not concede what was simply best for the inhabitants of these provinces—but gave the first place each to its own selfish and unworthy plans—selfish and unworthy not because it is wrong to look out for ourselves, but because it is base to make ourselves the first object in dealing with the vital interests of others, of whom circumstances have made us the guardians."

DIVINE WORSHIP IN ENGLAND.

THE publication of a new and enlarged edition of Chambers's "Divine Worship in England in the Thirteenth and Fourteenth Centuries" affords occasion for remarking on the excessive ignorance almost everywhere displayed on subjects about which all men are talking with a confidence generally in inverse proportion to their knowledge on them. His work abundantly shows how much there is yet to be learned on the various questions of the day which are causing so much excitement in the world, and about which so few know anything at all. Mr. John David Chambers is now Recorder of Salisbury, and was one of the men whose names were read out fifty years ago by the clerk of the Schools at Oxford, in the class list which also included the names of Samuel Wilberforce and George Anthony Denison. In the book we have mentioned, Mr. Chambers has effectually disposed of the notion that our services are of post-reformation origin. "It was very commonly supposed, not many years ago, that the framers of our excellent Liturgy," as the phrase used to run, had almost as completely constructed a new Prayer Book, as Richard Baxter did when he drew up his proposal for a "Reformed Liturgy;" and any one who hinted that the collects were not the works of the Reformers, but were identical, for the most part, with prayers in the Roman Service Books, ran serious risk of being described as 'tainted' or as a disguised Papist. Mr. Chambers states, in a few words in his preface, that the present form of the Anglican Evensong and Mattins was suggested by an abridged Breviary authorized by Clement the Third, about A.D. 1580; and, more fully in the body of the volume, he points out that our Evensong is a

compound—very faulty as he thinks in its ritual construction—formed from the ancient Vespers and Compline, while Mattins are similarly a service compounded from the earlier offices for Mattins, Lauds, and Prime."

The writer begins the narrative of the order of Divine Service with the First Vespers or Evensong of the First Sunday in Advent, which being the commencement of the Ecclesiastical year forms the model for all subsequent Sundays, and is thus taken as the type of the whole course of Divine Worship, variations by way of addition or of diminution marking the superior or the main Festivals, whilst the pattern or ground work remained substantially the same. From the Advent Sunday Vespers he passes on to Mattins, thence to Litanies and Processions; and thence to the highest portion of his subject in the celebration of the Holy Communion. The Church he especially brings before us is one of the highest dignity and rank, such as Salisbury pre-eminently was, as the centre of the principle Use of England. In such a Church all the orders and ranks of the Ministry and officers of the Divine Service would be represented in full strength, and all the accessories of ceremonial and worship would be completely provided. After a more thorough and complete investigation of the subject than has heretofore been made, the writer comes to the conclusion that "it is historically certain that at no period during the existence of the Church of Christ was Divine Worship and the celebration of the Sacraments conducted with such impressive earnestness, reverence, decorum, and refined splendor as between the years of our Lord 1200 and 1400."

We may not be able to agree with all the positions assumed by Mr. Chambers; but his book contains a vast amount of information on subjects about which most people rejoice in knowing nothing at all.

THE FAMINE IN INDIA.

THE question of "British interests," henceforth the polar star of English diplomacy and statesmanship, is more deeply and more intimately affected by the appalling state of Southern India than by all the possible events put together that can happen in any part of the Turkish Empire outside the Suez canal. This famine now existing is of so terrible and extensive a nature that all the arithmetical figures that can be brought to elucidate the subject can give us but the faintest conception of its horrors. Famines have been for many ages periodical visitations in that part of the world; but from the accounts which have reached us by way of England, it would appear that there are several circumstances connected with the present one which render it far more difficult to relieve than most of the others that have been known. The way in which the population is spread out is one of the circumstances to which we allude. The gigantic proportions the famine has assumed may in some degree be imagined from two or three facts we will mention. The famine of 1877 is the eighteenth of those which have affected

India during the British rule there; and the fourteenth during the present century. But whereas in the more recent instances the area affected has been from twenty to forty thousand square miles, with from eight to seventeen millions of souls, that of 1877 already extends over a hundred and thirty-eight thousand square miles, with a population of about thirty millions of souls; and the bad harvest of the present year threatens to extend the area of the famine region to a far greater extent. During the last few months 750,000 tons of rice have been imported into Madras in order to relieve the suffering to some extent; but trade is likely to do very little in that way in future, and there is too much reason to fear that a terrible mortality will soon take place. The Government of India has undertaken to do something towards relieving the wide-spread suffering; but it is feared that if the worst apprehensions of those who are acquainted with the subject should be realized, the persons to be relieved by government or to die of starvation will reach the number of *twenty millions*. Had it not been for recent rains which have fallen in the northeastern and northwestern parts, the whole of the population of India would in all probability have been visited with the most terrible famine ever recorded in the history of the world.

That a sound and enlightened statesmanship, having chief regard to the welfare of the governed, may do much both in preventing and in relieving the horrors of such fearful calamities as these will be admitted by all; what remedies should be applied may admit of diversity of opinion, and must depend upon many local and ever-varying circumstances, with which at this distance we are unacquainted. The sympathies and the prayers of their fellow-subjects in all parts of the Empire ought to be freely accorded; and if the sad event should lead christians to do something more than they have hitherto done for the evangelization of India, the visitation, terrible as it is, may eventually be productive of good.

THE PROVINCIAL SYNOD.

WE published last week in the DOMINION CHURCHMAN a synopsis of the proceedings expected to take place at the approaching Provincial Synod, with a list of the members of the Upper House, and of the Clerical and Lay Delegates. A more complete list has been carefully prepared and kindly given to us by a very zealous churchman of this Diocese, similar to that for 1874. It includes not only the names of the delegates, but also the names of the substitutes, with their residences, &c., &c. We purpose publishing it next week as a supplement. Copies will also be on sale at the Provincial Synod.

RECOMMENDATION.

WE are happy to find that the DOMINION CHURCHMAN continues to meet the approval of the Bishop, as well as of a largely increasing number of the Clergy and Laity of

the Dominion, from whom we receive frequent communications testifying their agreement with its aim, and warmly expressing their wishes for its success. We have just received a very satisfactory letter from the Lord Bishop of Fredericton, which we are happy to publish. It is as follows:—

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.

F. WOOTTEN, Esq.

THE PERMANENT DIACONATE

IN ITS RELATION TO THE PRESBYTERATE.

IT is satisfactory to note that the Diaconate as a permanent Order is occupying the attention of the Church at home, and in other cities besides our own. The time now approaching, when, at the meeting of our Provincial Synod, this matter will be discussed, is probably as auspicious as we could desire.

Leisure has been given for the full consideration of the subject, since the period when it was laid before the Synod; and the matured thought of the Church, with increased evidence, and converging opinion from various points of observation will in all probability be brought to issue in wise action.

Having, as part of a system having regard to the efficiency and increase of the Ministry, already expressed through your columns my own ideas upon this important topic, I will now, with your permission, add a few additional reflections growing out of the same.

A very important practical matter suggests itself. Supposing such an Order as this to be created, not a *transient* but a *permanent* and *actual* Diaconate, what shall be its functions as it stands relative to the Presbyterate?

All schools of Theology within the Church at least agree in this: The Diaconate is an Order in the Ministry. Deacons in an Apostolic Ministry are neither laymen nor semi-clerics; they constitute an Order, although the lowest in our Apostolic scheme of Church government.

As an historical fact we know that the Deacons of the Primitive age did ordinarily read the gospel in the church, baptize children, and assist in the administration of the Lord's Supper. Hooker, in defending the ancient practice against Presbyterian criticism, claims a liberty to the Church, in the absence of a prohibition, to enlarge the sphere of their first service, when such necessity in its judgment arises: Book v, chap. 78. So our own Ordinal leaves a discretionary power with the Bishop as to the appointment of a Deacon to preach. The exception has, however, become the rule. Acknowledging the Diaconate to be an Order in the Ministry, and in remoulding it to meet the wants of the Church, by what rule shall we be guided in defining its functions in the Church?

We have departed from the Apostolic and Primitive practice in the disuse of it as a *permanent* Order, with its peculiar and rela-

tive duties in the Ministry; in *restoring* it, and in accordance with the liberty practically assumed in its present desuetude as a permanent Order, to what extent shall we use the *like* liberty in defining its functions? Evidently, with all the traditions of the past before us, and the principles on which those traditions are based, as our liberty is full in this respect, we must be guided by the rule of *utility*.

In the old country, Deacons can with great *utility* fill curacies, and their functions *there* may, as a matter of order, be more *restrained*; but in a *new country* like ours it seems to me that there is more need for their *extension*. It is a well known fact that it is a hindrance to the usefulness of a missionary clergyman to retain him long in the Diaconate; and supposing our missions to be chiefly filled by Deacons of such a permanent Order, it will be a most important practical question, Shall they not be authorized to administer the second Sacrament as well as the *first*? If *not*, *why not*? The most important reasons for the separate Order are: (1) Different educational and Theological capabilities; (2) Different classes in society, and fields in the Church. The *spiritual wants* of the Word and Sacraments obtain in *all cases*. There will probably be no difference of opinion as to the fitness of allowing such Deacons to *preach*, a matter justly held in all ages of the Church's history—when the Word was not hidden—to be a matter of great moment to its welfare. In relation to the celebration of the Lord's Supper there appear to be but two ways to choose from. None would think of the *entire* exclusion of Deacons from such function of the Ministry. It remains, then, to consider, shall the present disabilities of *temporary* Deacons be abolished with the temporary office, by Canonical Rule of the Church; or in view of the different circumstances of the Church at different places and times, as a matter of order, discretionary power be vested in the Bishops, by law of the Church, as to the admission of Deacons to this function of the Ministry where need may so require?

I have not dealt with the Absolution and the Morning Service, as it is of less consequence. My decided opinion is that Deacons, as being valid Ministers of the New Testament, should not be debarred by the Church from *declaring* that which, by the authority of the Church (the same authority), they are, in preaching God's Holy Word, allowed to declare, viz., *God's forgiveness of the penitent and believing*. E. SOFTLEY.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

Received from Rev. D. C. Moore, Pugwash, N. S., \$2.22 offertory at St. George's, Pugwash on behalf of B. F. M.

Wm. Gossip.

Treas. B. F. M. Diocese, N. S.

The Lord Bishop held confirmations at Bayfield and Antigonish on the 8th inst. He was much pleased with the new church erected by the energy of Rev. A. C. Macdonald, it could not be

used however as the windows had not arrived (as expected) from England. His Lordship was at Anclat on the 10th. and spent Sunday 12th. at Port Mulgrave.

CHURCH EDUCATION.—There is no need happily, in this Diocese for church parents to send their children of either sex to Roman, Sectarian, or Secular schools; tho' alas this is too often done, to the shipwreck of their faith. It is true the good old *Halifax Grammar School* is dead, or rather metamorphosed into a modern High School; but though definite church teaching is herein precluded, the sound grounding in classics, mathematics, and for which the "dear departed" of so many sons was celebrated is secured to its modern successor by the appointment of the late master of the Grammar School, our whole-souled laborious Archdeacon, Dr. Gilpin. Private schools are conducted by clergymen and ladies (in Halifax and without it) who are church people. But at St. Margaret's Hall Yarmouth, we have a real live church school for girls under the Revd. John Padfield. At Windsor Collegiate School, under Rev. C. E. Willetts late scholar of Corpus Christi College Cambridge; and Kings College itself affords a higher education and offers advantages second to none in the Dominion: indeed an industrious Divinity student has been known to enter and pass through to his B. A. without cost and money in pocket through the help of S. P. G. scholarships. Prizes and free nomination.

PUGWASH.—New gates have been presented to the graveyard of St. George's Church by a venerable member of the congregation (Mr. T. Ryan) who forty years ago converted a disused Universalist meeting into the present church. The best site in the Village has been secured for a new church soon to be built.

FOREIGN MISSIONS.—The *Algoma Missionary News* acknowledges from Nova Scotia up to Sept., 1876, \$530.79; to March, 1877, \$30, from Canon Townshend, Amherst.

The number for this month mentions that St. Paul's, Halifax, will undertake the support of an Indian boy in the Home at Shingwauk.

For the year ending July, 1877, \$453.72 have been sent to Algoma; \$53.75 being for the support of an Indian girl, by Mrs. Maynard's class at Windsor. There have been, we believe, other sums sent, but the B. F. M. has no cognizance of them. Might we suggest that monies from Nova Scotia for heathen missions should be sent or notified to the B. F. M.?

ST. PETER'S CHARLOTTETOWN, P. E. I.—The *Chignecto Post*, in an article entitled 'Press Association Trip,' speaks in an uninformed and purblind way about the order of services in this church, but in honesty is obliged to admit as follows: "There were two features in the service; that of the 'low and slow' church up the hill, St. Paul's would do well to emulate, viz., the music (base and tenor voices of male choristers,) which was above and beyond criticism, and the preaching of the Rev. Mr. Hodgson. He is a most eloquent man, analytical and logical in his reasoning, ornamenting his discourse with flowers of poetry, and earnest and impassioned beyond measure; one regrets that such good material should be wasted. (We wonder whether the writer, as a *passer by*, is qualified to judge whether there be waste!) The spirit and fervor imparted by him is far different from the helplessly slow droning and sermonizing that scarce keep the occupants of the seats awake at St. Paul's."

AMHERST.—We learn from the local paper that the congregation of Christ Church, Amherst, are driven from their church by the advanced state of the improvements. The chancel being externally complete, the interior work is now under hand, and Divine service is held in the Court House, hard by. The alterations reflect great credit on the designer (Mr. St. George, C. E., son-in-law of the Rector,) and on the contractor (Mr. Thompson,) and will have the effect of producing a really dignified church, in which the worship of Almighty God can be conducted, not only 'decently and in order,' but 'in the beauty of holiness.'

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

FREDERICTON.—Miss Lily Bliss, second daughter of George Bliss, Esq., Clerk of the House of Assembly, died on the 12th inst., after a long illness which she bore with Christian patience and resignation. She was buried in the portion of the new Rural Cemetery recently consecrated by the Bishop. This is the first interment in the cemetery.

ST. JOHN.—The two temperance societies in connection with the Church of England in St. Mark's Parish have held their regular monthly meetings together since the fire. The last one was held in St. Mary's School room, and was very enjoyable. The programme consisted of an address from the Rev. G. M. Armstrong, Rector of St. Mark's and President of the Societies, readings from Messrs. T. W. Daniel and Dixon, and songs by Miss Duncan and others. The membership of these societies now exceeds two hundred.

KINGSCLEAR.—The Annual Flower Festival, begun by the present Rector since he came to the parish in 1873, took place in St. Peter's Church, Spring Hill, on the twelfth Sunday after Trinity. The Church was abundantly and beautifully decorated with flowers; and the children of the parish, who occupied the choir and upper part of the Church, were each provided with a bouquet. The hymns sung were Nos. 366, 360, and 362, A. and M. The sermon, or address, which was intended especially for the children, was on Gen. ii. 8: "The Lord God planted a garden." After a general reference to the instruction to be gathered from the care of flowers in our garden, the address was occupied with the lessons taught us by the *gardens* of Holy Scripture. Five gardens were enumerated, their stories told, and their lessons enforced—namely, the Garden of Eden, Ahab's Garden of Herbs, Ahasuerus' Palace Garden, the Garden of Joseph's New Sepulchre, and the Garden of Gethsemane. The address closed with an allusion to the garden as a type of the Church and Heaven. Much interest was shown, and the attendance was unusually large.

CARLETON.—The Anniversary Service of St. George's Church Sunday School was celebrated on Sunday evening. The chancel, reading desk, lectern, pulpit and font were handsomely decorated with flowers. At an early hour the seats were filled to overflowing. The service commenced by singing hymn 386, Hymns A. & M., followed by evensong. Instead of the regular Psalms for the evening, Psalms 104 and 105 were chanted, the voices of the children alternating with those of the choir.

Before the sermon, hymn 364 was very sweetly sung by the children.

The sermon was preached by the Rector, the Rev. T. E. Dowling, from the text, "I have come into my garden." And although the sermon was intended principally for the children, there were lessons for those of riper years.

At the close of the services the children marched in procession to the Sunday School room, where a most interesting part of the evening's proceedings took place. This was the distribution of prizes by the Rector. In this school prizes are given to all the pupils who attend school and get 48 marks and upwards out of a possible 52. By this plan of marking, thirteen girls and five boys received prizes. The prizes given the girls were illuminated texts, and were selected by Miss Strange, who has taken a life-long interest in the prosperity of the Sunday School.

The following children were not absent one Sunday in the year:—Helen Craft, absent but one Sunday in three years; Oliva Napier, Mary Stackhouse, Annie Wark, Kate McFrederick, Thomas Wark, Andrew McFrederick, John Fulton.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

DUNHAM LADIES' COLLEGE.—The usual quarterly meeting of the Dunham Ladies College was held in the College on Tuesday, the 31st July. There were present, Revds. Messrs. Henderson, Fyles,

Nye, Bancroft, Clayton, Smith, Kilner, Rural Dean Mussen, Messrs. Adams, Baker, Oshier and Gibson. In the absence of the Bishop, the Vice-President, Archdeacon Lindsay, took the chair. Very little remains to be done to the building by way of finishing; \$5,000 will enable it to be opened, thoroughly prepared in every respect, and entirely free from debt. We earnestly commend the appeal to every one interested in the work of Christian education.

LACHINE.—The Rev. Mr. White, Rector, and his wife, accompanied by Mr. Joyce, of Montreal, left here on the 31st ult. and rowed in an open boat to Ottawa City and back, sleeping in boat houses and under canvas at night. They arrived home safely on the 10th inst.

CANOE ACCIDENT.—Last Wednesday (8th inst.) evening, as the steamer *Princess* was approaching Como wharf with a large number of passengers on board, a canoe, in which was seated Mrs. Gibb and the Rev. C. Smith, was upset with the swells raised by the *Princess*. Fortunately for the voyagers, the water was not over five feet deep, and they soon got into a safe position.

PIC-NIC AT CHRISTIEVILLE.—On Saturday last, (4th inst.) St. Mark's Church Bible class and Sunday School held their annual pic-nic in the beautiful grove at Christieville, St. Johns, kindly granted for their use by the Rev. Mr. Evans. The morning was dark and lowering, but ere the grove was reached the weather was everything that could be desired. Having first enjoyed their lunch, the young people betook themselves to lacrosse, croquet, boating and fishing. The party then assembled on the lawn, when the Rev. Mr. Nicols presented the prizes, and in a few well chosen remarks, tendered the thanks of St. Mark's Church to the Rev. Mr. Evans for allowing them the use of the grove. After votes of thanks to the friends who had provided prizes for the racers, and to the pic-nic committee, the railway was again sought, and at 9 p.m. the city was reached in safety, everyone expressing their unbounded satisfaction with the day's proceedings. The committee desire to thank Mr. John McNabb, the gentlemanly conductor of the train, for his unwearied attention and zeal to promote the comfort of the whole party.

WATERLOO.—The Rev. J. Carmichael preached in St. Luke's at morning service, Sunday, 19th inst. The collection taken up was in aid of the mission fund. Mr. Carmichael lectured at Bolton Centre on the 20th inst., at Knowlton on the 22nd inst., and at Durham on the 23rd inst.

DEANERY OF HOCHELAGA.—By request of His Lordship the Metropolitan, a special meeting of the Deanery was held on the 10th inst. in the Synod Hall, for the purpose of nominating a successor to the Very Rev. Dean Bond as Rural Dean, who has resigned. The Rev. James Carmichael was unanimously chosen to fill the office. A vote of thanks was kindly tendered the retiring Dean.

SOUTH STUKELY.—A pic-nic in connection with St. Matthew's Church was held in Mr. L. H. Knowlton's grove on Friday, 17th inst. The weather was fine and everything passed off very pleasantly. The children from the various Sunday Schools of the Mission came together and enjoyed a very good time.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—We are happy to learn that the Rev. Canon Preston has recovered from the attack of illness he has had. He was at Church on Sunday last, and it is hoped he will resume duty on Sunday next.

BELLEVILLE.—The festival of St. Thomas's Church Sunday School took place last Wednesday, the 22nd. The excursionists assembling at the wharf at eight o'clock in the morning found the boat in readiness; and started at half past eight for Picton. The day was delightful although very warm. The steamer "City of Kingston"

had been chartered for the occasion, it is a roomy, commodious, and comfortable boat, and the crowd not being too great (about 300 in all), rendered the trip to Picton and back most enjoyable. Stopping at Mill Point, a few people came on board, amongst whom were the Rev. Mr. Baker and family. Picton was reached safely about half past twelve. The children and most of the company proceeded to the picnic grounds, near the rectory, where everything was nicely arranged, and certainly much gratitude is due to the Rev. E. Loucks rector of Picton, and Mrs. Loucks for the kind interest they took to advance the pleasure and convenience of the excursionists. Afterwards some of the party walked around Picton, while the children amused themselves with swings &c. At five o'clock all returned to the boat, and set out on their homeward way. The night was beautiful, the moon being clearly full, and the bay perfectly calm. About nine o'clock, all arrived in Belleville, having spent a very pleasant time, and everyone appearing satisfied; not a single accident having occurred to mar the pleasure of the day. It may be pleasing for friends to know that the financial results were very satisfactory and encouraging.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending August 25th, 1877.

MISSION FUND.—*July Collection.*—Cobourg (additional,) \$4.00; (Pickering) Duffin's Creek, 81 cents; Port Whitby, \$1.68; Oshawa, \$5.00; North Orillia and Medonte, St. Luke's \$4.54, St. George's \$2.53.

Parochial Collection.—St. Stephen's, Toronto, (additional) \$1.00. Mission box, Mrs. Wise of North Orillia, \$2.09.

DIVINITY STUDENTS' FUND.—*April Collection.*—North Orillia and Medonte, \$14.15.

WIDOWS AND ORPHANS' FUND.—*On account of the Widow of the late Rev. G. S. J. Hill.*—North Orillia and Medonte, \$2.70.

St. JOHN FIRE RELIEF FUND.—North Orillia and Medonte, \$3.36.

MARRIAGE.—In another column our readers will see the announcement of the marriage of W. P. Atkinson, Esq., who has for several years usefully and with entire satisfaction to everyone without exception, filled the honorable and important office of Secretary-Treasurer to the Toronto Synod. We sincerely congratulate him on his marriage, and wish him a long enjoyment of its blessings.

TORONTO.—The regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto were held at the Synod Office, Toronto, on Thursday and Friday, August 9th and 10th, 1877.

EXECUTIVE COMMITTEE.—*Present.*—The Archdeacon of York (appointed Chairman for the current year), the Archdeacon of Peterborough, Rural Dean Stewart, Revds. C. C. Johnson, Richard Harrison, Wm. Logan, J. H. McCollum and A. J. Fidler. Colonel Boulton, Dr. O'Reilly, Dr. Snelling, Messrs. C. J. Campbell, Clarke Gamble, and Marcellus Crombie.

Resolved, That Mr. Clarke Gamble and Dr. Snelling be a Sub-Committee to prepare a Bill, *in re* Rectory Lands Act, for the next Session of the Ontario Legislature, and to give the necessary notice thereof, and to report the same to the next meeting of this Committee.

Resolved, That the Committee observe with much satisfaction and pleasure that the Journal of the last session of the Synod of this Diocese is printed and on the table at this, the Committee's first meeting.

COMMUTATION TRUST COMMITTEE.—*Present.*—The Rev. Dr. Lett (appointed Chairman for the current year;) Revds. W. W. Bates, W. R. Forster, John Davidson, C. W. Paterson, A. J. Broughall, and Isaac Middleton. Messrs. Peter Paterson, Clarke Gamble and R. Snelling.

The usual Sub-Committee of Management was appointed, to whom were referred sundry matters requiring consideration.

Resolved, That the Sub-Committee be authorized to place one more name on the Pay List.

LAND AND INVESTMENT COMMITTEE.—*Present.*—Rev. Canon Brent (appointed Chairman for the current year) Revds. Wm. Logan and W. H. Clarke; Judge Scott, Capt. Wheeler, F. Farncomb, J. O. Browne, and S. B. Harman.

A Sub-Committee was appointed to look after the investments during the current year, and sundry applications regarding the leasing and selling of land were considered and settled.

MISSION BOARD.—*Present.*—The Lord Bishop in the chair; the Archdeacons of York and Peterborough; Rural Deans Givins, Stewart, Allen and Cole; Canon Morgan, Revs. L. H. Kirkby, Dr. Hodgkin, F. Burt and I. Middleton. Alderman Boswell, Major Bligh, Clarke Gamble, J. C. Morgan, T. A. Agar, and A. R. Gordon.

A guarantee for \$75, from Sharon for one year, was received and accepted by the Board.

Communications in regard to the proposed reduction of grants were received from Woodbridge, Bradford, and North Orillia and Medonte.

Applications for aid were received from Ashburnham and Otonabee, and Apsley.

Resolved, That the proposed reduction of the grant to the Mission of Woodbridge be postponed until the next meeting of the Board, and that in the meantime the Deanery Committee on Missions be directed by his Lordship to make the necessary inquiries as to the feasibility of attaching some out-station to Woodbridge, thus enabling them to bear the proposed reduction.

In reference to North Orillia and Medonte, the following minute was made, *viz.*: That mission was placed in Schedule B., after due consideration of all the circumstances of the case, and the grant-in-aid was reduced \$50, as a station recently opened, which is said to be very promising, is estimated to contribute not less than that amount for the support of the missionary, which sum was not taken into account when the guarantees were renewed.

The application from Ashburnham and Otonabee was deferred for future consideration.

Resolved, That an addition of \$200 be made to the annual grant at present given to the mission of Apsley, to date from 1st July last.

Resolved, That a grant of \$200 per annum be made to the support of a mission in West Brock, comprehending Sunderland.

Resolved, That the Secretary-Treasurer be instructed to write to the Churchwardens of the congregations in the mission of West Mulmur, calling their attention to the necessity for their giving bonds for the payment of the salary of their minister.

The Rev. Rural Dean Cooper having addressed a letter to the Board calling attention to the fact that an unfair burden is laid upon the Mission Fund by reason of the receipts from Parochial Guarantees being assessed on account of Synod expenses, it was *Resolved,* That the Mission Board represents to the Synod of the Diocese that the Board is not justly liable to be assessed for the expenses of management on the funds paid in under guarantees from the several missions, as these funds form no part of the income of the Board; and the Mission Board respectfully request the Synod to recognize this, their exemption from liability to assessment, and to instruct the Secretary-Treasurer accordingly.

Resolved, That the Committee appointed in August, 1875, to estimate what amount may reasonably be expected from each mission and congregation for the support of the missionary work in the Diocese, be re-appointed, and that the following members of this Board do constitute such Committee, to report on or before the 25th of September next:—The Archdeacon of York, Rural Deans Givins, Stewart and Cole, and Messrs. C. J. Blomfield and A. R. Gordon.

A Sub-Committee was appointed to examine the accounts of the Rev. B. Hill in connection with the building of the Mission House at Shequandah, Manitoulin Island, the balance claimed by Mr. Hill to be paid him on the certificate of such Sub-Committee.

WIDOWS AND ORPHANS' FUND, AND THEOLOGICAL STUDENTS' FUND COMMITTEE.—*Present.*—Rev. Rural Dean Cooper (appointed Chairman for the current year), Revds. J. S. Baker and Canon Tremayne; Capt. Blain, Messrs. Vankoughnet and Agar.

The Chairman was requested to draw up a statement of the W. & O. Fund, and send the same to each parish before the October collection. Mr. Avant was placed on the Divinity Students' Fund as an exhibitor for the usual amount, commencing on the 1st October next.

GENERAL PURPOSES FUND, STATISTICS, AND ASSESSMENT COMMITTEE.—*Present.*—Marcellus Crombie, Esq. (appointed Chairman for the current year,) Revds. John Vicars, S. J. Boddy, R. W. Hindes, W. H. Wadleigh and Thomas Ball; Dr. Langstaff, Alderman Boswell, Messrs. S. W. Farrell, John Catto and Elmes Henderson.

A letter was read from the Bishop of Niagara asking for a grant from the Burnside Bequest in aid of the building fund of the church now in course of erection on the sixth line of West Garafraxa. The Committee postponed consideration of the matter till next meeting.

A grant of \$50 was made in aid of the new church at Harwood, Mission of Gore's Landing; and a similar amount in aid of the new church at Allenwood (Craighurst Mission,) payable as soon as the church is so far finished as to admit of service being regularly held in it.

A Sub-Committee was appointed to confer with the Special Committee of synod on the subject of the assessment of the income of the different funds of the Synod.

AUDIT COMMITTEE.—*Present.*—Rev. Geo. Nesbitt (appointed chairman for the current year), Messrs. Wm. Gamble and F. D. Barwick.

The auditors reported that they had audited the books and accounts of the Secretary-Treasurer for the quarter ending 31st July 1877, and that their inspection had proved quite satisfactory.

Messrs. Wm. Gamble and James Sydney Crocker were re-appointed auditors for the current year.

PRINTING COMMITTEE.—*Present.*—Rev. T. Walker (appointed chairman for the current year), Revds., A. J. Broughall and Joseph Fletcher. Mr. Holgate.

The usual printing accounts were passed and ordered to be paid.

It was decided not to issue another number of the Gazette until after the November meeting of the Committee.

SPECIAL COMMITTEES.—*On Canon for enforcing Church Discipline.*—*Present.*—The Archdeacon of York, chairman. Revds. John Pearson, S. J. Boddy, Septimus Jones, H. C. Cooper and Dr. Hodgkin. Messrs. Clarke Gamble and S. J. Vankoughnet.

The committee settled the general principles upon which it is proposed to frame the canon, and adjourned till the 4th. September.

On Registration of church property.—*Present.* Rev. Septimus Jones and Mr. A. H. Campbell.

The Chancellor to be requested to frame a canon on the subject.

On Sunday School Convention, Toronto.—*Present.*—The Archdeacon of York, Revds. W. F. Checkley and Septimus Jones.

Meeting adjourned to Tuesday 21st. August, when the Archdeacon and Messrs. Wood, Marling, Chadwick and Bronsdon were present.

The Committee considered the programme for the proposed convention and adjourned for further consideration.

On Sunday School Convention, Peterborough.—*Present.*—The Archdeacon of Peterborough, Rural Deans Allen and Cole.

The Committee arranged preliminaries, with a view to an adjourned meeting to be held at Port Hope, in St. John's Church School House, on Tuesday the 4th. September at 11 o'clock.

BROOKLIN, AUG. 22, 1877.—The Choir of St. Thomas' Church assisted by professional and amateur talent gave a concert in the Masonic Hall of this town, last Wednesday evening. As the weather was favorable the Hall was well filled by an appreciative audience. The back ground of the stage was decorated by evergreens and pictures. The programme was quite an extensive one; the singing of the choir and of its individual members was all that could be desired, owing to the excellent training of Prof. and Mrs. White, who neglected their professional duties for that purpose. As a mark of respect to the Rector, Prof.

and Mrs. Wyatt kindly offered their services which were gladly accepted. Their singing was a success. Brooklin congratulates Port Perry on the success of her gifted daughter, Miss Johnson, who sustained her reputation as a singer; Miss Blou, Miss M. & S. A. Pherrell, Mrs. Balfour, Mr. Burns and Mr. Roberts, deserve great praise for their successful appearance as public singers. Miss Bickle and Mr. Bickle rendered several pieces on the piano and the flute. But there are three singers who created a favorable impression that will not be easily forgotten, and they are Prof. and Mrs. Wyatt and Mr. Cullen, of Whitby. The Rev. J. W. Forster occupied the chair; the audience of their own accord preserved strict order during the entire proceedings. The entertainment was brought to a close by the singing of the National Anthem.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ORANGEVILLE.—The annual picnic of the Sunday School was given on Tuesday, 21st inst. Seven cars were engaged for the occasion, and passengers taken up at reduced fares. The party visited the University and Normal School, &c., Toronto, and by permission of the authorities held their picnic on the University grounds. The amount realized far exceeded their expectations.

His Lordship the Bishop has issued the following circular:—

To the Clergy of the Diocese of Niagara:—

REV. AND DEAR BRETHREN,—As I trust (D. V.) to return to our diocese in ten days, I would be very glad to learn from you, who are preparing classes for confirmation, how soon your classes can be ready for that apostolic rite; so that I can arrange for visiting your parishes this Autumn. Commending you and your important work to God's blessing.

I am, Rev. and dear brethren,
Yours very faithfully,

T. B. NIAGARA.

Shediac, New Brunswick, 18th August, 1877.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CONFIRMATION SERVICES.—His Lordship the Bishop has continued the holding of confirmation services during the past week. He must have been greatly encouraged in the discharge of his Episcopal labours by the result of his northern tour. In every town and hamlet were candidates anxiously awaiting to be admitted by "the laying on of hands" to full Church privileges.

St. John's, Shelburne, Monday, Aug. 13.—His Lordship confirmed fourteen candidates. Imistiqui, Aug. 13, afternoon, he confirmed nine persons.

St. Mark's Church, Holland, Aug. 14.—His Lordship confirmed fifty-one persons.

St. John's Church, Sullivan, Aug. 15.—Morning service.—The Bishop confirmed forty-seven candidates. Afternoon he held a service in Grace Church, Sullivan. Christ Church, Invermay, Aug. 15.—His Lordship confirmed forty-seven candidates.

St. Paul's Church, Southampton, Aug. 16.—The Bishop confirmed twelve candidates. Pinkerton, Aug. 16, afternoon, he confirmed thirty-two candidates. Church of the Ascension, Paisley, Aug. 16, ensuing service, he confirmed eighteen candidates.

St. Anne's Church, Adelaide, Co. Middlesex, Aug. 19.—His Lordship confirmed thirty-one candidates.

St. Thomas', Seaforth, Aug. 21.—His Lordship the Bishop confirmed seventeen candidates.

The progress of the Church throughout these northern counties is remarkable. In the large missions, new congregations are being gathered, and soon the new church appears in the hamlet or among the "clearings." The Bishop must have been highly gratified in witnessing the progress of the Church. She is, doubtless, despite the bickering of the few disaffected, faithfully fulfilling her mission.

WOODSTOCK.—The anniversary service of St. Paul's Sunday school was held in the church on Sunday, 12th instant. The children proceeded from the school-room to the church, and took their assigned places. The service was one specially arranged for the occasion. Ven. Archdeacon Sweatman addressed the congregation. His discourse was based on the words, "Let your garments be always white." Very appropriately it was not a sermon, but kind persuasive speaking to the little ones in language simple and plain to all. After the service, awards were given to the scholars, each class receiving three or four valuable volumes of works suitable for Sunday school children. At even service the Ven. Archdeacon's address was to the teachers and parents.

Sunday School Picnics.—These gipsying parties have become a regular feature of the Sunday School, and may now be considered indispensable.

St. Paul's, Woodstock. This Sunday School held its picnic at Port Dover on the 12th inst. Scholars, teachers and friends numbering about eight hundred. A bountiful repast provided by the ladies of the congregation, was partaken of by the lake side and all enjoyed a very happy day. The school numbers nearly two hundred.

AYLMER.—The annual picnic of Trinity Church was held at Port Stanley. The teachers and scholars having assembled in the school, after prayer and a short address from the Incumbent, Rev. T. R. Davis, proceeded by train to the Port. The ladies as usual provided a bountiful supply for the feast. The number of scholars is now about seventy five.

LONDON.—The Sunday School of the Chapter House held their annual picnic on the 24th inst., at Salter's grove adjoining St. Paul's cemetery. There was a large attendance of teachers and scholars with a few friends. The gipsy feast supplied by the ladies of the church was excellent; and all enjoyed themselves heartily. The number of scholars is now one hundred and seventy seven.

Opening of a Church in Belgrave.—On Sunday Aug. 12th a church was opened in this village. The morning and evening sermons were preached by Rev. E. J. Robinson, Incumbent of Brussels. The number of persons in and around the Church during the services was estimated at 600. Belgrave is a small village, in the mission of Rev. Rural Dean Davis.

The regular quarterly meeting of the standing committee of the Synod, will be held at the Chapter House on Wednesday, Sept. 5th at 2.30 p.m.

SEAFORTH.—We are exceedingly glad to learn the appointment, by the Lord Bishop, of the Revd. W. F. Campbell to the Rectory of St. Thomas. Mr. Campbell has recently been Curate of the Chapter House, London, and Secretary-Treasurer of Hellmuth College, London. We sincerely congratulate the parish on the appointment, as we are sure it will prove eminently satisfactory to all.

British News.

ENGLAND.

Lord Henry Scott has withdrawn from the Church Union on account of the action of the Union on the decision on the Court of Appeal in the case of Ridsdale and Clifton. Although he desired to see matters ecclesiastical placed in a more satisfactory position, yet he could not accept the principle laid down by the Union—the setting up of unrestricted private judgment as to what is the lawful ceremonial of the church, wherever such may be suspected by a congregation. This is contrary to the principles of the Episcopal Church, and would soon result in anarchy and confusion.

The sitting magistrate of an English Police Court before whom a number of cases was being tried "for allowing dogs to be at large without being muzzled," fined himself five shillings for having been inadvertently guilty of the same offence.

Rev. Dr. Anthony Thorold has just been consecrated Bishop of Rochester. The Archbishop of Canterbury was assisted by eight other prelates in the consecration.

The Queen, contrary to the usual custom in such cases, has given £100 to the St. Alban's Abbey Restoration Fund, on account of the great historical and antiquarian interest attached to the building.

The Rev. Canon Hill, Bishop-designate of Sodor and Man will be consecrated at an early day, at York Minister.

The work of the restoration of the church and town of St. Mary Redcliffe, Bristol, a work which has occupied forty years, and cost £50,000, has just been completed.

The Rev. W. L. Bowditch has been appointed by the Bishop of Maritzburg, theological tutor of his native college.

A piano, of the value of a hundred guineas, has been presented to the Rev. J. C. Ridsdale, by his parishioners, with an address expressing sympathy with him in the trials he has undergone.

The offerings already acknowledged in aid of the endowment of the bishopric of Nassau, the poorest in the world, amount to £6,875. The sum of £50 is yet required for purchasing the late Bishop Venable's house as a residence for the bishops of Nassau. This amount will soon be made up.

Three thousand men have been sent to reinforce the garrisons of Malta and Gibraltar. The necessity of having ships of war on the spot to repress the excited feelings of the Moslem population, has been urged by their respective Consuls at Constantinople, on the French and Italian governments.

The South African Confederation Bill supplied another opportunity to the Irish members, who have become a nuisance in the House, for obstructing the business of Parliament.

A Bill to construct a new University in Dublin, by Associating Trinity College with a Roman Catholic College, has been thrown out of the House of Commons on a vote of 200 to 55.

A new army warrant for regulating the conditions of promotion and retirement, has been discussed in both Houses of Parliament.

The very curious church of Inworth, Essex, has been restored by the liberality of Canon Bridges who is the chief land owner of the parish.

FOREIGN MISSIONARY NOTES.

FRANCE.—The President of the French Republic, notwithstanding the contemptuous neglect of the municipality of Bourges to make any provision for his reception, paid a visit to that ancient city. The President was well received by the citizens.

GERMANY.—A large rush of pilgrims to a wood where the Virgin is said to have made her appearance is daily made. Sometimes as many as 3000 in one day. Those who are said to have had the interview have confessed, the cheat, yet the Pope anxious to confirm a miracle, has sent his blessing and a golden cross to the village priest, who is reaping a rich harvest out of the pilgrims.

The Emperor, in order to ingratiate himself with his Roman Catholic subjects, whose Bishops have lately been receiving rather rough treatment at his hands, has presented to the Roman Catholic church, in the course of erection at Ems, 9000 marks, and 2000 kilos of gun metal. The grand Duke and Duches of Hesse, the Princess Alice of England, paid a visit to Eetz incog. The Bavarian Episcopate protests against the too frequent use of the veto power in parochial appointments Bishop Reinkens at three important stations only confined 31 candidates, in numbers bringing no comparison with those confined by the Alt Catholic Swiss Bishop. The funeral of Bishop Kettler who lately died of typhus fever on his way from Rome took place in presence of a large crowd of sympathizers of all classes, creeds and conditions of men. A meeting of the representatives of the "upper Rhenish church province" has resolved that a successor to the late bishop must be elected who will bring out his policy, which is equivalent to voting that the See shall remain vacant as Bishop Ketteler was one of those dis-

posed for breach of the law. There is now only one diocesan bishop in this province containing five bishoprics.

Mehemet Ali, the Commander-in-Chief of the Turkish Army is a German by birth. The German navy is steadily increasing. Two new corvettes have just been launched and three more are nearly ready for launching. The Chapter of Mainz has elected Dr. Monfang, the leader of the Ultramontane party, and a ceaseless agitator as capitular vicar. His name will, without doubt, be sent up to the Hessian Government as a candidate for the See, and will, without doubt, be rejected. Bishop Kettler died poor. He had expended most of his property in building schools. He left his library to a Seminary, the residue of his property to form life pensions for his servants, and the proceeds arising from the sale of his works and manuscripts to the poor.

Two Priests of the Paderborn Diocese have been lying in prison for the last eleven months because they would not disclose the name of the private Administrator of the Diocese. It is difficult to make a law that cannot be avoided. They have been released as being incorrigible on the question at issue.

Herr Paffrath, Curate of Cologne, has been forced to resign, has been censured by the Synod of the Alt-Catholics, the body to which he had allied himself, for having taken up a position of hostility against it. His objectionable views were expressed in a pamphlet entitled "Old or Reform Catholicism: A Mene, Tekel, Phares for Old Catholics." The pamphlet raises some awkward questions for the Alt-Catholics. Herr Paffrath appears to be a Jesuit, and his sincerity in joining the Alt-Catholics is very questionable.

The sum of twenty millions of pounds sterling of German capital invested in Russian railways, the interest on which has been guaranteed by the Government, is in a very unsatisfactory state, owing to the drain on the country for the expenses of the war.

ITALY.—Negotiations are in progress between the Vatican and the Russian government for the settlement of the difficulties existing in the church in Poland.

RUSSIA.—A firm of Berlin Jewish bankers have shaved 60,000,000 roubles worth of bonds for the Russian government, in order to strengthen the sinews of war.

The dispatch of troops to Malta and Gibraltar has aroused the whole Russian press against England. Some laugh at the insignificant force that England can spare for an Eastern war. Others declare that England is now fighting Russia, the Egyptian troops having been equipped with English money. All agree that England's antagonism is a thing indifferent and not to be dreaded by Russia. The expulsion of the Turks from Bulgaria and the opening of the Dardanelles are two objects, for the accomplishing of which Russia will put forth her utmost strength.

EGYPT.—Four steamers now guard the Suez canal. A Maltese, provided with a chest of dynamite for blowing up the canal has been arrested.

SERBIA.—The Skuptschina has granted a vote for the maintenance of a corps of observation on Turkish frontier.

INDIA.—The latest news from the famine districts is of the gloomiest character. Rain has almost entirely ceased, unirrigated crops and pastures are suffering much.

The Mahomedans of Calcutta have issued an appeal to their fellow subjects of all creeds for help to the sick and wounded Turkish soldiers, with but little result, as yet from any. The telegrams containing the war news are read aloud in the Mosques and the accounts of the Turkish victories received with great delight.

Lord Salisbury's gloomy predictions concerning the Indian famine have been in part confirmed by telegrams since received. The crops in many parts of the country are so much damaged as to be beyond the benefit of rain.

At a monster meeting of Parsees held at Bombay, Sir Jamsetjee Jeejeechoy, the third baronet, was unanimously elected head of the Parsee community in the room of his father lately deceased.

MELANESIA.—On his consecration, Bishop John R. Selwyn, received an address from the Maori clergy of the Archdeaconry of Waimak, New Zealand, in which the following passage occurs:—"Our thoughts revert to the time when your father Bishop Selwyn, arrived at these islands as first Bishop of New Zealand. Whilst working amongst the Maoris, his look was directed toward the islands beyond, sitting in darkness, with the strong desire that the light of the gospel might be carried to them. He sailed to those islands, and the result of his work was the appointment of Mr. Patteson as Bishop. Bishop Patteson entered vigorously on the work assigned him, of which he saw some results. He continued to labour until he was called to join 'the noble army of martyrs.' Now you are to take the place of that faithful soldier of Christ. The special reason that we should address you is that you were born at Waimate, in the midst of Ngapuhi, so that is your tribe, Ngapuhi, that sends you this loving greeting. The Diocese of Melanesia is the daughter of the diocese of New Zealand and it is very fitting that one of the sons of New Zealand should be Bishop of the dark islands."

TURKEY.—Nineteen newspaper correspondents have signed a declaration as to the trust of the statements of Russian barbarities committed in Bulgaria of which they were eye witnesses, and which they have from time to time transmitted to their respective newspapers.

CAPE COLONY.—Cape Colony is likely to become one of the finest cotton growing countries in the world. A table cloth of cotton at the Philadelphia exhibition was so fine, that the judges would not believe that it was cotton, and had it cut and tested. A memorial, has been largely signed expressing regret that Lord Carnarvon should have expressed himself against any direct representation of the nations in the Legislative assembly of the South African confederation, whilst the signers do not desire to see masses of uncivilized men invested with political rights, that they would not know how to exercise, they deprecate the idea of excluding intelligent and educated nations.

BLOEMFONTEIN.—S. Africa.—The Rev. W. Margison, lately Roman Catholic priest in the Transvaal, has resigned his position in that Communion, and has placed himself unreservedly in the hands of the Bishop of the diocese. It will be remembered that a short time ago the Rev. J. Thorne left the Wesleyan ministry for the Communion of the Anglican Church, and was ordained deacon. There are now among the clergy of this diocese one ex-Lutheran minister, two ex-Wesleyan ministers, and one ex-Roman priest.

MISCELLANEOUS.

The Emperor of Germany is drinking the waters at Gastein.

The Prince of Italy has suffered a severe contusion on the head by having jumped from his carriage, the horses having run away.

The Widow Gras, at Paris, has been sentenced to fifteen years penal servitude for instigating her servant to throw vitrol in the face of a rich young man, her influence over whom she was afraid of losing. The servant has been sentenced to ten years penal servitude.

The Colorado beetle has appeared in another field at Malheim, near where it was at first found. The holding of a Socialist Congress at Berlin was prohibited by the authorities.

It is said that horses are being exported from the north of Switzerland to Russia in considerable numbers.

Cleopatra's needle is about to be packed up and sent to England. The iron Cylinder composing the ship for that purpose has just been finished.

The first section of the Khedive's railways is opened for traffic. 6,000 men are engaged on the second.

The government of the Canton of Zurich has authorized the cremation of human bodies, which will be optional, under restrictions.

The Rev. L. R. Whigham, London, went from the Wengernalp by the summit of the Monch (the first ascent of the season) to the Fulberg and the Monk Joch. He encountered a severe snow storm on the way.

The personality of the Conte di Mazarino, late of Palermo, just deceased, has been sworn under £120,000. He leaves several legacies, one of which is for the purchase of wax in honour of a Saint, another the dowering of four maidens orphaned of father and mother, and another the saying of two masses daily for fifty years for the repose of his soul. He leaves his son, a minor, residuary legatee, on whom he bestows some wholesome advice, to avoid sects, politics, and social questions of every kind, and to avoid taking a wife within the fifth degree of affinity, both of father and mother, "but always to give the preference to a modest woman of sound religious Catholic principles.

A deputation representing over sixty municipalities pointed out to the trustees of the British Museum, the necessity of the national collections being rendered available for the benefit of Museums under the charge of municipal corporations. The Duke of Somerset on the part of the trustees promised that the matter would be considered.

The following extraordinary statement of a correspondent appears in the *Agricultural Journal*:—"Since my arrival in England I have given my beetles to a friend near Manchester, who put them in his garden, and he writes me that they devour strawberries and vegetable marrows with great relish. I have cautioned him not to let them escape from the garden." Very like playing with edge tools.

From the letter of a military correspondent who gives the numbers in detail of each of the contending armies, it appears that the Turkish army is considerably outnumbered by the Russians, but what the Turks lack in numbers is compensated for in advantage of position. The writer therefore thinks that if the Turks fight staunchly, and are manœuvred properly they will be able to beat the enemy in detail.

John Frost, the well known Welsh Chartist has just died at the age of 96. He was the last surviving of the three, Frost, Williams and Jones, sentenced to death for treason in 1840. On the marriage of the Queen in the following February the sentence was commuted to transportation for life. Jones and Williams both died in New South Wales, and Frost was liberated and returned in 1856. He settled at Stapleton with his wife, who died the following year.

The Harleian Society has resolved to publish some of the most interesting of the English Parish Registers, and have appointed a committee to carry out the work. They propose to commence with the Register of St. Peter's Cornhill. The first book commences in 1538.

The Law Officers of the Crown have given it as their opinion that the Peruvian ironclad Huascan was to all intents and purposes acting as a pirate, and that the attack upon her by Her Majesty's ships *Shah* and *Amethyst* was justifiable in the interest of commerce.

The Archbishop of York has just consecrated a fine church, erected at Wentworth, near Rotherham, by Earl Fitzwilliams and other members of the family, to perpetuate the memory of their parents, at a cost of \$25,000.

The Commissioners of the Irish Church Temporalities appear to be well paid for their work. Their expenses for 1876 amounted to £211,917. Who that is likely to get a commissionership would not wish for disestablishment?

GRACE BEFORE MEALS.—Bless, O Lord, this food to our use, and may it strengthen us for thy service, through Jesus Christ. Amen.

Correspondence.

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

WIDOWS AND ORPHANS OF THE CLERGY.

Toronto, Aug. 27, 1877.

MR. EDITOR,—Will you kindly allow me to set before your readers the chief bearings of a scheme now in the hands of the committee appointed to consider the question of making some more satisfactory provision for the widows and orphans of the clergy.

The idea is yet without any well defined form; and I have been requested to address certain preliminary enquiries to the clergy for the purpose of ascertaining, by facts and figures, whether the general principle of life assurance, on which it rests, is applicable at all, and, if so, of proceeding to fill in details by means of the information there given. It may seem, therefore, premature to address you on the subject. Finding, however, from the letters already received a not unreasonable desire that something should be said as to the nature of the scheme before the questions are answered, as their precise meaning and object would be thus more clearly understood, I have thought it best, on my own responsibility, to ask you to give insertion to the sketch below, merely repeating that the whole matter is in its earliest stage—liable to modification or rejection—nothing determined on, and that even if the general principle be adopted, the scheme will still have to be gradually hammered into shape.

As the problem before the committee is a very difficult, and, from the advanced ages of many of the married clergy, an increasingly important one, and as it is plain that nothing can be done towards devising any method of solution unless the necessary data are supplied, it is to be hoped that after this explanation the questions already sent will be answered by the clergy as early as possible.

I remain, yours truly,

W. F. CHECKLEY.

OUTLINES.

1. The lives of all the Clergy whose risks would be accepted to be assured by the Synod. For this purpose:

2. An agreement to be made with some well established and reliable Assurance Society, by which on the death of each clergyman assured, the sum of—would be paid into the hands of the Secretary-Treasurer of Synod.

3. The Assurance Society not to have to deal with individual clergymen, further than may be necessary to determine the acceptance or otherwise of the risk on their lives—but only with the Secretary-Treasurer of Synod—by whom all premiums are to be paid to the Society, and through whom the Widows and Orphans are to receive their annuities as now.

4. Each Clergyman, who desires that his widow or children shall receive annuities from the Synod to repay to the Secretary-Treasurer, at fixed periods, such proportion of the premium on his risk as may be determined on, according to his age, length of service, &c. &c.

5. A Capital Fund to be formed and carefully invested from the interest of which the premiums and annuities are to be regularly paid, independently of the re-payments as above from such of the Clergy as have wives or children to provide for.

This fund to be formed and increased as follows: (a). From the already existing Capital of the Widows' and Orphans' Fund. (b). By canvassing the Diocese carefully for that special purpose. (c). By policies paid in, as above, on the death of Clergymen. (d). By annual collections and sermons as now—or by the voluntary self-assessment of parishes at vestry meetings. (e). By such donations, subscriptions, and bequests, as may from time to time be made to it.

REMARKS.

The main argument for some such scheme as the foregoing is this: that the capital fund, being constantly added to as the policies fell in, and in other ways, would in a few years amount to a considerable sum, especially as it would share in the general profits of the Assurance Society, makes it

possible to increase the annuities to the widows, or even to set apart an allowance for the kindred purpose of superannuation.

A second argument, and one of considerable force, arises from the fact that the terms on which an arrangement of this kind can be made with an Assurance Society are so favourable, that any clergyman wishing to secure an additional policy for his widow, payable in the ordinary way, can do so personally at a very large reduction of premium.

It is not proposed to form anything like a clerical association for mutual assurance, but rather to put a belt on the band wheel of some large and well established company, use its machinery, and be protected by its capital.

It is not proposed to tax all the clergy further than now, but only such as have wives or children to be provided for, and them in small amount; but it is hoped all will voluntarily contribute what they can to help their brethren.

It is not proposed to ask any parish to assure the life of its own clergyman—there are obvious difficulties in the way of this—but to urge each to set apart in some way a definite sum for the general purposes of this fund.

It is not proposed to wait for the concurrence of other dioceses, in order to form an extended scheme, but it is felt that such union and extension in the future would be desirable, and perhaps probable.

Suggestions and opinions are invited.

W. F. C.

DIGNITARIES OF THE CHURCH.

MR. EDITOR,—I was glad to see the letters of your correspondents on this question in your last paper. Some of the Dignitaries have been a source of much annoyance to the Bishops and clergy. At the first meeting of the Synod of Ontario, Rural Deaneries were abolished. The Bishop of Quebec has pursued a wise course in not appointing Dean, Archdeacon, or Canons.

Yours, PRESBYTER.

August 23.

EXPENSES OF DELEGATES TO SYNOD.

SIR,—I find that some kind and considerate friend has addressed a letter to my churchwarden and lay delegate on the subject of the expense of the clerical delegate going to Montreal in attendance at the Provincial Synod, and I am inclined to think from the style of the letter, that it is a "circular"—we clerical delegates must feel deeply indebted to our kind though unknown friend for mooted this subject. We are sent to the Provincial Synod to do the work of the church, and it is not expecting too much, if we look to the church to bear our expense. I fear, however, that our friend is likely to frustrate the object he has in view by placing their expense at too high a figure; fares are now much reduced, and the amount which three years ago at the last Synod, would barely have sufficed, would now be more than ample. I feel assured, if churchwardens will only take the matter up and mention it to the members of the various congregations, that no clerical delegate will have to leave home on this business, with an empty purse.

DELEGATE.

Toronto, Aug 27, 1877.

Family Reading.

ONE LIFE ONLY.

CHAPTER XXXVI.

Una Dysart lavished the whole ardour of her generous sympathetic nature on the mission which had been imposed upon her by Wilhelmina Northcote. The very fact that she had resigned all hope of happiness for herself, made her the more anxious to promote that of her friend, and she felt deeply also for the poor old squire, who seemed completely broken down by the painful estrangement from his beloved son; the only person to whom he had spoken on the subject was Mr. Trafford, whose wonderful power of winning confidence had not been exercised in vain, even on

the stout-hearted country gentleman, and Una was therefore aware that the clergyman knew all the circumstances of Rupert's fault. This being the case, she felt very anxious to have his powerful help in the difficult task she had undertaken; and, with Wil's complete concurrence, she determined to take her letter to him, and ask him to enclose it to Rupert in one from himself, which would add weight to her earnest entreaties that he would return to his home, and gladden the hearts of those to whom he was still unchangeably dear.

Una sat up late into the night after she saw Wil writing her letter, in which she gave a detailed account of the circumstances of Lilith's death, and of all that the young girl had said to her before she passed away; and the next morning she set out at an early hour, when she knew she would find Mr. Trafford at the parish school, to ask him to forward it to Rupert Northcote.

The cool sweet air refreshed Una's tired eyes, and the sunshine streamed upon her in all its summer radiance as she walked along. But she looked on the bright landscape with very different feelings from those with which, one year before, she would have gazed on such a scene, for the last few weeks had taught her to look beyond this world for the fulfilment of that ardent desire of happiness which she had once so confidently fixed on the love that seemed to have failed her utterly. She felt, however, as if the fair beauty of the calm clear morning impressed itself upon her mind with that sense of mysterious sympathy in Nature, of which we are all sometimes conscious, when the spirit, the breath of God within us, asserts its power over all our lower being. It seemed to offer her a faint reflection and foretaste of the eternal loveliness of the true Home, where the aching regret that lay so heavy on her heart could never enter; and as she lifted her eyes to the blue limpid sky, where the snowy clouds seemed like the white angels' wings that had borne Lilith to her blissful rest, Una almost hoped that the happy ransomed soul could look down through those lucid depths, to see with joy the fruit her bright example had already borne.

The school-house was near the church, and the door stood wide open, to admit the fresh air, so that Una's entrance was not perceived as she stood looking, with a smile, at the scene. Mr. Trafford sat at the end of the room, surrounded by an eager group of the smallest children, who were crowding about him with fearless confidence; a chubby little one sat on his knee, and two or three others clung to his disengaged hand, while the rest listened with upturned animated looks to the low kind voice, that was telling them how the Good Shepherd loved His little lambs, and watched over them day by day. Una could hardly believe that this was the stern preacher that could denounce with such scathing words the pleasant vices of the world, and of whom she had been so much afraid. He detected her presence before she was aware of it, but he made no movement to come to her till he had finished all he wished to tell the children; his keen eye noted, however, the charming picture she made as she stood there by the doorway, with the soft light of her sunny smile brightening the sweet face that had acquired a new spiritual beauty since the pure winds of heaven had blown in suffering upon her soul. Presently he rose; at a gentle sign from his hand the children melted away from around him, and coming forward to Miss Dysart, he asked her in his frank cordial manner if he could be of any use to her. When she answered that she was anxious for a few minutes' conversation with him, he led the way into the garden attached to the school-house, where there was a seat under a shady tree.

"This will be more agreeable than the atmosphere of the school-room," he said, "no one will disturb us here. Now, what can I do for you?"

Then Una told him all that had passed at Lilith's death-scene, and the conversation that had taken place between herself and Wil Northcote the previous day; finally she gave him the letter she had written to Rupert, and begged him to read it, and if he approved of it, to send it with one from himself. Trafford went slowly and carefully over the clearly-written pages, with a joyful light stealing into his eyes, as if he were receiving the assurance of some unexpected good fortune to himself, and when he had finished it, turned with a bright smile to Una, saying, "I

hardly think it possible that so beautiful and pathetic a history can fail of its effect on this young man, especially as the blessed death of this pure-hearted girl touches him in every way so nearly, and I am most thankful that an effort will be made at last to win him back. I never saw him, but his case has lain very heavy on my heart for his father's sake, as well as his own. If I had not feared that he would resent the interference of a stranger, I should have gone to him myself long ago; I am very much inclined now, however, to take your letter as my credentials, and go to him at once, instead of writing, as you propose."

"But he is at Vienna!" said Una, opening her eyes wide; "have you forgotten what a long fatiguing journey it is to go there?"

"Don't you think St. Paul's example teaches that part of the duty of the messengers of Christ is to be 'in journeyings off?' I can go to Vienna and return within ten days, and I can easily get a friend to take my work here for that time, or longer if necessary. I think that if I go I may be able to bring him back with me, whereas if we only write, he may lack courage for a return home under such circumstances."

"There can be no question that it would be far the most efficacious means we could employ, and I have no doubt at all of your success; it was only of the fatigue to yourself that I thought as an obstacle to the plan."

"My physical self has nothing whatever to do with it," he answered, smiling; "it is quite plain that it is part of my work as the servant of God, and that settles the question. I shall go to-morrow morning, as I should like to see Mr. Northcote first; I shall ask him to give me a letter himself for his son, and I have no doubt he will."

"I cannot help being very glad you are going, though I would not have ventured to ask it," said Una. "I shall be most anxious to know the result."

"I will come and see you as soon as I return," said Trafford, "and then you shall know all that has happened. You are looking brighter yourself than when I saw you last," he added bending his eyes searchingly on her face; "is it that Lilith, as she passed into paradise, has left open a little chink of the gate, so that the blessed light shines down upon you even through all the earth's shadows?"

"Yes, that is precisely what it is," she answered, smiling; "and, Mr. Trafford, Lilith has shown me, amongst other truths, that however sad one's own life may seem, there is always an unfailing joy to be found in ministering to Christ's own poor as she did. I want you to tell me how I can be of use to the people here."

"That is easily done," he answered; "there is work enough and to spare; here as elsewhere it is the workers that are unhappily so scarce. You might become most useful to me as well as to the poor, if you would undertake various offices among the sick and the children, which are not in my province at all."

"I will do anything you tell me most gladly," said Una; "only you must give me explicit directions, for I am very ignorant in such matters."

"You shall have them written down before I leave home to-night," he answered with his usual energy; "there are one or two cases of sickness I shall be glad to leave under your care till I return."

"Then I will not take up more of your time now," said Una, as she walked home, with her heart lightened of half its load by the hope that she might be able in some small degree to relieve the suffering of others.

Miss Dysart soon found that Trafford had been as good as his word in leaving her plenty of work, but the delight she took in being a true source of consolation to the poor around her, made the time of his absence pass much more quickly than she could have expected, anxious as she was concerning the result of his mission.

It was about a fortnight after he had left home when he suddenly startled her, one evening, by walking into the drawing-room at Vale House, when she was sitting there alone quietly reading, without the least expectation of seeing him. She started up with an exclamation of surprise and pleasure; and as she went forward to greet him she looked up into his face with an expression of eager inquiry.

"Rupert is safe at home," said Trafford, answering to her speaking eyes; "it is through his impatience that I pay you so late a visit, as we have only just arrived, after travelling night and day, and I remembered my promise to let you know the result of my mission as soon as I returned. He seemed at last as if he could not rest till he held his father's hand in his."

"Oh I am so thankful! How happy they will all be; and what a good work you have done, Mr. Trafford!"

"It has been Lilith's work, not mine, or yours," he answered; "the light of her pure life does indeed seem to shine out from paradise upon us still. It is wonderful what a mighty influence for good that one simple unpretending girl had exercised by the mere blamelessness of her obedience to the law of God; it has been a most striking illustration of the silent eloquence of example."

"What a blessing for the Northcotes that it has so completely conquered Rupert. It must have changed him very much."

"It has indeed; he is, in the deepest sense of the word, 'a new creature;' his undiminished love for Lilith Crichton predisposed him to hear with intense interest the history of her beautiful happy death; it filled him with remorse for having been the cause of it, and drove him to look back into his past life, and to consider what his own position would be when he came to his last hour as she has done."

"Do you think the hope of seeing her again in a happier sphere had any share in the change which has taken place in him?" asked Una.

"Just at first, as a secondary cause, it may have had; but before we left Vienna he had learnt to appreciate the value of a far higher hope of happiness than the renewal of mere human love could give. It so happened that on the Sunday we spent together I preached in the chapel of the British Embassy, on the words, 'Blessed are the pure in heart, for they shall see God.' I had Lilith in my mind, no doubt, when I chose them, but that same evening Rupert came to me at the hotel, with his eyes so bright and his whole appearance so radiant, that I thought some great good fortune had befallen him. I asked him what it was, and he told me that one painful thought had continued as it were to pierce his heart, through all the blessed change that had come upon him, and that it had now been suddenly removed, so that he seemed lightened of all his burthen, and full only of thankfulness; and then he explained to me that it had seemed to him so sad and cruel, that Lilith who 'had benefited' so many others should herself have been cut off in her fairest spring, and punished as it were by death for her very goodness; but when he had heard me speak that day of the glorious blessedness of those who, because of their heart-purity, had attained even to the visible presence of their God, it flashed upon him like a light from heaven, that so far from being punished, Lilith had in truth received the highest reward that could be given her, inasmuch, as she, so pure in heart, was rapt away from this sinful world, to see and enjoy the ineffable vision of the Divine Love—of God, who is love for evermore; he said he never again should grieve that she was gone, but would only feel thankful always for her blessedness, and for the mercy which had given her to earth a little while, that she might shed her bright influence on less steadfast souls."

"It is exactly what I felt myself when I saw her lying dead with that rapturous smile upon her face," said Una; "but indeed dear Lilith would have thought it reward enough to have saved Rupert from an evil life, as she seems to have done."

"No doubt she would; and his parents have good cause to bless her memory; for she has given them back their son as one who was dead, and is alive; who was lost, and is found."

CHAPTER XXXVII.

Una Dysart lay down to rest that evening with the feeling that whatever the future might have in store for her of pain or of regret, she had it in her power to become possessed of one pure joy at least, which the world could neither give nor take away.

She was tasting it even then—the exquisite enjoyment of knowing that she had been able to

relieve the sorrows of some of her fellow creatures, and that she had brought back hope and brightness to lives that but for her would have struggled on in grief and gloom beneath a load of care. She was too young yet to know, as those do who have travelled longer on the rough paths of this mortal life, that the consolation she was then experiencing is, in truth, the one and only human happiness which can never deceive or fail us. All other earthly joys contain in their very essence the power to destroy as well as to bless, for none are exempt from the chances of death and change, satiety or decay; but the relief of suffering is in the power of all, be their own fate what it may, and the most desolate heart that beats on earth may know somewhat of the bliss of the tender ministering angels, when its active sympathy has won back smiles to the lips of mourners and shed brightness on forlorn souls. Una thought with delight of the happiness little Wil. must feel in having not only regained her lost brother, but in being relieved from all fear of separation from her future husband; for she suffered herself so keenly in the consciousness that mighty trackless oceans divided her from the presence she most desired on earth, that she could well understand what it must be to Wil. to know that she would go with Hervey now to his Indian home; but it was for the poor old squire chiefly that her gentle heart rejoiced; now would he be able once more to lift up his head, and face the world without the dread that his honest name would ever again be tarnished by him who should most have sought its honour, or his old age bereft of the first-born son in whom had been centred all his hopes and pride. Una felt that it would indeed be sweet to her to see her friends in their restored happiness; but she resolved, with the delicacy which was one of her most charming qualities, that she would not intrude upon them in any way for some days, and that she would avoid as much as possible any allusion to her own share in Rupert's repentance and return.

She found, however, on the very next morning that she was to have no choice in the matter. Lady Elizabeth always remained in her room till a late hour of the day, with Miss Grubbe in attendance upon her, and Una had scarcely finished her solitary breakfast, when she was told that Mr. Rupert Northcote had called and wished to know if he could see her.

She felt that she could not refuse, and desired the servant to show him into the drawing-room, but it was with a certain timidity and unwillingness that she joined him there. She had only known him slightly in the days when she used to meet him in society, where he had always been entirely absorbed in Lilith's presence, and she had never been pre-possessed in his favour, though her artistic eye could not fail to be struck with his personal beauty. The young man was standing by the window looking out on a bed of white lilies which had been Una's special care from some association of ideas with Lilith, and as she came in he turned round at once, and came forward to greet her with a frank and manly modesty which put her instantaneously at her ease.

"Miss Dysart," he said, "I have come to thank you with all my heart for your letter; in my name and in Lilith's. His voice faltered on the last, and she answered warmly, "I am so glad, so thankful that you have returned home!" They sat down, and then she had time to note the great change that had taken place in his appearance; he was dressed in the deepest mourning, and there were dark lines now under the larger eyes that used always to seem so full of joyous light, while the beautiful sunny face she remembered was pale and haggard now, but his once bold and reckless expression had given way to a look of earnest thoughtfulness, and the scornful curve was gone from the calm mournful lips; all the sparkling gaiety, which had been one of his chief fascinations, too, had vanished, and there was a quiet humility in his manner which seemed to her very touching.

"My dear father and Wil. are coming to see you presently," he said; "but, Miss Dysart, I was very anxious to meet you first alone; there was so much I wished to say to you. Your letter has been to me like the paradise of God, and I cannot find words to express how grateful I am to you for having written it."

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"You must not think of me in the matter at all," said Una; "that letter really came to you from her who alone had a right to say to you all that in her name I ventured to repeat."

"Yes; and it is for this very reason that I wish to tell you what those words have done for me; it is a foolish fancy doubtless, but I feel as when it is told to you she too will learn it and rejoice; it almost seems to me as if I might be able to catch some echo of her accents from your voice, since you were the last to hear her tones on earth before she went to add them to the angels' songs, and indeed there may be some word she said that night which you have omitted in your letter."

"I think not, for I wrote down all I could remember that very next morning, and I sent you her record just as it was," said Una; "but you know dear Lilith's departure was startlingly sudden; it almost seemed as if a supernatural strength had been given her till she had completed her task in speaking to me, and the moment she had said all that was needful, she was caught away as swiftly as if the fiery chariot had been waiting for her as it did for Elijah."

"No doubt her Master would not keep her back from heavenly joy a moment more than could be helped, but I shall never cease to thank Him for having sent you to her that you might be her interpreter to me."

"And I too have reason to be deeply grateful that I was allowed to see her," said Una, "for she opened my eyes to the errors of my own life with wonderful power."

"I have often thought of late," said Rupert, "that she was really one of God's own messengers, whom he merely lent a little while to this world that she might work out his purposes of mercy, and then when she had done His bidding He straightway drew her back within the pearly gates, before the dust of earth had time to soil her snow-white garments. You can hardly imagine, Miss Dysart, in how strange a manner she has influenced my life, from the first moment I saw her. It was by no overt act of her own; she never said a word of reproof to me in all the time I knew her; nor did she ever try to teach me her religion; but it was impossible for me not to see that it was her very life; it shone through her transparent nature with a pure and steady light that illuminated all the way around her, as she went upwards with her flying feet on the steep ascent to heaven; I saw it, I felt it, and I rebelled against it with all my power; but it was an everlasting witness for her God to my erring soul, from which I could not escape, for I loved her so intensely that I was literally unable to give her up, though I knew her whole being was animated by the influence I dreaded most. My one hope always was that if only I could make her my wife, I should soon be able to coerce her—tender, loving, and obedient as she was sure to be—into flinging aside the faith which would have ever stood as a barrier between us."

When he said this Una looked up at him with a question on her lips, which she checked before she uttered it; Rupert saw her movement.

"Say what you will, Miss Dysart; no reference to the past can hurt me now, for I feel as totally changed from what I was then as if I had died when Lilith did, and risen again to a new and purer state of existence."

"I only felt the wish to ask," said Una, "whether you had in those days actually adopted sceptical opinions."

"Only in the sense described by our Lord Christ when He said that men would not come to the light because their deeds were evil; I had never examined the subject intellectually, but I was resolved that pleasure and self-gratification should be my only gods, and I tried to persuade myself that the pure faith which warred against them was a delusion. I would not look at the question or think of it as regarded myself, and I chose to believe that the majority of persons professing Christianity were insincere, and the remainder like Lilith, deceived by so unsubstantial a dream, that it would at once dissolve in their grasp so soon as it came between them and their happiness. It was this hope that made me commit the crime whereby I disgraced myself so deeply," and he reddened painfully as he spoke. "I thought that if I could hurry on our marriage by this fault, and then make her cognisant of it, she would become entangled in the meshes of my

error, and would abandon for ever the laws of her immaculate righteousness."

"How little you knew her!" said Una.

"True," he replied, "I only knew her love, which seemed to me strong enough to conquer every other feeling in her heart."

"Love is strong as death," said Una, in a low voice; "but a living faith in Christ is stronger still."

"Yes, so my darling has proved," he said; "but when I left her that day by the river-side, it was with the full conviction that if I absented myself for a time, she would so suffer in the separation that as soon as she was of an age to defy her brother's authority, she would fling her religious scruples to the winds, and bid me come back and claim her as my wife. I lived in this hope a reckless ungodly life, and as I never heard from home I knew nothing of her illness whatever, till the news of her death came upon me like a thunderbolt; and then when you sent me the history of her last hours, it was to me an absolute revelation from heaven. My remorse and terror were, however, so great, that I think they would almost have killed me if Trafford had not been with me then, for I felt that I was Lilith's murderer, and it seemed to me impossible that the righteous God could ever pardon me; but that good and wise man showed me how deep answers to deep, and uttermost sin is met with uttermost mercy. He raised me with a strong hand out of my gulf of misery, and now he has set my feet on a new straight path, wherein I hope to walk unswervingly to the end."

"I am sure you will," said Una; "and," she continued, smiling, "dear Lilith will be to you what Beatrice was to Dante;" but she could not add more, for at that moment the door-bell rang, and little Wil., rushing impetuously into the room, flung her arms round her friend's neck, sobbing with delight; the squire followed almost as quickly, and clasped Una's hands in both his own, while he prayed God to bless her for ever and ever, since it was to her they owed the happy return of their dear lost Rupert, and the restored peace and comfort of the home his absence had made desolate.

(To be continued.)

EVENINGS AT HOME.

It is one duty of parents to devise means for making the evenings in our country homes pleasant and profitable for our children. If they find enjoyment at home they will not be so much inclined to seek it elsewhere. Of course, when we live several miles from town, we have no opportunity of attending lectures and other entertainments which we, as well as our children, could enjoy. Therefore we must look for other means of entertainment.

One very pleasant way of spending an evening is by reading aloud. Let each person present read a short article. The children can select from books suited to their age and capacity. This practice will be found of great assistance in making the reading enjoyable as well as beneficial to the entire household.

There are many games which are pleasant, among them chess, and checkers, also many popular games, among them that of authors, which is very interesting and instructive, as it makes us familiar with some of the names and works of prominent authors. All these games are not only harmless, if properly indulged in at home, but are useful in cultivating the memory and disciplining the mind; but principally in affording such amusement at home as will keep the young folks from wanting to go elsewhere.

There are very many ways in which instruction and amusement may be combined, in spending our evenings at home in the country.

NEVER DO THIS.

"I cannot understand," said a discouraged mother the other day, "why my children are so much worse than those of other people. I am always correcting their faults, always telling them what not to do." And there was just the trouble. Nothing is worse than to be continually reproofing children, continually lecturing them on general principles, saying over and over, "Never do this," till the best children are bewildered and

made rebels in spite of their own exertions. When a little one makes a mistake, set that special mistake right; but beware of legislating for a life-time to people less than ten years old. We are often responsible for children's naughtiness because we forget that children have rights. The mother who is unfailingly polite herself to her little ones, will be repaid by their good manners. But the loud tone, the quick emphasis, the arbitrary speech, will be repeated by the second generation with inevitable accuracy, and the mother will be ashamed of it.

ADVICE TO YOUNG LADIES.

In marrying, make your match; do not marry a man to get rid of him, or to oblige him or to save him. The man who would go to destruction without you, will quite as likely go with you, or perhaps drag you along. Do not marry in haste, lest you repeat at leisure. Do not marry for a home and a living. Do not let aunts, fathers and mothers sell you for money or position in bondage, tears and life-long misery, which you must endure.

Place not yourself habitually in the hands of any suitor until you have decided the question of marriage. Human wills are weak, and people often become bewildered, and do not know their errors until it is too late.

THE OLD SCOTCH WOMAN'S FAITH.

By the side of a rippling brook in one of the secluded glens of Scotland there stands a low, mud-thatched cottage, with its neat honeysuckle porch facing the south. Beneath this humble roof on a snow-white bed, lay, not long ago, old Nancy, the Scotch woman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies," experiencing with the holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and her well-thumbed Bible—her "barrel and her cruise," as she used to call it—from which she daily, yea hourly, spiritually fed on the "bread of life." A young clergyman frequently called to see her. He loved to listen to her simple expressions of Bible truths: for when she spoke of her "inheritance, incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto Him that loved us, and washed us from our sins in his own blood."

One day the young clergyman put to the happy saint the following startling question: "Now Nanny," he said, "what if, after all your prayers, and watching and waiting, God should suffer your soul to be eternally lost?" Pious Nancy raised herself on her elbow, and turning to him a wistful look, laid her right hand on the precious Bible, which lay open before her, and quietly replied, "Ae, dearie me, is that a' the length you hae got yet, mon?"—and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed; but God would lose his honor and his character. Haven't I hung my soul on his 'exceedingly precious promises?' and if he brak' his word he would make himself a liar, and a' the universe would rush into confusion!"

Thus spake the old Scotch pilgrim. These were among the last words that fell from her dying lips, and most precious words they were—like "apples of gold in pictures of silver." Let the reader consider them. They apply to every step of the pilgrim's path, from the first to the last.

Children's Department.

A SHORT SERMON.

BY ALICE CAREY.

Children, who read my lay,
This much I have to say:
Each day, and every day,
Do what is right—
Right things in great and small;
Then, though the sky should fall,

Sun, moon, and stars, and all,
You shall have light.

This further would I say:
Be tempted as you may
Each day, and every day,
Speak what is true—
True things in great and small,
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

Figs, as you see and know,
Do not out of thistles grow;
And though the blossoms blow,
While on the tree,
Grapes never, never yet
On the limbs of thorns were set:
So, if you a good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all.
When you work and when you play,
Each day, and every day,
Then peace shall glad your way,
Though the sky should fall.

THE YOUNG MERCHANTS.

Two country lads came at an early hour to a market town, and arranging their little stands, sat down to wait for customers. One was supplied with fruits and vegetables of the boy's own cultivation, and the other supplied with lobsters and fish. The market hours passed along and each little merchant saw with pleasure his stores steadily decreasing, and an equivalent in silver shining in his little money-cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said, "What a fine large melon. What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "is it very business-like to point out the defects of your fruits to customers?"

"It is better than being dishonest," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and man also. I shall remember your little stand in future. Are those lobsters fresh?" he continued, turning to Ben Williams' stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon. Now you can take it home for your pains, or throw it away. How much wiser is he about those lobsters I caught yesterday? Sold them for the same price I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."

MOTHER AND SON.—There is no tie in the world more beautiful than that which binds a mother and son grown old enough to be her protector. A daughter loves her mother, indeed; but she sees all her defects, as one woman always does see those of another. No doubt, with the unconscious arrogance of youth, she exaggerates them. But the son loves his mother with an ideal love—he sees her as a man sees a woman; that is to say, through a certain halo of mystery. Reverence is in his feeling for her, and at the same time a sense of her need of his care—he is at once her knight and her son. He is proud of her and fond of her at the same. Her image is sacred in his mind. She may not be better than other women; but she seems so to him.

A SACRED MELODY.

Be Thou, O God! by night, by day,
My guide, my guard from sin,
My life, my trust, my light divine,
To keep me pure within—

Pure as the air, when day's first light
A cloudless sky illumines,
And active as the lark, that soars
Till heaven shines round its plumes.

So may my soul, upon the wings
Of faith unwearied rise,
Till at the gate of heaven it sings
Midst light from Paradise.

TRAVELLERS' SKETCHES.

No. 5.

Sir,—We hear very much in Canada of the parties in the Church respectively known as *High* and *Low*.

There I always thought the lines of demarcation decidedly foggy, and when usually asked if I were 'high' or 'low,' took the precaution before committing myself to an answer, to request from the querist his idea of the terms.

But in England I think the matter is clearer. Here there are at least three distinctive parties in the church, namely: "Ritualists," "The High" and "The Low." I do not say anything to-day as to "The Broad."

As the three above enumerated come at least within the extreme limits of Catholicity, the very existence of such parties, if in some ways it be a source of anxiety, yet is a remarkable proof of the truly liberal catholicity which mark the teaching of the Anglican branch of the Universal Church of Christ.

In order to satisfy myself by personal inquiry into matters about which there is much talk, but I think little genuine knowledge among churchmen in Canada, I have watched attentively these parties, as shown in one city in England, a city of about 60,000 inhabitants and fourteen or fifteen churches.

No doubt can exist in my mind that the symbolizing of much of the service of the Ritualists, though it be just within the lines of the reformed Church of England, approaches so nearly the points whereon Rome has departed from orthodoxy, that the 'multitude' can hardly avoid in some measure falling into Roman error, yet I cannot see, how a fair and liberal minded churchman, even allowing their ritual to be foolishly and dangerously excessive, can condemn them in the unchristian and malignant manner displayed from time to time by such a body as 'The Church Association' in England, and its organ 'The Rock.' Indeed the Ritualists would never have gone to such extremes, had they not been persecuted and driven from point to point in order to commit their principles more and more plainly to the public scrutiny.

You have, of course, observed the "tight places" into which the judges have been driven in their attempts to define the Rubrics—how the best-meant Rubric, "if the strict letter thereof be regarded," has been given to the Ritualists; and how the eastward position has been awarded to the High.

The results are most satisfactory to the moderate Churchmen, and also to many a clergyman who, though outwardly in the ranks of "the low," would, if free will were accorded him, break through the cast iron bands of an effete Puritanism.

Time was when a surpliced choir was looked upon as an irredeemable step towards Rome. Now it has come to be regarded as a matter of seemly order, and has been relegated from its ridiculous position as a party badge.

Time was when the wearing of a cassock beneath the surplice was hooted at as the "habit" of a "petticoated priest." Now I observe the neat cassock beneath the surplice of many a "priest" who does not thereby gain the name of "Roman."

Willingly I pass from such observations as these to consider the wonderful "work" done for God by the Church.

Let us go to a little country Church, which, when last visited, fourteen years ago, we regarded as the abode of dust and dirt, and the natural

sleeping place for half the old villagers upon a Sunday afternoon.

Here to-day we find Reformation, accompanied by renovation. The churchyard mown and the grass-grown mounds tidily cut and kept, and the Churches—well, each one is a beautiful study—renewed, often at great expense; the beauties of ancient architecture brought prominently forward by the contrast of modern seats, appointments, and Church ornaments.

The windows are clean, and the various stained glasses "in memoriam" warm the Church. The high-backed square pews are thrown out, and in their places open pews, where all, rich and poor, have equal rights to seats within the house of God.

The chancel is no longer the receptacle of rubbish, but is fitted up with neat prayer desks, choir seats and lectern; while within the "rail" is a decent altar-table, covered usually by a rich altar cloth—a central object in the house of God, even as the Sacrament of the Body and Blood of Christ our Saviour must ever be the central rite in the public worship of Almighty God.

A still more pleasing feature in the reformation now progressing in the Church at home is the fact that congregations are everywhere doubled and trebled. In many country parishes, where a few years ago, under the old and dead-alive regime, a sprinkling of the aged were found at Church to listen to the "doing" of the service by the parson, his clerk, and perchance a few discordant instruments, the services are weekly well attended upon Sundays, and even daily services find many regular attendants in the house of God.

Clergy in England, generally called "high" therefor, are practising the remedy given by a good bishop for clerical sore throat, viz: "The order of morning and evening prayer daily throughout the year."

Truly God hath been very merciful, and hath heard the prayer of His Church, "O Lord, revive Thy work."

I attended a weekly service upon a Monday evening at All Saints' Church in the city of Gloucester.

The service was full choral, and the sermon by the Rev. Mr. Pennefather, a clergyman who had preached in the city during a 'mission work' held last winter. The church which has sittings (free seated) for about 750 was crowded. It was a most charming sight to see the workmen with their wives and children crowding seats and aisles, and when the body of the church and transepts were filled, to see more workmen in their fustian jackets sitting upon the steps of the chancel and sanctuary, devoutly 'turning' to the East, during the recital, in which every one in the church seemed to take part, of the Creed, and taking their part in the solemnly intoned responses and amens.

O that we could see the churches with devout worshippers drawn from 'all sorts and conditions of men.' It has been my privilege to preach several times in large churches in England, and it has warmed my heart and given utterance to my tongue, to be permitted to urge the solemn truths of our most holy religion, before the sea of upturned reverent faces, which have upon each occasion greeted me.

"Lord Jesus, give us grace
On earth to love Thee more,
In Heaven to see Thy face
And with Thy saints adore."
• Yours faithfully,
W.

MARRIAGES.

On the 24th ult., at Marmullane Church, Passage West, County of Cork, by the Rev. Ambrose Hickey, incumbent of Ballinaboy, and uncle to the bridegroom, the Rev. Francis Henry Walter Archbold, B. A. Curate of Schull, Diocese of Cork, only surviving son of Edward P. Archbold, of Heathbourne Hall, Halifax, N. S., to Eliza Scott, only surviving daughter of the late James Roche Howe, Esq., Glounevirane, County of Cork.

ATKINSON—MAYNARD—On the 23rd inst., at Trinity College Chapel, Toronto, by the Ven. the Archdeacon of York, William Pryor Atkinson, second son of the late Rev. Dr. Atkinson, of St. Catharines, to Mary Elizabeth Martin Maynard, youngest daughter of the Rev. George Maynard, M.A.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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. A. N. TORONTO.

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

SAULT STE. MARIE, Ont., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

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

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

To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

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

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