

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, AUGUST 22, 1878.

[No. 34.]

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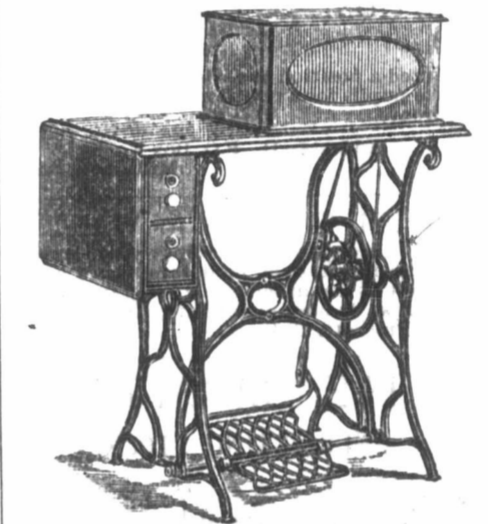
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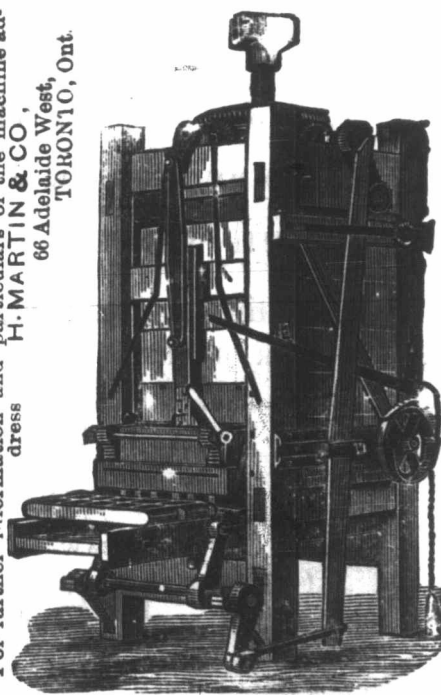
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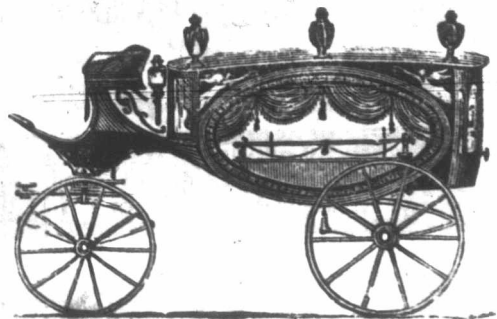
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THE WEEK.

WITH all the satisfaction we have felt and expressed in reference to the Berlin Treaty as being so much more favorable to the Christians of Turkey than we had ever dared hope for, there is just one little arrangement belonging to the treaty that we must confess we do not quite understand, and which certainly appears to be unfortunate. It is objected that the Turkish empire is dismembered: so it is. Nor do we regret the fact, provided that no considerable portion of it is permanently handed over to a despotic power. We do not complain that a large slice of territory has not been given to Greece. She has already more than she can take care of; and can never hope to rise to the dignity that once upon a time—long, long ago—attached itself to the land of Pericles. The race that produced the names which adorn the history of ancient Greece has most likely been extinct for many an age, and the world will probably never see its like again. Nor can we imagine the least objection, of a reasonable character, that can be raised to the English occupation of Cyprus, although this arrangement has no direct connection with the treaty. The Cyprians are apparently much pleased with the change. But the attempt at an Austrian occupation of Bosnia and Herzegovina, which has to be sought by force of arms, and which may give Austria a great deal of trouble to secure, is what appears to be scarcely in harmony with the other provisions of the Treaty. Some obscure and very old-fashioned idea about the "balance of power" is probably the reason that would be assigned for so very tyrannical as well as distasteful a provision. The said "balance of power" however, has been very considerably disturbed by Prussia and Italy; and the temporary occupation (if indeed it can be accomplished) of a couple of mountainous Turkish provinces by Austria, will have very little influence in restoring the "balance."

The Austrians throw a great deal of blame upon the Turkish Government for the difficulty they meet with in endeavoring to occupy Bosnia and Herzegovina. A despatch from Vienna says the reverses which have befallen a few detachments of the Austrian army in Bosnia and Herzegovina, and especially the forced retreat to Doboj of General Szapary's

division, has produced a considerably depressing effect among the people, and their apprehensions are echoed in the newspapers; but a much calmer view is taken of the situation in competent military circles, where such checks are recognized as necessary incidents of even the most successful warfare. Hafiz Pasha's confession that thirty battalions of regular Turkish troops fought in the ranks of the insurgents has created a sensation in Vienna and greatly embittered the minds of the people against the Porte. It is understood that all opposition on the part of Bosnia, from the insurrection of Hadji Lago down to the most recent conflicts, have been contrived at Stamboul, and hypocritically imputed to the Bosnians. It is said in Vienna that whatever may transpire regarding the Austro-Turkish convention it is certain the underhand dealings of the Porte have brought about a change in the relations of the Austrian Government with Turkey which a short time ago would have been deemed impossible.

It is also stated that three Austrian Serb regiments, when near Velika Sewornik, having refused to advance, were decimated. As they still remained mutinous further executions took place, and the remainder were sent prisoners to Austria. The Christians in Bosnia are fleeing to arms in consequence of the heavy fines imposed on them by the Austrians.

A Vienna despatch says that in consequence of the intrigues of the Porte in Bosnia and Herzegovina Austria is endeavoring to protect her interests by negotiating an understanding with Servia and Montenegro; and that the negotiations between Austria and Turkey are on the verge of failure, and a rupture is imminent. The last propositions of the Porte have been rejected. At least four more divisions of the Austrian army will go immediately to Bosnia.

After the misgivings which had been extensively felt upon the subject, it is very satisfactory to learn that neither by the Primate of all England nor by the Metropolitan of South Africa was Dr. Colenso invited to attend the recent Lambeth Conference. On the other hand Bishop Macrorie, as Bishop of Maritzburg, was invited by his Metropolitan, and was accepted by the Archbishops and the rest of the hundred Bishops assembled, as the duly canonical Bishop of the Colony. He consequently attended, spoke, and voted at the Conference. The question may therefore now, surely, be considered to be finally as well as satisfactorily disposed of.

The encyclical which, anything to the contrary notwithstanding, may be said to have been issued by the Bishops assembled at Lambeth, and which we published last week, appears from the English press to have been received very favorably by Churchmen. The "Conference" is evidently moving in an onward direction and has no disposition to discontinue its gatherings. One Committee

suggests that future Conferences may be invested with larger liberty in the selection of subjects; and that a committee representing the various churches of the Anglican Communion should be empowered to draw up a scheme of subjects to be discussed; so that the Dean of Westminster's heathenish suggestion in 1867 that the Conference could only be a "convivial meeting" is effectually disposed of. Another subject of congratulation in connection with the Conference is the filial attachment which is shown throughout the Anglican communion by every member of the family, including the United States of America, towards the Spiritual Mother. Language appears to fail in the effort to express the love and veneration felt by the sister Church in the United States towards the Church in England. The scheme of the Lambeth Fathers for determining disputed points of doctrine is regarded as a simple one. It provides that each province shall be the final judge of all the cases that arise in it; and that there shall be an appeal from every diocese not yet included in a province, to the Archbishop of Canterbury. Prayer books, other than the Book of Common Prayer, for the use of converted heathens are to be submitted to a Board of English, Scotch and Irish Bishops, and also to a Board of United States Bishops. The Conference held up the Book of Common Prayer to admiration, for its antiquity, catholicity, and apostolicity. It expresses sympathy with the Old Catholics, and with the Reformed Church of Mexico; and it submits the question of Moravian Orders to a committee. It likewise affirms the principle that "no alteration from long-established ritual should be made contrary to the admonition of the Bishop of the diocese;" at the same time it considers that "such large elasticity in the forms of worship is desirable as will give wider scope to all legitimate expressions of devotional feeling." On the subject of confession, the Conference leaves the matter just as the Prayer Book has done—that is, to be used with advantage under certain circumstances; but not to be enjoined or required as necessary to salvation, or that the habitual practice of it should be a necessary condition of attaining the highest spiritual life.

It appears from extensive investigation that belief in the Divinity of Christ has almost entirely disappeared among the Protestants of Germany, Switzerland, Holland, Denmark and France, which contain in the aggregate about five-eighths of the non-Roman Communions (not including the English) in the world. It is very well known among us that a very large proportion of American Sectaries are in the same position; and that a large number of comparatively orthodox people have abandoned their former faith for the delusions of spiritualism.

Perhaps among the apparently minor subjects which the Lambeth Conference has

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suggested there is scarcely one more important in the present day, considering the vast emigrations that are continually taking place, than the necessity of circulating among emigrants information respecting Church privileges. A curious illustration of this necessity was furnished by the Bishop of Iowa. It appears that a little colony of English people had crossed into his Diocese from Canada, and for some time had kept their faith and devotion alive by the English Church service, which was read for them by one of their number. After a time a couple wished to get married. At this juncture a copy of the *Church Times* happened to reach their community, giving an account of some ceremony at Omaha, where the capital of Bishop Clarkson of Nebraska was situated; and they actually sent a hundred and twenty-five miles for a priest to perform the ceremony, although there were United States churches within fifteen miles of them.

The Rev. Arthur Tooth has reached England in greatly improved health. He arrived in Liverpool on the 31st ult., left at once for London, and was met at Euston Square Station by the Rev. W. H. Browne, and Mr. H. W. Hill. It is understood that he purposes to resign his living.—The Bishop of Rochester is about to visit the United States.—The sum of £1,000 stg. has just been sent to the Curates' Augmentation Fund, by an anonymous contributor.—Rioting still continues at St. James's, Hatcham.

At last we have some news about the coming elections. The nominations are to be on the 10th of September and the elections on the 17th. "Appeals to the country" are always very uncertain: just as much so as appeals to the "Law," whether the law be English or Canadian. In all probability parties will find themselves more evenly balanced than heretofore. Such *dead issues* as the "Pacific Scandal" and the "Big Push" will probably have but little influence on the coming elections. General politics appear to be little thought of. The only subject that seems to interest every body is that of "Protection."

The *Guardian* remarks:—It is difficult, without a large induction of instances, to realize the way in which Scottish Presbyterians have in times past lived upon Anglicanism. Illustrations meet us at every turn. Thus Dr. Chalmers some half a century ago gave a course of lectures on Bishop Butler's *Analogy*, and throughout cited none but Anglican divines. The present Moderator of the Assembly of the Scottish Establishment, Principal Tulloch, possesses a positively alarming acquaintance with Anglican theology; and we cannot make out that he cares much for any other. Then, again, we had always until recently imagined that in the really high-toned tales published in the early decades of this century by Mrs. Brunton, who was the wife of a Presbyterian minister, we had an outcome of Presbyterianism *pur et simple*. Lately, however, on reading one of

the clever and interesting papers on *Our Female Novelists*, in course of publication in *The Ladies' Edinburgh Magazine*, we find that even here we had been mistaken. In that paper we are told, on the highest authority—that of Mrs. Brunton's husband—"She took great pleasure in investigating, with such help as she could command, the evidences of the Christian faith; and Butler's *Analogy* and Paley's *Horæ Paulinæ* were studied again and again. Among her favorite books of a different class were the *Whole Duty of Man*, Jeremy Taylor's *Holy Living*, Baxter's *Saint's Rest*, the Book of Common Prayer, and Bishop Wilson *On the Lord's Supper*." Of this spiritual food all but the *Saint's Rest* is furnished by Anglican divines. Can we even imagine any English Churchmen living in like manner on the writings of Scottish Presbyterians?

The British Parliament was prorogued on the 16th ult. by a speech from the Queen, who states that she believes the peace just concluded will be permanent. She attributes the pacific solution of the difficulties in the East largely to the support of Parliament, and believes the peace concluded by the Congress at Berlin to be satisfactory. The independence of Turkey has been secured, the integrity of her territory guaranteed, and reform in her administration pledged by the defensive convention between Her Majesty and the Sultan, in accordance with which Cyprus is occupied with British forces. The Queen praises the spirit and alacrity of the land and naval forces, and refers with especial gratification to the conduct of the Indian army and loyal attitude of the Indian Princes. She declares that her relations with all foreign Powers continue friendly. The speech concludes with references to the supplies and internal legislation. The prorogation is till the 2nd of November.

THE TENTH SUNDAY AFTER TRINITY.

THE good gifts which are the results of the gracious Presence of Messiah demand that they should be cherished, acted upon, and used for the soul's improvement, or nothing is more certain than that they will be taken away. And this will be the consequence of mere heedlessness and inattention as well as from the more active pursuit of wickedness and vice. The certainty of it will be secured, notwithstanding the most positive and apparently absolute promises of Divine regard—thus showing that all God's promises, to individuals at least, are thoroughly conditional—in full and entire agreement with the declarations made to the prophet Ezekiel: "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it." And, "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right * * none of his sins that he hath committed shall be

remembered unto him; he hath done that which is lawful and right; he shall surely live." It behoves the individual Christian, therefore, as well as the Church in its corporate capacity, to give especial heed to the manifold gifts of grace, which are bestowed through the Presence of the Lord and by the operation of the Holy Ghost. Our blessed Lord wept over Jerusalem because she had failed to recognize the things that belonged to her peace. The Prince of Peace had come to her, offering the good gifts of his grace, and promising a fuller manifestation of His benevolence in the descent of the Divine Comforter, but her eyes had been blinded by her wilfulness, those gifts of peace had been rejected, and now they were hid from her. The Lord's words of warning a few days afterwards had reference to the principle now referred to: "Walk while ye have the light, lest darkness come upon you. * * While ye have the light, believe in the light, that ye may be the children of light." And so as Jesus had cause to weep over the neglect of His gifts, when offered to the Jews, so is such a neglect cause of sorrow even now in heaven, if sorrow can reach the blest abodes of the righteous, and may be followed by the judgments which fell upon the nation and Church of old which knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches, and compass her around, and lay her even with the ground. The vultures of God's wrath are ever on the alert to execute vengeance as He may permit it to take place. Her true strength is that she should ever remember and use her spiritual gifts, and know the value of Christ's Presence, when He visits her with His salvation, and offers her the spiritual and eternal blessings of His grace and glory.

It has been remarked that each of the old saints and prophets is represented in our Lord Jesus Christ, or as St. Iræneus beautifully expresses it, Christ is the recapitulation of all His predecessors, and in Him that which is characteristic of each of them finds a place. And so it might be said that the prophet Jeremiah lives again in the tears shed by Christ over Jerusalem. His exclamation is a condensed epitome of the Lamentations. Jeremiah mourned, however, over an accomplished destruction, the Lord mourned over a ruin which was yet undreamt of by its victims. In Jeremiah's lament there is a cry of disappointment which to the Lord would be impossible. He Who knew all must have mourned without surprise. Jeremiah could but bewail his own personal share in the sins of his country. In Christ, neither on this nor on any other occasion, can we trace the slightest consciousness of any taint of personal guilt. And yet, notwithstanding these differences, in the main the cases are so parallel that Jeremiah may well be called a type, and an eminent type of Christ. In his work and in his sorrow he was the shadow of one greater than himself. In many ways Jerusalem in Christ's days was more loyal to ancient truth, more devout to the heavenly Master than was the old city of Jeremiah, and yet its heart was eaten up with insincerity, and was blinded by delusions which

were fatal to its life. The Jews had come to treat the Mosaic system, not as the portico of the true temple of the Heavenly Kingdom, but as the eternal Temple itself. They had learned to bury the genuine life of human souls more and more completely beneath a conformity to an outward pattern of religious respectability. No one in Jewish society thought of exceeding the righteousness of Scribes and Pharisees except a few Galilean peasants who were condemned as madmen; and so when Christ preached a spiritual kingdom which did not include the temporal power they aimed at, nor did it interfere with the rule of the Cæsars, because it belonged to another and higher order of existence, connected with a higher law and a purer communion with God, to which the old worship and the old law were but preparatory, and preached, above all, the need of purity of motive and intention in dealing with the King of Heaven, careless of man's judgment but careful of the judgment of God, then He was treated as the priests of Jehoiachin and Zedekiah had treated Jeremiah. He foresaw what would take place, and before the event He wept as though all had been already accomplished. "When He came near He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."

THE REPORTS OF THE LAMBETH CONFERENCE.

The reports of the Pan-Anglican Synod, recently held at Lambeth are to be published shortly. In the meantime the public have been favoured with a synopsis of them, which may serve to give a general idea of their character and contents.

The first report deals with the best mode of maintaining union among the various Churches of the Anglican communion. The Committee recognize the essential unity between the Church of England and the branches in communion with her. It states that the Assembly of a General Council, to which the Church of England has always declared her willingness to submit, is, in the present condition of Christendom, absolutely impossible. The assembly of a real Synod of the Anglican body, invested with an authoratative character, is also, though attended with less difficulty, scarcely practicable at present: the Committee thinks the experiment, now twice tried, of a Conference has met with so much success that its continuance appears to be desirable, and that in the providential course of events the problem of the mode of combination, hitherto undetermined, will find its own solution. In the meantime some suggestions are offered, such as the necessity of recognizing the duly certified action of every national or particluar Church; that no Bishop or clergyman should exercise the functions of the Church within a diocese constituted by the authority of a church or province of this communion without the consent of the Bishop thereof; and that no Bishop should authorize a clergyman from

another diocese to officiate, unless such clergyman present letters testimonial from the diocese he has left. They also, among other things, recommend a day of intercession—the Tuesday before Ascension Day being a Rogation Day—for the unity of Christendom.

The Committee on Voluntary Boards of Arbitration recommends that every ecclesiastical Province should have a Court of final Appeal for the exercise of discipline.

The report as to the relation of missionaries and missionary bishops recommends the use of one prayer book. It deprecates a mission being undertaken by either an English or a United States Church where there is one belonging to the other. It recommends that revocation of a license for grave ecclesiastical reasons should have an appeal to the Metropolitan; and that lay agents employed in spiritual functions should be licensed.

The report on the position of Anglican chaplaincies on the continent of Europe recommends that there should not be in the same place both English and United States chapels, and dwells on the need of the Bishop's License to chaplains and permission for strangers to officiate.

THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

LETTER III.

IF different parties within the Church are to practise towards each other the duty of mutual toleration, it is most necessary that the language of the Church should be studiously respected where it relates to points of belief or practice more or less unacceptable to some of her members. In giving illustrations of the lack of such respect, I am most desirous not to advance unauthorized statements, and I therefore quote language recently used in Toronto, as reported by a journal friendly to the speaker; and this, not for the purpose of any personal reference, but in order to avoid statements which might be regarded as exaggerated, if not without foundation. It was stated, then, that Dr. Ewart, "the new Apostle of Catholicity," "held that Apostolic succession, priestly absolution, the real presence in the Eucharist, baptismal regeneration, and lights, incense, vestments, and adorations, were the five essentials of Christian worship." The language is so loose as to discourage any attempt to analyse its meaning; how some of the things enumerated can be "essentials of Christian worship," it would be hard to say; perhaps the language of the speaker is inaccurately given, though under friendly supervision; but, at all events, we are justified in concluding that he meant to class everything mentioned under one category—to blend together what the Church affirms with that which she denies, and in so doing has signally failed to respect her language. She affirms "Apostolic succession" in the preface to the Ordinal; she enjoins on her Priests the exercise of a ministerial absolution in the office for Morning and Evening Prayer and in the Visitation of the

sick; she plainly teaches the real spiritual presence in the Eucharist, and no honest Churchman could presume to associate these grave doctrines with details of ritual and ceremony, some of which the Church undoubtedly does not prescribe or recognize; while, in other cases, long and almost universal disuse is regarded by very many as having rendered her rubrical directions obsolete. I am satisfied that many low Churchman regard the spiritual presence as no less real than a material presence would be, and it cannot but give keen pain to those who revere and love the wondrous truth, which the Church plainly confesses, to hear scornful and indignant language used by fellow-Churchmen, which involves this sacred verity in the same condemnation with the gross delusion which is its counterfeit. The interests of truth can never be promoted—God can never be honoured—by language such as this. But I desire here to speak, especially of the doctrine of baptismal regeneration, which is classed by the speaker with "lights, incense, vestments and adorations." Can there ever be peace in the Church while this doctrine is angrily and scornfully denied? They who receive it must look with sorrowful regret on those beyond the pale of our Church who cannot do so, but what must they feel respecting those within, who while they denounce the doctrine, yet make themselves responsible, whether as clergy or as laymen, for the language of our baptismal service, by consenting to administer, or to seek the administration of, the Sacrament according to its form. They consent to pray that God would "wash and sanctify the child with the Holy Ghost;" that he, "coming to God's holy Baptism, may receive remission of his sins by spiritual regeneration;" they venture to pray, "Give Thy Holy Spirit to this infant, that he may be born again;" they pray that the water in which the child is to be baptized may "be sanctified to the mystical washing away of sin;" they assert, or stand by and acquiesce in the assertion, made after the baptism, that "this child is regenerate." They yield hearty thanks to God "that it hath pleased Him to regenerate this infant with His Holy Spirit, and to receive him for His own child by adoption;" they affirm their belief that "he is (now) dead unto sin, and living unto righteousness, and buried with Christ in His death; and again, that "he is made partaker of the death of God's Son." They who consent to utter these prayers and thanksgivings, and to make these declarations before Almighty God—they who consent to join in them, or to stand by, expressing, at the least, a tacit acquiescence in them, do indeed pledge themselves to very much in respect of the nature of Holy Baptism, and the benefits thereby conveyed; but all I would now ask of them is to remember this language, to consider it, and to respect it. It is not respected by members of our Church, if such there are, who speak of the doctrine of baptismal regeneration as being "the backbone of Popery," or as "a soul-destroying doctrine." I hope such language may not have been used; but if it has been used, I

would earnestly entreat those who permit themselves to use it to read the Baptismal Service thoughtfully, to consider it—to learn to respect it, and to respect themselves as standing, in the character of ministers or members of the Church of England, in a voluntary relation to her services; in a relation, which, by every tie of truthfulness and honour, binds them to respect language, which so long as they remain in her Communion, they avow to be the expression of their own faith. Perhaps they are conscious that it is not so—that they have grave intellectual or moral difficulties, which forbid them to accept it; let me then beg them to consider that their position as members of the Church of England is precarious and insecure; they are unhappily not at one with her; they cannot take her words in their plain and obvious sense; they cannot heartily, and without reserve, join in the prayers and thanksgivings of her Baptismal Service; can they then feel themselves justified, standing where they still consent to stand, in assailing those who are in full accord with the doctrine and language of the Church, and in taunting them with Popery, simply because they cordially receive the teaching of the Church of England? They cannot thus assail others except by assailing the Church herself and depraving her teaching. Such assaults from those who are without, however mistaken and mischievous they may be, are not necessarily open to the charge of dishonesty; but this charge must inevitably attach to those who, as her professed adherents, and under the colour of signal loyalty and attachment to her, are really doing their best to undermine the Church's system of doctrine, and to lead others to distrust or deny important truths which she most emphatically inculcates. A little humble and patient enquiry, with prayer for God's guidance, may remove many a misconception and prejudice, and it will prove a most welcome preparation for such enquiry to form and adhere to a firm determination scrupulously to respect language, which they, who cannot cordially accept it, are not, amid all their doubts and difficulties, as yet prepared openly and finally to repudiate, by separating themselves from the communion of the Church which holds it.

It may be a help in such enquiry to consider how very closely respect for the language of the Church may be, and as I believe is, ultimately connected with respect for the language of Holy Scripture itself. The Church has derived her doctrine from Holy Scripture, and they who assail her teaching, find themselves in consequence confronted with language of Holy Writ, the authority of which they must either directly refuse to accept, or evade by subtleties of their own invention. Our Church finds (as we learn from the opening address of the priest in the baptismal service) the doctrine of Baptismal regeneration in S. John iii. 5. The universal Church had found it there for more than fifteen centuries, when vain disputers first began to allege that the words "of water and of the Spirit" did not mean what they literally indicate, but simply "of the Spirit, cleansing as water." In later days this wresting of

Scripture has been improved upon: we are told that the being "born of water" is one thing, and the being "born of the Spirit" is another; that they are not coincident in point of time; that there is no necessary connection between them; and that being born of water is no regeneration at all—that baptism is not the instrument whereby regeneration is conveyed. If Holy Scripture is to be submitted to this torture—if its pure spiritual sense is to be cleansed from the dross of the letter in the crucible of critics such as these, what, I would ask, becomes of the *sure* word of God? How can we possibly know what form revealed truth is to assume from year to year? No: all the Christian centuries have made the great confession, "I believe in one baptism for the remission of sins." The Church has ever interpreted, with simple steadfast faith, the words of her Lord, "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." If we desire simply and humbly to receive the revelations of our Lord and the teaching of His Holy Apostles, we must be most careful also obediently to listen to the instruction of the Church of the Living God, which St. Paul has assured us is "the pillar and ground of the truth."

GEORGE WHITAKER.

AUGUSTINE AND THE ENGLISH CHURCH.

THE following is from the "Historical Introduction to the Prayer Book" in Blunt's "Annotated Book of Common Prayer," pp. xvii, xviii.

When Augustine arrived in England, he found that although the West Saxons were heathen, and had driven the Church into the highlands of Wales by their persecution, yet seven Bishops remained alive and a large number of clergy, who had very strong views about the independence of the Church of England, and were unprepared to receive the Roman Missionary, except on terms of equality. The chief difficulty felt by St. Augustine arose from the difference between the religious system of Rome (the only church with which he was acquainted) and those of France and England. This difficulty, a great one to a man so conscientious and simple minded, he submitted to Gregory in the form of questions, and among them was the following one on the subject of Divine Worship: "Whereas the faith is one, why are the customs of Churches various? and why is one manner of celebrating the Holy Communion used in the Holy Roman Church and another in that of the Gauls?" This diversity becomes even more prominent in the words which Augustine addressed to the seven Bishops of the Ancient Church of England, when they met in conference at the place afterwards called St. Augustine's oak. "You act," said he, "in many particulars contrary to our customs, or rather, to the customs of the Universal Church, and yet, if you will comply with me in these three points, viz.: to keep Easter at the due time; to perform the administration of Baptism, by which we are born again to God, according to the custom of the Holy

Roman and Apostolic Church; and jointly with us to preach the Word of God to the nation of the Angles, we will readily tolerate all your other customs, though contrary to our own." The answer of St. Gregory contained wise and Catholic advice; and to it we owe, under Providence, the continued use of an independent form of Divine Worship in the Church of England, from that day to the present. "You, my brother," said Gregory, "are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church, those things that are pious, religious and correct; and when you have made them up into one body, instil this into the minds of the English for their use."

[Greg. Oper. ii. 1151, Bened. Ed.; Bede's Eccl. Hist. i. 27.] The Liturgy of the Roman Church spoken of in this reply, is represented by the ancient Sacramentary of St. Gregory; that of the Gallican Church is also extant, and has been shown to be the Liturgy of the Church of Ephesus. The words "any other Church" might be supposed to refer to an independent English Liturgy, but there is no reference to any in the question to which Gregory is replying, and he evidently knew nothing of England except through Augustine. From other writers it seems that the Liturgy of England before this time had been the same with that of France; but the native clergy always alleged that their distinctive customs were derived from St. John.

Being thus advised by St. Gregory the holy missionary endeavored to deal as gently as possible with those whose customs of Divine worship differed from his own; but his prepossessions in favor of the Roman system were very strong, and he used all his influence to get it universally adopted throughout the country.

Uniformity in all details was not, however, attainable. The national feeling of the Ancient Church steadily adhered to the ancient rite for many years; while the feeling of the Church founded by St. Augustine was in favor of a rite more closely in agreement with that of Rome. As collision was the first natural consequence of this state of things, so some degree of amalgamation as naturally followed in course of time; that which was local or national, mingling with that which was foreign in the English devotional system, as it did in the English race itself. Some attempts were made, as in the Council of Cloveshoe [A.D. 747.] to enforce the Roman Liturgy upon all the dioceses of the country, but it is certain that the previous devotional customs of the land had an exceedingly tenacious hold upon the clergy and the people, and that no efforts could ever wholly extirpate them. [Note.—See Maskell's Ancient Liturgy, Preface, p. 54.]

But the Anglo-Saxon Church did not wholly spring from the efforts of Augustine. Irish missionaries, who like the early British Church, rejected the authority of Rome, were largely instrumental in converting the Saxons. Hardwicke says: "The planting of the gospel in the Anglo-Saxon provinces of Britain was the work of two rival bands, (1) the Roman, aided by their converts and some teachers out of Gaul; (2) the Irish whom the conduct of Augustine and his party had estranged from their communion. If we may judge from the area of their field of action, it is plain that the Irish were the larger body: but a host of conspiring causes gradually resulted in the spread and ascendancy of Roman modes of thought."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

SHELBURNE.—The Chaplain General has appointed the Rev. D. Nickerson, formerly Curate of this parish, to be Chaplain to the Forces in the Island of Cyprus.

WINDSOR.—The Rev. Mr. Agassiz, B.A., of King's College, has been appointed a Chaplain H. M. F.

PICTOU.—The Lord Bishop of Quebec arrived here from the Magdalen Islands on August 9th, and left by train the next day, intending to be at Campbellton, in his own diocese, on Sunday, 11th.

ALBION MINES.—The Rev. F. Bowdian, D.D., bid farewell to his flock here on the 18th inst., having been elected Rector of Passboro', N. S.

HALIFAX GARRISON SUNDAY SCHOOL.—The annual picnic of the Garrison Church Sunday School took place on the 14th inst. at Hosterman's grounds, N. W. Arm. The main body of the picnickers went around by water, enjoying a sail in a Government steam barge of capacity sufficient to carry five schools. A temporary pier had been built at Hosterman's, and the children landed from the barge, thus avoiding the walk around from Horse Shoe Island. Other participants in the pleasures of the day went out in Deal's busses, or by private conveyances. The gathering was one of the largest yet held at these much-frequented grounds, and was successful in every respect—as a matter of course, when managed by the Rev. Mr. Townend, who does everything "with his might." Endless amusements were provided for the youngsters, and when proceedings terminated in the evening, the ringing cheers for Mr. Townend, the teachers and the Queen, showed that the children were in good humor with themselves and all mankind—a result which could only be arrived at by the strictest attention to their wants and wishes.

Rev. J. Banning Richardson, formerly of Dartmouth, is at present on a visit to this city, and is staying with J. Y. Payzant, Esq., Dartmouth.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

DALHOUSIE.—The Right Reverend the Lord Bishop of Quebec preached in St. Mary's Church, Dalhousie, and at the Missionary Station at Campbellton on Aug. 11th, the 8th Sunday after Trinity. His Lordship was on his way for his triennial visitation of Gaspé and the Missions along the coast.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of the Diocese has just completed his visitation to the Magdalen Islands and is now engaged in visiting the several missions

on the Gaspé coast. His Lordship confirmed a large number of persons on the Islands and everywhere found that the zealous labors of the Missionary (Rev. Jas. Chambers) were highly appreciated.

LENNOXVILLE.—His Excellency the Governor General, the Countess of Dufferin and staff paid a short visit to this picturesque village, and were received at Bishops' College by the Rev. Principal Lobby. His Excellency expressed his great pleasure at seeing such admirable buildings for both Grammar School and College, and especially admired the College Chapel, which is indeed a fitting memorial to the late Dr. Nichols. The vice-regal party were the guests of C. Brooks, Esq., M.P., of Sherbrooke.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Executive Committee of the Diocese of Montreal met on Wednesday, 14th instant, present: The Rev. the Dean presiding, Ven. Archdeacon Lindsay, Revs. Canon Anderson, DeGruchy, and Belcher, and Messrs. F. H. Thomas, C. Garth, T. White and L. H. Davidson. From a report submitted by the Treasurer it was gathered that all the funds, with the exception of the Mission Fund, were in a favourable condition. The deficit in the last mentioned being in the vicinity of \$4,500. A discussion on the grant to Berthier was postponed to the next meeting, and a letter of resignation from the Rev. Mr. Jones, incumbent of Granby, who will be placed on the retired list of the S. P. G. Society. A communication from Rev. Rural Dean Robinson relating to a vacancy in the Mission at Bristol was next considered, and in accordance with the views of those present, the Dean announced that he would fill the vacancy as soon as he could find a suitable clergyman.

WEST FARNHAM.—The Rural Dean, Rev. F. W. Mussen, M.A., has issued circulars calling a meeting of the Deanery Chapter of Bedford, to be held in this place on the 20th inst. Object, to consider how the reduction of grants from the Mission Fund may be remedied. Also, to arrange for the annual missionary meeting of the Deanery.

GRANBY.—The Rev. Wm. Jones, for more than twenty years incumbent of this parish, has resigned his charge. Feeling the infirmities of age growing upon him, he considered the wants of the parish more than he was able to attend to. Mr. Jones was a very successful missionary. He leaves behind him the witness of a good work for his Divine Master, faithfully executed.

IRON HILL.—The Rev. A. J. Boothe, formerly incumbent, has accepted an offer from the parish of St. John's as assistant to the Rector, W. L. Mills, who has lately been suffering from ill-health.

MANSONVILLE.—The Rev. H. Kittson has tendered his resignation on account of ill-health. The resignation to go into effect on the 1st of October next.

WATERLOO.—On the 15th, a Sunday School excursion took place from here to Newport, Vt., two trains were appropriated to the service of the young people and friends. The first train conveyed the Waterloo children and the Hubbard brass band exclusively. The second train picked up the children on the way. From Magog the excursionists go by boat over the beautiful Lake Magog. The weather was fine and a very pleasant trip enjoyed.

SOUTH STUKELY.—One of the very pleasing and encouraging incidents in missionary life was witnessed in this mission on the 14th inst., when an aged couple, weary with years, were received into the Church by baptism, by Rev. J. W. Garland, incumbent. The husband was in his seventieth year, and the wife her sixty-eighth. During their past life they were inclined to Universalism, but lately the Holy Spirit awakened them to see the necessity of conforming to the commands of the blessed Saviour. It was truly a blessed sight

to see the husband and wife kneel together to receive the baptismal water on their venerable heads. They belong to one of the oldest and most respected families of this place.

ONTARIO.

BELLEVILLE.—*Christ's Church.*—It is expected that some change is about to take place at this Church, in consequence of circumstances which are said to be of a painful character. The service was performed on Sunday last, by the Rev. Canon Bleasdel, the Bishops Commissary, who preached on the subject of "infidelity."

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending August 17th, 1878:

MISSION FUND.—*Special Appeal.*—Collections per Rev. Dr. Hodgkin, Collingwood and Barrie, balance, \$20.75; Bolton, \$9.00; Albion and Mono, \$18.00; Tullamore, \$87.00; Bradford, \$9.00. Collected by Mrs. Gregory on Sherbourne Street, Toronto, \$1.60. *Special Collection,* July 2nd, Lloydtown, 50 cents. *Donation*—Rev. F. J. S. Groves, \$4.00. *Subscription*—Rev. Dr. Hodgkin, \$5.00. *July Collection*—Innisfil, \$2.00; Churchill, \$1.00; Batteaux, \$3.70; Duntroon, \$1.20; Lloydtown, \$1.16. *Parochial Collections*—Batteaux, balance, \$3.50.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscription*—Rev. Dr. Hodgkin, \$5.00.

DIVINITY STUDENTS' FUND.—*April Collection*—Batteaux, \$2.97; Duntroon, \$1.00.

St. Anne's.—On Wednesday, the 14th inst., the children (220 in number) of St. Anne's and Parkdale Sunday Schools and their friends had their annual picnic at High Park. On arriving at the ground the children soon dispersed in different directions, amusing themselves in various ways, the larger boys playing at foot-ball. At 3.30 the usual races began, and were continued until 4.30, when the children were called together to join in singing the hymn "There is a happy land," &c., after which the grace, "Be present at our table, Lord," &c., was sung, and the feast, the great event of the day, begun. After the grace, "We give thee thanks for this our food," and while the teachers were having their tea, the races and other games were resumed. As the sun began to go down the children were once more called together, the prizes given out to those who had been successful in the races, and after singing the hymn "Onward Christian Soldiers," the proceedings were brought to a close by singing the National Anthem. Among those present were the Rev. C. L. Ingles, of the Niagara Diocese, Prof. Goldwin Smith and others.

The Rev. G. Ledingham, of Whitfield, has been appointed to the Mission of Haliburton.

MILLBROOK.—The corner stone of a Sunday School house in connection with St. Thomas' Church was laid on Monday, the 12th of August, by George Needles, Esq., Superintendent of the School, in the presence of a large and respectable gathering of Church people. There was a short service in the church previous to the usual ceremonies at the site of the new building, in which the Rector of the parish, Rural Dean Allen, and the Rev. Messrs. Burgess, Bradshaw and Hanna took part. After the service, the congregation, headed by the clergy and Sunday School scholars, sang the hymn "Onward Christian Soldiers," and proceeded to the spot where the school-house was being erected, just east of the church. A suitable prayer having been said by Rev. A. C. Bradshaw, and everything in readiness for the great ceremony of the day, the trowel, ivory handled and richly chased, and having a suitable inscription engraved upon it, was handed by A. Vance, Esq., Churchwarden, to the Rector, who presented it to Mr. Needles in a very complimentary address, recounting the long-continued and self-denying labors of that gentleman in behalf of the school, to which the worthy superintendent made a suitable and touching reply. A scroll was read by Dr. Henry Turner, containing the names of the Governor General, Lieutenant-Governor of

Ontario, Church authorities, township and parish officials, Sunday School teachers, &c., and placed in a casket, with copies of the *Mail, Globe, Port Hope Times, Millbrook Messenger, Canadian Illustrated News, Dominion Churchman, Evangelical Churchman*, which was deposited in a cavity in the foundation by Archibald Wood, Esq., a most active worker in the school, and then the cornerstone was duly lowered to its place, Mr. Needle giving the finishing touch to the work, and saying solemnly "In the faith of Jesus Christ we place this foundation stone in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Prayer by Rev. Mr. Burgess, and singing by the assembly, brought the out-door part of the exercises to a close. All then returned to the church, where they were most eloquently addressed and appropriately by Mr. Burgess and Mr. Bradshaw, on the advantages and duties connected with Sunday School work. The building is to be a handsome and spacious one of red brick dressed with white. The architect is Mr. Belcher, of Peterboro', whose ability, taste and love of our Church are well known. The contractor is Mr. William Penry, of Millbrook, whose skill and honesty are guarantees that the plan of the church designed will be faithfully carried out.

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RURAL DEANERY OF EAST YORK.—The quarterly meeting of the Chapter was held at the Parsonage, Oshawa, on Tuesday, August 13th, 1878. Present, Rev. Widmer Rolph, M.D., Chairman, Rev. John Fletcher, M.A., Rev. John Creighton, B.D., Rev. Fred Burt, Rev. Edward Warren and Rev. E. Horace Mussen, M.A. The meeting was opened with prayer by the chairman. The Rev. John Fletcher moved, seconded by Rev. E. Warren, that Rev. E. Horace Mussen, M.A., be appointed Secretary of the Chapter of the Rural Deanery of East York. Carried.

The minutes of previous meeting being read were confirmed on motion. It was then moved by the Rev. John Fletcher and seconded by the Rev. Edward Warren, and carried, that the rules of this Chapter be suspended in order to receive the following resolutions:—Moved by Rev. John Fletcher, seconded by Rev. Edward Warren, that, whereas it hath pleased Almighty God to remove from us our late highly respected Rural Dean, the Rev. E. H. Cole, this Association desires, at its first meeting after his decease, to place on record their high opinion of their late brother, who, from his varied learning and estimable disposition, had greatly endeared himself to all the members of the Association, and that the Secretary be requested to communicate this resolution to the bereaved partner of our beloved brother, and to express our most sincere condolence with her and Mr. Cole's children in their heavy loss. Carried.

It was then moved by Rev. John Fletcher, and seconded by Rev. F. Burt, that this Association receives with regret the resignation of its late Secretary, Rev. C. R. Bell, and returns him its sincere thanks for the very efficient manner in which he discharged the duties of that office, and hopes that the same cordiality which was universally extended to him by all the members of this Association may be accorded to him by his brethren in the Deanery in which his lot is now cast. Carried.

The order of proceedings being resumed a general conversation was carried on upon the subject of the Widows' and Orphans' Fund.

The portion of Scripture in the original, viz., 1 Tim. iv., was next read and a discussion held thereon until 12.30 p.m., when the Chapter adjourned to meet at 2.30 p.m.

On business being resumed at the afternoon session, the subject for Conference, viz.—The Holy Communion—was taken up and partially considered.

The next meeting of the chapter was arranged to be held at the Parsonage, Scarborough, on Tuesday, November 12th. The portion of Scripture in the original to be considered, 1 Tim. iv., 12 and v. The subject for conference—The Holy Communion.

It was then moved by the Rev. F. Burt, and seconded by Rev. E. Warren, and carried unanimously, That this Chapter of the Rural Deanery of East York, now in session, hereby requests his Lordship the Bishop to fill the vacancy caused by

the lamented death of Rev. E. H. Cole, our late Rural Dean, and would respectfully suggest that Rev. John Fletcher, M.A., Rector of Markham, be appointed to that office. The Chapter adjourned at 5 p.m.

Divine service was held in St. George's Church at 7.30 p.m. Prayers were read by Rev. Horace Mussen, M.A., the first lesson by Rev. John Creighton, B.D., the second lesson by Rev. Fred. Burt, and an able sermon was preached by Rev. John Fletcher, M.A., from Rom. viii. 12, 13.

HALIBURTON.—Our correspondent writes:—*Sunday, July 28th.*—I rose at 5 a.m., harnessed my horse and proceeded to Hindon, by way of the Peterson Bridge, across Boshkung Lake, which, by the way, is altogether unsafe for man or beast; but to avoid the bridge I must go around by Minden Village, a distance of thirty miles, whereas, by the bridge it is only fourteen miles. Service at the schoolhouse at 10.30; fair congregation. After dining drove to the south of Koushogue Lake, where, leaving the horse, I crossed the lake in a canoe, and proceeded on foot one mile to St. Stephen's, a small log Church on Stanhope Island, where I found a good congregation assembled, nearly all the families in the neighborhood being represented. Returning to where I had left my horse at 6 p.m., I started for Minden Village, where I arrived at 8 p.m., and had prayers at St. Paul's Church.

Monday, 29th.—Drove to Kinmount, 11 miles, and met Rev. Dr. Smithett, R.D., at the station. After dining at the Rev. Mr. Burkett's, I exchanged my buggy for his buckboard, and started for Cheddar, by the Monk Road; found the road in excellent order, and arrived all safe at Pine Lake at 7 p.m. Here we put up for the night at the hotel, a log building containing four rooms. Here there is blacksmith's shop and saw mill, a store in course of erection; also the prospect of a grist mill, in fact the nucleus of a village. Mr. Gander, of Cardiff, holds an occasional service here. Preparations are being made to build a church. This is an important point, the country round is good and fast settling up. Pine Lake abounds with fish, the soil in the vicinity is fertile, though rocky. From Pine Lake we proceeded eastward, passing through a pretty thickly settled country for the first five miles; after which the settlements became fewer and farther between until at length we were alone in the bush for about eight miles. At a small lake without a name, but which we call Haystack Lake, from a *pyra midal* rock resembling a stack of hay on its margin, we came upon the roadmakers' camp; here we pulled up. I had last week's papers with me, which I gave to the foreman who seemed very much pleased, remarking that they did not often see a paper there. From this to the residence of the missionary Mr. Gander, the road was very rough and almost impassable; arriving there we proceeded to the school-house at Burley Corners, where we held a missionary meeting. Speeches were made by the Reverend Dr. Smithett, Rev. Gander and myself. Next morning at 8.30, and after a hasty breakfast, Dr. Smithett and myself again took the road, this time the Burley Road, *en route* for Apsley, twenty-two miles distant, but such a road! Rocks, broken causeways, hills and holes. The morning broke cloudy with a slight rain. All went well until we reached the Burly rocks, which are three miles distant from the nearest house, when our buckboard parted, leaving us in the road. After gathering up the pieces and fixing up as well as possible we proceeded on foot until we reached a settlement; here we found a farmer and his two sons just about to proceed to the hay field to mow, but on seeing our condition, he willingly sent one of the boys to harness up the team and drive us into Apsley, where we arrived without further difficulty at 12 o'clock, just as the Rev. P. Harding dismissed the congregation, having suspected that it was just possible we might break down before we reached Apsley. He had morning prayer at the usual time. The business meeting of the Deanery was held, presided over by the rural dean, and in the evening a missionary service was held in the church, which was well attended.

Next morning, having had our buckboard repaired by the village blacksmith, we started on the return trip. As we approached the Burley Rocks

we were overtaken by a violent storm of rain, accompanied by thunder and lightning. Just as the storm had spent its fury and given us a thorough wetting, we arrived at a place of shelter where we tarried for a few minutes until the sky cleared. Shortly after our buckboard again came to grief, this time the springs gave out; we were not far from Burley Corners but had to proceed two miles further, where, at the house of a settler, we found tools and wood. So we immediately set to work to repair damages, valuable assistance being offered us by the settler and his sons, one of whom rode in the pouring rain a mile through the bush to get us an augur. By dark we had things in shape all ready to put together. Leaving our work we adjourned to the house and after prayers we retired to rest, thoroughly tired with the labors of the day. Next morning we completed our repairs, and after bidding adieu to our kind host, we again proceeded on our way. The day which began drizzly and wet, cleared up beautifully, and stopping at Pine Lake for dinner we arrived safe and sound at Kinmount at 7 p.m., and thus completed our second missionary journey down the Monk and Burley roads. Next morning Rev. Dr. Smithett returned to Lindsay by railway and I by horse and buggy to my home in the backwoods of Stanhope, tired out but ready to go to work on the morrow. Such is the life of a missionary in the backwoods. J. E. C.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HARRISTON.—The regular quarterly meeting of the chapter of Wellington Deanery, was held at Harriston on Tuesday and Wednesday, August 13th and 14th. Owing to parochial engagements several of the clergy were disappointed in their expectations of being present. The following, however, were able to attend, the Rural Dean (Rev. H. L. Yewens), and the Rev. Messrs. Grahame, Corder, Spencer and Caswell. The latter was the preacher at the first evening service, the subject being according to arrangement, "The Training of the Young as a Part of the Church's System."

At the early celebration (7½) the following morning, there were ten lay communicants, besides the five clergy. At the business meeting of the chapter, it was resolved on motion of Rev. P. L. Spencer, "That in future the chapter devote a portion of the time of business to studying the reading of the Liturgy." It was further resolved that the next quarterly meeting of the chapter should be held at Elora, on the 5th, 6th and 7th of November; and that after a sermon at the opening service on the general subject of "Christian Temperance," there should be on the second evening addresses on the following special subjects in the same connection: Causes of Intemperance; Modes of Promoting Temperance; Church of England Temperance Association; How to Maintain Parochial Temperance Organizations; Dangers to be Avoided in Temperance Organizations; Inebriate Asylums; Temperance Pledges in relation to Baptismal Covenant.

At the evening service there was a good attendance of the laity, and a series of ten minute addresses on subjects connected with the Sunday School were delivered by the various clergy present; that by the Rev. P. L. Spencer, of Palmerston, being of an eminently practical character. Among other matters he suggested the feasibility of building the "driving shed," which is in close proximity to most of our country churches, a story higher, and using the large room thus secured as a Sunday School room; the great inconvenience of using the Church itself for the Sunday School being evident enough.

FERGUS.—By a recent vote of the vestry, pew-rents have been abolished, (we trust from this time forth for evermore), and the envelope system of free will offerings for the support of the Church has been adopted instead. The new system came into operation on July 1st, and all seem to like it much. One of the Presbyterian societies here adopted it last year; and, whereas, under the old system of pew rents, they were always considerably behind hand at the end of the year, they found themselves last year with a good surplus

ahead on December 31st. Whatever method we carry out, however, we can never expect to be rich in our little Church. This place was settled almost entirely by Scotch Presbyterians; and we are but like a drop in the bucket compared with them. Our people, however, are struggling along well, and gradually paying off past indebtedness. Last year \$270 of the principal of the debt was paid off, besides \$100 of accumulated interest. There remains but \$310 of the principal to be paid; \$15 of interest, and about \$100 on current expenses accumulated during several years. Would that some wealthy churchman would regard this as being *dignus vindice nodus*.

GUELPH.—St. George's Church Pic-nic—This great parish gathering, for it included as many adults as children, took place at Roschurst on Tuesday afternoon. The Sunday-school children met at the church at two o'clock, and then marched to the ground. A great number of their parents were there before them. Between seven and eight hundred took tea, and at one time over a thousand were on the grounds. Altogether it was a most successful entertainment, and enjoyed most heartily by all who were present. Nothing could surpass the care and attention displayed by the Superintendent, Mr. E. Morris, and Mr. G. Murton, Librarian, in making everything go off successfully, and their labors were seconded by the indefatigable efforts of the ladies of the school and congregation. They all feel deeply indebted to Dr. and Mrs. Clark for the use of the lovely grounds, and the assistance given in making the entertainment a perfect success. The Guelph band played choice selections of music throughout the afternoon.

HURON.

(FROM OUR OWN CORRESPONDENT.)

St. THOMAS.—The Rev. Mr. Ballard has commenced his arduous duties as pastor of Trinity Church. Though but a short time assistant minister of St. Paul's, in the city, his departure for another sphere of duty is much regretted by those among he so efficiently laboured. If he be of the "Evangelical" school, it was unknown in his public ministry. He preached the pure doctrines of the Church of England. His sermons were free from Calvinism. Indeed, that doctrine is now never heard from our city pulpits. His preaching had not the faintest breath of the Zuinglian errors. The Sacrament of our Lord's Supper was not to him merely a memorial. Were it so it would long since have ceased to be celebrated. In it Christ is especially present to faithful recipients. Believing and knowing this important truth, it has been celebrated in the Church from its first institution by our Lord.

Sunday School festivals are almost the only items of church news in the Diocese. At Bothwell the S. S. picnic held in the grove not far from the village, was a most enjoyable affair. A shower fell as the scholars and friends were about to depart for the scene of the intended festivities, but it was of short duration, and the afternoon was all the joyous assembly would desire. The Church and Sunday School, we are glad to hear are prospering, and we must congratulate the Incumbent, Rev. J. Deacon, on the good fruit of his labours.

Christ Church Sunday School had a very pleasant picnic in Salter's Grove. They turned out in full force—teachers, scholars and friends. The school keeps up its number—300 scholars. The Rector, Rev. W. J. P. Smith is known as a Sunday School worker.

MITCHELL.—St. Paul's Sunday School held their picnic beside the Bayfield River at Stapleton. From their school house they marched in order to the station of the G. T. R. R. and by it were conveyed to their destination. The feast was spread beneath the tall old trees on the grounds of Mr. Ransford, to whom they are no little indebted for the pleasures of the day.

INGERSOLL.—The Rector of St. James' has quite recovered from his late illness, though he has not yet assumed the parochial duties. Mr. Dickson, a divinity student officiated last Sunday in his

stead: he is taking a health-restoring tour for a week.

LONDON.—St. Paul's.—A special vestry meeting is to be held on Tuesday of next week, to consider the appointment of an Assistant Minister. The Rector, Rev. H. W. Halpin, of Huron College officiated in St. George's, Petersville, last Sunday, morning and evening. St. George's is a chapel of ease to St. Paul's, and part of St. Paul's Parish.

ALGOMA.

The Rev. W. Crompton has been authorized to spend \$100 according to his discretion in his mission. By his prompt reply to his appeal *four of his Stations* will be kept open throughout the coming winter (n.v.), which must otherwise have been closed.

British News.

THE LAMBETH CONFERENCE OF 1867.

After the Primate had delivered the opening address which we gave in our last issue, some discussion arose in reference to the refusal of the Dean of Westminster to grant the use of the abbey, which it is unnecessary now to dwell upon.

This unfortunate matter over, the conference proceeded to consider the resolution as laid down in the programme, and after the Bishop of Gloucester (Dr. Ellicott) had been asked to act as secretary, the first was read by the President as follows:—

"We, Bishops of Christ's Holy Catholic Church, professing the faith of the primitive and undivided Church, as based on Scripture, and defined by the first four General Councils [NOTE—See I Eliz. c. 1, xxxvi], and reaffirmed by the fathers of the English Reformation, now assembled by the good providence of God at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire first to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship."

On this resolution the discussion began by the Bishop of Vermont (Dr. Hopkins) who remarked:—

I rise at once to say that I object to the words in the first clause, "The four first General Councils." You must bear in mind when the Act of the 1st Elizabeth was passed the *writ de heretico comburendo* was in force. That punished heresy with flames. The effect of the act was very beneficial because it defined what should be considered the technical definition of heresy. When we come, however, to talk of what heresy is it has a much more extended application than is comprised in the first four General Councils. Apprehending, therefore, that those councils are not by any means an exposition of the faith of the Church, and as there is a question about six instead of four General Councils, I object to the words I have mentioned, because they appear to me to be an unnecessary limitation. I therefore, move as an amendment that the word "four" be altered to "six."

The Bishop of Illinois (Dr. Whitehouse) moved to omit the reference to number altogether, as well as the note (see 1 Eliz. c. 1, xxxvi.), and to read "as based on Scripture defined by the General Councils." This would avoid the difficulty of defining the number of General Councils, while it left the authority of the Church in its full force.

The Bishop of Winchester (Dr. Sumner) offered a suggestion differing from both the preceding proposals. He said—The resolution gives a designation to the Bishops which is somewhat different, as I apprehend, from that title under which we were summoned to this conference. As printed, the words are, "We, Bishops of Christ's Holy Catholic Church, professing the faith of the primitive and undivided Church as based on Scripture, defined by the first four General Councils," and so on. Now, if I am not mistaken, we were summoned here as "Bishops of Christ's Holy Catholic Church in visible communion with the United Church of England and Ireland;" and it seems to me that it would be more desirable to adhere to that form, than to take one which is at all events singular, and which, to the best of my knowledge, is not precisely in accordance with what finds place in our own formularies and history as applied to the Church of England and Ireland. I refer now to the expression "primitive and undivided Church as based on Scripture."

The Bishop of St. Andrew's (Dr. Charles Wordsworth) would suggest that the words "under the presidency of the Primate of All England," contain all that is necessary.

The Bishop of Landaff (Dr. Ollivant) regarded this conference as of great importance, not only because of its bearing on our own country, but because it would excite much interest in Roman Catholic countries, where the principles of the Church of England were very little understood. He, therefore, thought it very desirable not to omit the reference to the faith of the primitive and undivided Church. As to the question of four or six General Councils, we should remember that there is a distinct recognition of the first six councils in the Homily on the *Peril of Idolatry*.

The Bishop of Capetown (Dr. Gray) was in favour of the Bishop of Illinois' amendment, by which the words would run, "defined by General Councils," and so would not adopt the particular councils acknowledged by the Roman or those acknowledged by the Greek Church. He should be deeply grieved to see all reference to the General Councils set aside, because it might seem as if we discarded the authority of the Councils. Perhaps it would meet the Bishop of Ely's views if the words were "as defined by the Church in its General Councils."

The Bishop of Ely would prefer having the councils defined, otherwise they might find themselves inclosed in a difficulty as regards two of them. Our connection with the Gallican Church naturally made us take a great interest in the Council of Frankfort by which the worship of images allowed by the second Nicene Council was forbidden. The case for the four councils was very strong, because it had been quite a common thing to refer to them as something analogous to the Four Gospels. He did not think there would be any harm in referring to the six councils, but it would be better to define what they meant.

The Bishop of Ohio (Dr. McIlvaine) thought there was some inconsistency between the resolution and our standards of belief. There was no reference at all in the latter to this undivided Church, and only one to the primitive Church. In the Articles there was a reference to the primitive Church, not as to its faith, but as to its practice. In no Article was there any reference to the authority of councils. Not only so, but reference to Scripture was very frequent throughout the Articles. In that relating to the three Creeds, where, if anywhere, one would expect that there would be a reference to councils or some authority outside Scripture, there was a most careful avoidance of any such reference, lest there should be the slightest door left open for the idea that we received those Creeds on any other basis or warrant than Holy Scripture. Those three Creeds were to be received simply and entirely upon that footing; and it would be recollected how in the Article upon the authority of the Church to determine controversies, it was stated that the Church must not so interpret one Scripture that it be repugnant to another. Then the question arose, who had to decide whether the Church did so interpret? Not the Church, for she was a party. The Scripture was the only judge; and the only authority between the Church and the Scripture was every man's own private judgment. Whatever might be the language of individual and most respectable writers of the Church of England, he ventured to say that this reference to General Councils was most inconsistent with the Articles and the other standard authorities of our Church. Again, the undivided Church had lasted till the ninth century, and were they so perfectly agreed with everything that was taught till that period, that they would be justified, in this most solemn assembly, in holding that whatever was taught before the Church was divided, was consistent with the faith of the primitive Church? Then, again, he should like those words of the resolution which spoke of our faith being based upon Scripture made stronger. The Apostle said he had laid the foundation, and if another built, let him take heed how he built. The foundation might be Scriptural, and yet the superstructure might be of wood, hay, stubble.

The Bishop of Vermont could not subscribe to the statements of his right rev. brother, who had left "out of sight the Homilies, which referred throughout to the primitive Church." Those

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Homilies, in fact, argued every question upon the old Fathers. Again, he had forgotten the English canons which directed clergymen to preach according to the Ancient Fathers. His doctrine, therefore, appeared to be by no means the doctrine of the Church of England. Then as to Scripture, Scripture did not pronounce its own decisions any more than the law did, and there must be some one interpreter. The law was supreme, but there must be some one to interpret, and where could the interpreter of Scripture be found but in the Church? The Church alone could speak, and she had spoken by the old Fathers, especially when they had met in solemn councils, and especially when those councils had been accepted by the whole Church, and were thence called Catholic. We said, "I believe in the holy Catholic Church," and was there no Catholic Church to believe in—no catholicity—no voice in the Church? Strange if this were the doctrine of the Church of England. Not only so, but if the meeting would permit him to add one argument from reason and common sense, he would ask how they knew what was law? The law was all written, but who declared it? Was it not the living judge? And was not his plan to look at old precedents as the best authority? Was not this the rule all over the civilised world? Well, the Church did the same thing. She looked upon primitive antiquity as the best authority, and he must take leave to demur to the notion that the primitive Church meant only the church of the three first centuries. He had yet to learn that the first great Council of Nicæa which the whole Church so universally ventured did not belong to the primitive Church. It belonged not, indeed, to the Church under persecution, but to the Church at the earliest period when in the good Providence of God she was free, through the conversion of Constantine, to speak for herself. If there was any period at which they might expect to find the true expression of the Catholic Church, he should say it would be in the fourth century. That was what during the whole of his ministerial life he had believed to be the doctrine of the Church of England.

The Bishop of London (Dr. Tait)—It is apparent from the speeches we have just heard that there are the same differences of opinion among our brethren across the Atlantic that there are among ourselves. It is, of course, understood by your Grace that we have not met here to lay down any new doctrines, and it must be always understood that neither are we met to lay down any rules of faith. Therefore the two venerable prelates who have just spoken have proved to us that it would be most undesirable that this meeting should accept any mode of expression on this important question that would grate on the ears of either one or the other. I agree in the main with the statement of the Bishop of Ohio as to the rule of faith, and I think that nothing should go forth from this conference that would weaken the position of the Church of England; but I cannot conceive anything more likely to do it than the adoption of the amendment of my excellent friend, for it would give to those who stand aloof from us a ground for saying, "All our worst anticipations are fulfilled; for the first thing the conference did was to propose a new rule of faith."

The Bishop of Illinois—The very object of my amendment was to prevent the mention of these councils. The Bishop of Vermont wanted to alter four into six, but my amendment was intended to avoid the very difficulty which the Bishop of London has pointed out.

The Bishop of London—Yes, but it was seconded by the Bishop of Capetown, because it included the councils.

The Bishop of Capetown—My reason was because Convocation in 1536 used this language, "that nothing was better instituted by the ancient Fathers for the establishment of the faith, the extirpation of heresies, the healing of schisms, and the unity of the Christian Church than General Councils gathered in the Holy Ghost, duly called to an indifferent place with other necessary requisites."

The Bishop of London—I humbly submit that the words which the right rev. prelate has read—I know not whence, have nothing to do with the matter. It would be most unfortunate if we gave to those who are opposed to this gathering ground

for saying that their fears were fulfilled, that this body had met and adopted a standard which they considered sectarian, and had pronounced a condemnation upon other Christians on grounds to which a large proportion both of the clergy and laity could not give their adhesion.

The Bishop of Huron (Dr. Cronin) thought the mention of the General Councils should be omitted. We ought not to base our faith upon a fallible foundation. When we base it on the Word of God, we have a sure and infallible basis, but when we come to General Councils which have been declared to be fallible and to have erred, we leave the high ground which we have always occupied since the Reformation.

The Bishop of Oxford (Dr. Wilberforce)—I feel strongly that the amendment which is now before us is one that will cause much inconvenience. It imports into the subject the question of General Councils without any definition whatever being given to them. If the matter had been taken as suggested by the Metropolitan of South Africa, it would have defined them to be the General Councils which the undivided Church admitted, but, taken as now proposed, it seems to imply that we admit all that have been called General Councils in all ages. To say the least, this great ambiguity is a thing which we should do all we can to avoid. Considering that the object for which this meeting was called was to do something practical, I must really point out that the precious minutes are going by without any useful result. We knew before we came into this room that we should in some degree differ on the subject of General Councils, and I deeply lament the loss of time that has occurred. I should, therefore, have been inclined to agree with the amendment of the Bishop of St. David's, because it avoids the causes of dispute altogether. Of course we hold the Scriptures and the first General Councils. If we can unite in stating that we are the Bishops of Christ's Holy Catholic Church now assembled at Lambeth, and leave out all shreds of party flags by dropping the words in question altogether, we shall be proceeding on the true basis of the Church of England.

The Bishop of Illinois concurred and withdrew his amendment.

The Bishop of Winchester then asked that his amendment should be put, omitting the word "reaffirmed" and allowing the word "maintained" to govern both clauses.

After a conversation on some verbal alterations, the Bishop of Winchester's amendment was carried by 88 to 21.

LAMBETH CONFERENCE OF 1878.

The conference finished its sittings on Friday, July 26th, and the concluding service was fixed for eleven on the following morning. Long before the doors of St. Paul's cathedral were opened a crowd had gathered round them, and a very short space after admission was obtainable sufficed to fill the area under the dome. The whole number of those present is estimated at between two and three thousand, and must be considered very large, considering the slight amount of public notice which had been given. The bishops as they arrived were conducted to the apse behind the altar, where they vested. They then assembled at the west end of the nave, and were marshalled by the Rev. R. T. Davidson, domestic chaplain to the Archbishop of Canterbury. The archbishop was received under the portico by his chaplains—namely, the Rev. R. T. Davidson, H. M. Spooner, W. H. Freemantle, W. F. Erskine Knollys, and F. G. Blomfield, and by Dr. Tristram, Commissary-General of the Diocese of Canterbury, Mr. Hassard, Registrar of the Southern Province, and Mr. Cyril Harcourt, private secretary. The great west door having been thrown open, the bishops, preceded by the cathedral clergy, amongst whom were the dean, Canon Gregory, Canon Lightfoot, and Prebendaries Dalton, Cadman, Burrows, and Currey, moved up the nave, the choir singing "The Church's One Foundation." The archbishop and his assistants were conducted to their places in the choir, but the rest of the bishops were placed in seats near the pulpit. The *Te Deum* (Stainer in E flat) was grandly sung by way of introtit, after which the archbishop commenced the Divine Liturgy, with

the Bishops of Winchester and London as Epistoler and Gospeler. The sermon which was an eloquent one, was delivered by the Bishop of Pennsylvania (Dr. Stevens). The concluding passage, in which he dwelt on the fact that the assembly could never more meet in this world, and mentioned by way of illustration that nearly half of the members of the first Lambeth Conference had already passed away, was especially striking.

During the singing of the offertory sentences (the service, it should be said, was Stainer in E flat), the bishops were conducted into the choir, and were arranged in the eastern group of stalls and on the benches on either side of the altar. The rest of the choir was filled by friends of the right reverend prelates. The archbishop and his assistants having received the Holy Communion, the task of its distribution was confided to the Bishop of London and the Primus, Bishop Lee, of Delaware, was the senior American Bishop present, and the Metropolitan of Australia, the Metropolitans of New Zealand and Canada, and the Metropolitans of Capetown and Rupert's Land. The scene as the right reverend prelates, nearly all of whom wore their scarlet hoods over their robes, knelt around the altar, was as picturesque as it was unprecedented. After the bishops the clergy, who were in surplices, were communicated, and then the rest of the worshippers who were in the choir. Very few of those under the dome came forward, but the bulk remained during the whole service. At its close Dr. Stainer, who had come over from Paris to preside at the organ on this memorable occasion, played the "Old Hundred" and the "Hallelujah Chorus." Meanwhile the bishops returned to the apse, where a few words were addressed to them before they separated by the Archbishop in acknowledgment of the admirable spirit which had been manifested by the conference during the whole of its proceedings. "I feel confident," said the most reverend prelate, "that the effect of our gathering will be that the Church at home and abroad will be strengthened by the mutual counsel which we have taken together; and I trust that the blessing of Almighty God, the Father, the Son, and the Holy Ghost, may attend each one of us in our several spheres when we depart from this place. In the name of the bishops of England, I beg to convey to those of our brethren who have come hither from foreign lands our heartfelt thanks, and to bid them in the name of God, farewell!"

The most reverend prelate, who evidently spoke with deep emotion, uttered these words with great solemnity, and after a few moments spent in silent prayer the assembly broke up, and the Lambeth Conference of 1878 was at an end. The service lasted three hours.

The Bishop of Pennsylvania preached from St. John xii. 32—"And I, if I be lifted up from the earth, will draw all men unto Me."

In the course of the sermon he said: Within this present month, and within the library of Lambeth Palace, has been made a history, the record of which will constitute one of the most illuminated chapters of the Holy Catholic Church. Never before have so many English-speaking bishops met together. Never before have all branches of the Anglican communion been so fully represented in an ecclesiastical assembly. Such a gathering converges to itself the eyes of the thinking world, and such a gathering must radiate from itself a power for weal or woe that shall reach to far distant ages. The history of that conference is made. The result of that conference will be fully known only when the records of eternity shall be revealed. We met as standard bearers of the Cross of Christ. That fact has been the prominent one in all our deliberations, and we separate to go back to our dioceses, more impressed than ever that it is in and through an uplifted Christ—faithfully held up and fully displayed, that our work can be accomplished, and all men—men of all races, all climes, all countries—to be drawn to the feet of the Crucified and to the Church which is His body. In this precious truth we have found not only a bond of personal union, but of real unity throughout the wide-spreading branches of our holy Church!

Our little diversities, personal and national, as to non-essentials of faith and the accessories of worship, look very small before the great essen-

tials in which we all agree. We feel that we all rest on the same corner and foundation stones laid in Zion, even Christ and His apostles, and the eternal and distinctive verities of faith revealed in God's holy Word.

This sacred *depositum* entrusted to the Church as the keeper and witness of the faith once delivered to the saints, embodied in the creeds of Christendom, endorsed by the undisputed general councils, and maintained and defended by the *consensus* of the undivided Church in the writings of the early fathers, is the blessed heritage of us all, and binds us together in the oneness and unity of a living organism, operating through diverse members and by diverse functions, yet all holding to the one Divine Head—nourished by the one Divine Blood breathing the one Divine Breath of Life.

Another fact, which has grown out of the more faithful lifting up of the Lord Jesus Christ, and which this conference has brought prominently out, is the increase of spiritual life and work in all the branches of the Anglican Church. The reports of the bishops from every quarter testify to this pleasing fact. Not only is this increase seen in a more widely-spread and deeper-toned personal piety, but also in the gratifying increase of reverence for holy things and places in the more life-inspiring renderings of our beautiful Liturgy, in the more frequent celebrations of the Holy Communion, and in the multifarious forms of Church work springing up in all our dioceses and missionary jurisdictions.

It is further seen in the bringing into effective and judicious use of agencies for the cultivation of personal holiness, and the better reaching of the sick and the poor, and for the wider extension of Church privileges, which have either never been used before, or which have long been disused, because abused to purposes of superstition and error. We feel, and I think rightly, that whatever has been done or used in other ages, or by other communions, which has been productive of good, even though tainted with the evils of the age or the communion using them, ought not on that account to be set aside; but rather should be reclaimed from wrong-doing, and by wise and authoritative adaptation be made to serve the right and the true in faith and worship. Hence implements of spiritual tillage, hitherto neglected or suspected, have been remodelled and rightly utilized.

Methods of the Church work, which were once looked upon with distrust, have been prudently adjusted to our own needs and times. Our Blessed Lord gave to His Church that same power of self-adjustment which in a higher and holier way He showed in His own conduct when on earth. He gave it marvellous flexibility of circumference, combined with central fixedness and unchangeableness—flexibility, so as to conform to all the outlines of human needs, just as He has made the great ocean to flow as readily into the little cove beside the fisherman's hut as into the magnificent bays which harbour the navies of the world; and fixedness, so that the substantial body of truth shall never be changed, just as He holds the same great ocean in the hollow of His hand. The multiplied agencies which the Church has set in motion in the last half-century illustrate what I mean as to adjustment of the Church to the demands of modern society.

The day has arrived when this assembly of Anglican Bishops will separate. But before we separate, our hearts are to be re-knit together by participation in that blessed Sacrament which, while it binds each to each, binds all as one to the heart of our common Lord. From that altar we shall go away northward to the Arctic Circle, southward to Australia, Eastward to China, westward to the United States, never to meet as a body here below. Of the seventy-six Bishops gathered at the last Lambeth Conference in 1867, thirty are dead. Death has reaped out of that assembly a rich harvest, and garnered up some of the wisest, the noblest, the holiest men who ever bore the burden of the Episcopate. They rest together in the Paradise of God.

This thought cannot but give a tone of solemnity to this sacred hour, yet along with this undertone of sorrow rises up our soul's *Te Deum* that we have been permitted to meet as brethren, to confer so long and so lovingly together, and to part with that profound respect and affection

which intercourse has engendered and which love has cemented.

Speaking as an American Bishop, and in behalf of American Bishops, I feel warranted in saying that we desire thus publicly to acknowledge the manifold courtesies and civilities which have been so markedly bestowed upon us—that we appreciate and shall ever remember the unwearied kindness and loving words of our brethren of the English Bench, and of all others who made up this Conference.

We have learned here lessons of wisdom and zeal which will influence all our future. We go back richer than we came, for we return with the wealth of new friendships, new plans of usefulness, new aspirations after higher results, and the treasured memories of Church life and home life into which, as into a garden of spices, we have been greatly increased. As we have walked around its walls, grey with antiquity, and marked well its bulwarks, scarred, but not weakened, by the conflicts of the Christian centuries; as we have associated with those who bear Episcopal rule in this Zion, and with the band of learned and self-sacrificing clergy who work therein, and with the intelligent and zealous and liberal laity that form the noble body of the faithful—as we have surveyed all these we may have seen here and there things that are strange to us, points that we should have altered, defects, as we might term them, that needed correction, the filling up of some crevice here, and the tripping off of some of the old ivory there; but after all we should be forced to exclaim, "Beautiful for situation, the joy of the whole earth is this City of our God: Her foundations are on the everlasting hills. The Lord is in the midst of her; she shall not be moved. God shall help her and that right early." As I behold the grand spectacle which the Anglican Church now presents—bristling with its multiplied agencies, and vigorous with re-kindled life and earnestness, and contrast it with the importance of its assailers and the envy of its rivals, I recall the magnificent vision of Milton, in which he describes the rising power and glory of the Commonwealth; and substituting the word "Church" for the word "nation," I seem to find in it a description of the present aspect of the spiritual commonwealth of dear old England. "Methinks," says the blind bard, "I see in my mind a noble and puissant Church, rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, renewing her mighty youth and kindling her undazzled eyes at the full midday beam, purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about amazed at what she means," and, I may add, confounded at her revived greatness. And so we say with one mouth and one heart to the dear mother of us all, the Church of England, "Peace be within thy walls, and plentifulness within thy palaces. For my brethren and companions' sake, I will wish thee prosperity."

The next time, dear brethren, that we meet together will be before the Great White Throne. Such a thought warn us that we must be watching, waiting, working, until the day of death comes; and when that shall come may we each, through faith in the atoning blood of the uplifted Jesus, pass in through the gate into the celestial city, and hear from the lips of Him Who sitteth upon the throne the plaudit, "Well done good and faithful servant, enter thou into the joy of our Lord."

The official statement gives the following as the names of Bishops present at the Conference:

The Archbishops of Canterbury, York, Armagh and Dublin.

The Bishops of London, Winchester, Llandaff, Ripon, Norwich, Bangor, Gloucester and Bristol, Chester, St. Alban's, Hereford, Peterborough, Lincoln, Salisbury, Carlisle, Exeter, Bath and Wells, Oxford, Manchester, Chichester, St. Asaph, Ely, St. David's, Truro, Rochester, Lichfield, and Sodor and Man.

The Bishops of Meath, Down and Connor, Killaloe, Limerick, Derry, Cashel, and Ossory.

The Bishops of Moray, St. Andrews, Edinburgh, Aberdeen, Glasgow, Brechin, and Argyll.

The Bishops of Delaware, New York, Ohio, Pennsylvania, Western New York, Nebraska, Pittsburgh, Louisiana, Missouri, Long Island, Albany, Central Pennsylvania, North Carolina, New Jersey, Wisconsin, Iowa, and Colorado.

The Bishops of Haiti and Shanghai.

The Bishops of Montreal, Fredericton, Nova Scotia, Ontario, Huron, Toronto, and Niagara.

The Bishops of Madras, Colombo, and Bombay.

The Bishops of Guiana, Kingston, Antigua, Barbadoes, and Nassau.

The Bishops of Sydney, Adelaide, and North Queensland.

The Bishops of Christ's Church and Dunedin. The Bishop of Gibraltar.

The Bishops of Cape Town, St. Helena, Maritzburg, Bloemfontein, and Pretoria.

The Bishops of Rupertsland, Saskatchewan, British Columbia, and the Falkland Islands.

The Bishops-Suffragan of Dover, Guildford, and Nottingham.

Bishops Perry, M'Dougall, Ryan and Piers Claughton.

SELWYN COLLEGE.—Among the speeches made at the meeting in support of Selwyn College, was an eloquent address by Dr. Doane, the Bishop of Albany, who said—"But for the fact that I find myself, very much to my regret, the only representative of the American Church present, I should conclude that at this late hour of this warm afternoon, and after so much admirable speaking, I should best discharge the duty expected of me by simply seconding the motion, which, without any urgency of mine, would pass by acclamation. But I should do injustice to the love and reverence of my countrymen and fellow-Churchmen for the great Bishop whom we are met to honour if I rested here. It is quite within bounds to say that no Englishman ever set foot on our shores who so impressed the minds and hearts of American Churchmen as Bishop Selwyn did. I cannot lay claim to such life-long personal recollections of the Bishop as many of the speakers have. But I remember that my father brought back from England, thirty-seven years ago, the engraving of Richmond's beautiful picture of the Bishop of New Zealand, which was always among the "silent friends" in his house, and hangs now upon the walls of my own house: and he brought back a more beautiful picture still, which he engraved upon my mind and heart, of the young Missionary Bishop consumed with zeal to give and give up all for Christ;—"staitened until his work should be accomplished;" not "about" as so many of us are, but absorbed and immersed in *en tois tou Patros*. And Selwyn's name from that time on was one of the great names which I was taught to love and reverence along with the name of the great Vicar of Leeds, whose invitation brought my father here to preach at the consecration of his parish church; and of others, some living, thank God! some fallen asleep. This long ago personal recollection I must claim, because it is mine in a very sacred way. Apart from this, American Churchmen claim a share in Bishop Selwyn as they do in all the great names in religion and literature which England has given to the world. Looking from our American standpoint, I can hardly agree that the great Bishop of New Zealand was rewarded or advanced by his appointment to a diocese at home. Great as he was here, he had won his spurs of Christian knighthood in a harder field. And it is no disparagement of the high distinction of the English Episcopate at home to say that it derived fresh honors from the men whom the Church of England has given to her colonies, some dead, some living still. You will agree with me when I recall the names of Middleton and Heber, and Broughton and Gray, and Inglis and Fulford, and Mountain and Feild and Strachan, and the Selwyns (father and son), and Patteson, whose soul went up through those five wounds under the Southern Cross, to the celestial crown. In 1871 Bishop Selwyn came to America. I met him in New York just off the ship, and went with him to Baltimore, where he was the honored guest of my venerable Uncle, the Bishop of Maryland. He was fresh and full of life as a boy. His voyage had been simply recreation to him, for he had not that horror of the sea which some English Bishops seem to have. He threw him-

self instantly into all our work. The impression given to me by Bishop Selwyn was that of a man in the inmost recesses of whose soul burned a gift far richer than that of Prometheus—two flames of holy learning and holy zeal. His learning, moulded as I have no doubt it may have been, by Hooker's great works was still more flavored by the greatest book, the Word of God, in which he was a Christian Apollos, "mighty in the Scriptures," wise from the kind of study that men make upon their knees. It will illustrate this, and at the same time indicate the fitness of a Missionary College as a memorial of him, if I recall—what I never can forget—a sentence from Bishop Selwyn's speech at the jubilee meeting of the Board of Missions in Baltimore in 1871. He was speaking as to the question whether it was worth while to try to save what some people are pleased to call perishing and inferior races. As to the first, he said, all the more need to make haste to rescue them before they perish. As to the second, he claimed that not only could the most degraded nations be converted to Christianity, but that a native ministry could be raised among them. The Cretans, he said, in St. Paul's own account, "were always liars, evil beasts, slow bellies," and yet St. Paul commanded Titus to ordain elders in every Cretan city. And so these "always liars" become preachers of the eternal truth, these "evil beasts" come to lie down with the Lamb of God, and out of these "slow bellies" flowed "rivers of living water." It might be no small part of the power of Selwyn College to train, as England only can train for the Christian ministry, candidates sent to it from among the natives of heathen lands. And surely a Christian College is the fittest memorial of such wisdom, and faith, and zeal as his. So much has been said about frugality and simplicity of living as connected with the College, that I may venture upon a single illustration of this element of Bishop Selwyn's character, as it came under my own notice. Five years ago I was in the vestry of St. Paul's, where a sermon had been preached on behalf of the venerable society of the bishop of Derry; and when those present departed, some one way and some another, I noticed that the last to leave was Bishop Selwyn, and that he went away in true democratic fashion, carrying his robes in his bag, and going on what my old tutor used to call "apostolic horses." I was reminded of this when lately going over Lincoln Cathedral, under the care of its admirable precentor. Asking the reason for the words in the epitaph on the tomb of the great Bishop Hugh—"Frugalus Hugonis"—Precentor Venables told me that once, when this frugal Hugh was going into Salisbury with his effects in a sheepskin wallet tied behind him on his horse's back, the nobles who were with him were so scandalised by his want of state and dignity that they actually cut off the bag, and so deprived him of one of the symbols of his frugality. If I may be allowed a few words more I should be glad to protest against the suggestion, which has I believe been made, that Selwyn College should be a sort of appendix to some existing foundation. We are all familiar with the Latin proverb, which tells how long a vessel holds the odour with which it is once imbued. I venture to think that a great University, certainly, a separate and complete College, is none too large a vessel to be saturated with the memory of this great and holy name. And while Keble and Selwyn Colleges are not to be on the same model, I cannot agree that the men differed, as has been said this afternoon, in that the one was a poet and the other a practical man. For in that dear old language that gives us so much truth and beauty, a poet is a creator; and these two men were, in this, alike—and it is a God-like power in man—that each was a creator in his particular sphere. And the Colleges that bear their names are sure to be creations of which England shall in time be proud. Bishop Doane, in conclusion, said that, although the claims upon American Churchmen were so great that they could give but little, he should be happy to undertake the collection of a fund for the endowment of an American scholarship in Selwyn College, that should be an added link in the chain, strengthening every day, thank God, which binds the countries and the churches together.

The Bishop of Christchurch (Metropolitan of

New Zealand) said that Bishop Selwyn and he entered the ministry together. They had pursued their work for some time side by side, the one at Eton and the other at Windsor; and he had now to say how thoroughly the Church people of New Zealand would sympathize with the proceedings of that day. It was quite true that eleven years made great changes in the population of such a colony, but he could state from his own experience that you could not go to any part of New Zealand, from the Bay of Islands to the Bluff, without finding persons who looked back with respect and reverence to the services which had been rendered to the country by his great predecessor. It had been suggested that they ought to have a Selwyn memorial in New Zealand. Well, they had one—they had a Bishop bearing his honoured name, and worthily filling the place his father had once occupied.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THE LAMBETH ENCYCLICAL.

DEAR SIR,—In reference to the Pastoral from the Bishops in Synod, assembled at Lambeth, which you gave in your last issue, would it not be well to suggest that in the reading of it to our congregations, the standing posture, on the part of the hearers, should be observed. It is the position generally taken when the people are addressed, during the services, in the forms authorized and provided in them. By the act of standing a distinction is expressed between the voice of the Church and that of the mere individual minister. The same mark of respect is shown (where any thought is given these things) when a pastoral is read from the Diocesan. How much more, then, is the same principle and posture applicable to the reading of that which is the utterance of the general Synod or Conference of the Anglican Church. Doubtless when the first Lambeth Encyclical was issued, there were many that observed the rule; but there were not a few, I fancy, that did not, and chiefly because the reading of Pastorals is not very common, and one from a Synod like Lambeth altogether a novelty, and no thought as to the reading had been taken. It may be that in some Churches the Pastoral was not honoured with a public reading at all. These were few, thank God, and their number will be fewer this time; so let us who will have it read, see that the reading thereof is made with all honours. W. R. B.

Family Reading.

RAYMOND.

CHAPTER V.

Estelle was soon satisfied that there was ample accommodation at the "Chough and Crow," even if her uncle's accident should compel them to remain there some weeks; and also that they were fortunate in finding such kind homely people as the Woods to be their hosts in the emergency; but her next anxiety was to procure medical help as speedily as possible, and she was very thankful for the old landlord's suggestion that his hostler should, without delay, take the one horse they possessed, and ride across country to the town to summon the doctor, which would be a much quicker proceeding than if the message were sent by the boatmen.

So it was that, by the time the still unconscious man was borne in through the door he had passed in full health a few hours before, everything was found to be in readiness for him, and he was at once carried up-stairs, and laid on the bed, from whence it was very plain he would not soon rise again. When every arrangement for his comfort had been made, Raymond and Estelle stood looking down upon him in silence, as he lay before them, apparently in a state of complete stupor, his heavy breathing alone showing him to be alive at all; while both felt completely helpless in pre-

sence of a calamity which seemed to baffle human aid.

"We can but wait for the doctor," said Raymond, gently; "but I doubt if even he can do much when he does come. I have had some experience of cases where there has been injury to the head among our soldiers, in the disturbed districts of Canada, and I fear your uncle may lie in this state for some days before there is any change." There was strong sympathy in his tone as he glanced at Estelle's sad face and drooping attitude and she turned to him gratefully, though her voice shook, as she asked him if he had sent back the boat, and the men who had brought them from home.

"Yes, there was no alternative; whatever happens it is certain that Dr. Lingard cannot return home for many days, and I knew you would not leave him."

"Oh no, of course I should not. The boat could be of no use to either him or me; but—I thought of you." She spoke hesitatingly, and Raymond looked round to her with a smile.

"You do not want to send me away from you under present circumstances, surely Miss Lingard."

"No, indeed," she said in a low voice, "not if it could be pleasant to you to stay; but I fear it would be a penance for you to remain in this lonely country place: you remember what you said in the morning."

"True. How little I thought then I should ever have any reason for wishing to stay in it! But as it is, Miss Lingard, I could not think of leaving you alone in such a position, if you will allow me to remain."

"To me of course your presence would be the greatest comfort and support," she answered, frankly; "but still, it would only make me more unhappy if I thought you were spending long dull days in an uninteresting place on my account."

"But indeed you need fear nothing of the kind," he said. "I am not likely to find it dull while I have your society; and, in any case, all places are pretty much alike to me until I can join the friends to whom I am going soon. I shall find means to employ myself very happily here, if you let it be settled that I am to remain until Dr. Lingard can be moved."

She did not answer him in words, but the look with which she thanked him made him think her for the moment quite beautiful.

He told her then that in the interval before the doctor could arrive he should go back to the burial mound to collect and bring away the relics which her poor uncle had been so pleased to discover, in case he should ask for them when his consciousness returned. It was a new proof of his thoughtfulness, both for Dr. Lingard and herself; and as Raymond left the room for this purpose, Estelle felt, to the very core of her warm sensitive heart that no one had ever shown her such kindness since the death of her parents had taken from her the only love she had known as yet.

It was very late before the doctor arrived, bringing with him Dr. Lingard's confidential manservant, for whom Estelle had happily thought of sending when she despatched the ostler for medical advice. After a lengthened examination of the patient, Dr. Kempe came to tell Raymond and Miss Lingard, who were waiting in the next room that it was not possible for him to arrive at any conclusion on the case that night, beyond the fact that the injury sustained had been very severe but he would himself watch beside Dr. Lingard till the morning, along with Moss the servant, and he should by that time probably be quite able to judge of the probable result of the accident.

So that eventful day came to an end—the day to which, in long after-years, Estelle Lingard looked back at the date of a new era in her existence, and one which brought her out of the peacefulness of her thoughtful childhood and youth into the storm and passion of a strange and complex life.

"Dr. Kempe remained not only that night, but the greater part of the next day, with his patient, and it was late in the afternoon before he felt prepared to give his final report previous to his return home, which he could no longer delay. He drew Raymond aside, as he did not wish Estelle to know how unfavorable his opinion of her uncle's case really was. He told him that Dr. Lingard had regained some of the mechanical functions of

life, inasmuch as he could now swallow anything that was placed between his lips, so that there was no longer any reason to fear that he might sink from prostration, but although he lay with his eyes open, breathing quietly, there was not the slightest sign of intelligence in his expression, nor of any return of the power of speech; and Dr. Kempe's own impression was that the injury to the brain had only just missed being fatal, and that it would be permanent and incurable, so that, although he might continue to live, even for a long time, he would never again be restored to what might be called conscious life.

"But do you mean that it will never be possible to move him away from this place?" asked Raymond, in some dismay.

"No, not at all," answered the doctor; "I think that in two or three weeks, when the effect of the shock to the system has subsided there will be a further restoration of the physical powers, to the extent perhaps of enabling him to sit up, and even, possibly, to walk from one room to another, although I am doubtful of this last point, but I think you will find that he will pass from his present state of stupor into hopeless imbecility, and that he will be simply a helpless burden on his friends for the rest of his life, which may be indefinitely prolonged. It is a sad business. I believe he was a man of great ability, though misanthropic and eccentric enough."

"It is sad indeed," said Raymond, "especially for his niece; I do not think he has any other relation."

"She will have a heavy trial then, I fear. But, however, this is only my present opinion, and I may see reason to modify it; in the meantime I can do nothing for him; no one, in fact, can do more than feed and watch him; but I will come and see him occasionally for the next few weeks, and by the end of that time he will probably be as well as he ever can be, so that we can settle what it will be best to do with him."

"I hope the state of uncertainty will not be prolonged beyond a month," said Raymond, "I should not like to leave Miss Lingard alone with him in this place, but in four or five weeks I must go elsewhere, whatever state he is in."

"I have very little doubt it will be possible to move him by that time, perhaps even earlier. For the present, I have given his servant full directions how to manage him, and he is a careful, attentive fellow, who will nurse him very well."

"But do you think I ought to tell his niece all your fears for him?"

"I do not think you will gain much by concealing it. To tell the truth, Mr. Raymond, I think it would have been happier for him if the blow had been really fatal. I do not expect that his life can be any satisfaction, either to himself or his friends, for the future; however, it is of course possible that there may be some unexpected change, and therefore, for the present it will perhaps be best to assure Miss Lingard that I do not consider her uncle's life in danger, and that for the rest, we must wait a week or two before I can give a decisive answer."

Raymond was very glad to make this compromise in the tidings he should have to give Estelle, who was, he knew, waiting anxiously for the result of his interview with Dr. Kempe. It did not seem possible to him that Dr. Lingard, who had treated her with so much indifference, if not with absolute neglect, could have aroused much feeling of affection in her heart; but the idea that she might have to tend him through years of hopeless idiocy was such an utterly dismal prospect, that he could not bear to darken her life with even a foreshadowing of it one hour before it was necessary.

The moment Dr. Kempe had ridden away from the door Estelle came flying to Raymond to know what was his verdict on her uncle's state; and it was so great a relief to her to hear that he entertained no fears for his life, that she failed to notice Raymond's omission of any expression of a hope that he might altogether recover. He went on somewhat hastily to tell her that Dr. Kempe had assured him her uncle would not require any nursing but such as his servant could give him.

"I am very glad of that," he added, smiling; "if you were to be shut up in Dr. Lingard's bedroom all day long I should find this place, no doubt quite as dull as I pictured it to myself when I first saw it."

"I do not believe Moss would allow a single person but himself to nurse his master under any circumstance," said Estelle; "he is devoted to him with such a jealous affection that I think it makes him almost hate every one else. I am sure he thought me a very undesirable innovation when I first came. I used to try to make him speak to me sometimes, because I was so very lonely, but he never would." This simple statement that she would have been glad of kind words, even from a servant, was but another proof how loveless her life had been; and Raymond looked at her with genuine sympathy; but she went on, giving a little shudder as she spoke, "Do you know Mr. Raymond, it makes me almost feel superstitious to have had my wish of living here so strangely fulfilled. I hope it is not an evil omen." Raymond was the last man in the world to have any fanciful ideas of this kind, and he only answered by a careless smile.

To be continued.

KEEP ME.

1st Pet. i. 5.

Keep me, my God, O keep me,
I cannot keep myself;
Reach out Thy mighty, loving hand,
Encircle me as with a band,
Keep me, my God, O Keep me!

Keep Thou my brain from failing,
I have no strength of mind;
My only strength must come from Thee,
For what I am Thou madest me,
Keep Thou my mind, O keep it!

Keep Thou my heart from breaking,
Its depth I cannot fathom;
But Thou, who searchest reins and heart,
Canst hold it up to bear its part,
Lord, keep my heart, O keep it!

Keep Thou my feet from erring,
My path I dare not choose;
Go Thou before me, lead the way,
Then hold me, lest I go astray,
And keep me straight, O keep me!

Keep me from self-deception,
I cannot see myself;
But let Thy Light my darkness show,
And lest I sink Thyself bestow,
And from despair, O keep me!

Keep me from all self-seeking,
The single eye preserve.
With Jesus' spirit fill my mind,
As true, as faithful and as kind,
And as unselfish, keep me!

Keep me, thus lonely standing,
With none at hand to soothe;
Thy presence realize the more,
And staunch the anguish deep and sore,
In mercy, Lord, O keep me!

Keep me from fear and shrinking
From all I must endure;
With fortitude my mind endue,
And leaning on Thine Arm, renew
My feeble strength, and keep me!

Keep me when health is failing,
When consciousness has fled,
Oh! keep me at that solemn hour,
When human aid has lost its power,
On dying bed, O keep me!

Lord! hitherto Thou'st kept me
By thine all-bounteous grace!
Oh! hear my prayer and keep me still,
Thy promise, Lord, in me fulfil,
And KEEP me to SALVATION.

"Who shall roll us away the stone from the door of the sepulchre?" These words have been supposed to be fully explained and confirmed by the circular slab closing the door leading from the vestibule into the ante-chamber of the Tomb of Helena, near Jerusalem. This circular slab, every visitor readily sees, runs in a groove upward to one side (the left), and is so heavy as to require a lever to move it. Concealing the door entirely, it was locked in a peculiar manner, by a second slab

shutting against it at right angles. But now quite another sort of rolling stone to close the door of a tomb has been brought to light near the Holy City. On the hill of Evil Counsel, just beneath the great aqueduct bringing water from Solomon's Pools, a rock-cut sepulchre has been opened, consisting of a series of steps descending to a square vestibule, from which a door opens into a chamber provided with three loculi on each side. The small low door is closed by a solid block of stone closely fitting to the opening, furnished with a projecting rim on three sides to keep the block from falling in and to serve as a handle for its removal. Against this, to keep it from falling out or to prevent its removal, a large, long cylindrical block of stone was rolled, too heavy for an unaided hand or a single person to stir. More particularly, it now measures more than three and a half feet in length by nearly two and a half feet in diameter. Quite as likely as the other may this have been the shape of the stone which the three women who had come to the sepulchre of our Lord very early in the morning could not roll away, and which had already been rolled away by an angel from Heaven. At least the modest claim of Herr Schick in describing the locality is entirely just: "The result of my examination was, nevertheless, the discovery of a new style of closing ancient rock-hewn tombs."

TO THE SUNDAY SCHOOL TEACHERS.

You will understand that you really fill the office known in olden time as that of "catechist." The children of your class are placed under your instruction and influence, to accomplish a definite end and purpose.

You are the clergyman's special assistant as far as they are concerned, to prepare them in due time for being confirmed and admitted to the Holy Communion. These things are definite results to be sought and expected in your work, and should be always in your thoughts.

It will not only give earnestness and definiteness to your teachings in the class, but to your out-of-school influence, and your prayers for them; you will therefore seek to be as well acquainted as may be with each scholar; to know the character of each, to find out what each lacks in information, or in devout disposition and earnestness.

You will be expected to train them, by word and example, to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing wherever they are able; to kneel REALLY during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and inquire often and carefully, as to their regularity in this respect.

You will remind them of the christian duty of giving to God, and to encourage them in the regular Sunday School offering.

You will be expected always to prepare the Sunday School Lessons carefully before attempting to teach them.

A teacher has no more right to come unprepared to his or her teachings, than a clergyman has to come without study for preaching.

You will keep your class-book very fully and clearly, according to the appointed rules.

You will be expected to set your scholars an example of punctuality.

If at any time unavoidably absent, it will be your duty to find a substitute, or to give the clergyman such timely notice, that he can make provision. In this there should be no failure.

If your scholars become irregular, you will be expected to search them out during the week, and learn the reason. Your duties are not limited to the Sunday School room, or the Sunday School hours.

You will of course be enthusiastic and zealous in the work.

And last of all, when you find that your interest is failing, that your class, through your fault, is losing interest, or becoming irregular, that you do not care enough for Sunday School to come every Sunday, that you fail to learn the lessons, and go through the work as a mere routine, then you will either repent and renew your zeal, or failing in that, you will resign your class to the clergyman.

May our good Lord by His grace make you earnest and true in this work for Him. Remember how He said, "Whoso receiveth one such little child, in My name, receiveth Me."

WATER-PROOF GARMENTS FOR RAINY SUNDAYS.

Not a real coat or cloak to wear over one's shoulders, but a few reasons why I go to church on rainy Sundays.

1st. I find it possible to go out in the rain to attend to business, or to hear a concert; why, then, should I stay away from church on account of bad weather?

2nd. I have promised to be Christ's faithful soldier, and surely one is a poor soldier who cannot march in the rain. I never heard of "fair-weather" soldiers.

3rd. I expect the rector to be there. I would be greatly surprised if he stayed away on account of a storm. Has he not a right to expect me there?

4th. I find that I need the prayers, the hymns, the lessons, and the sermons as much on such Sundays as at other times.

5th. If I cannot endure such a trifling inconvenience as a rain-storm, I am afraid my faith in God and my love for Him is very weak.

6th. I may not have many more Sundays to spend on earth, and I want to make use of all that are given me to prepare for a better world.

FACTS ABOUT THE POPES.—Eighty of the Popes are honoured as saints, thirty-one martyrs, and forty-three confessors. St. Agatho was the only Pope who lived to be a centenarian, as he is the only one, after St. Peter, who may be honoured with the title of miracle-worker. St. Agatho died at the age of one hundred and seven years, in 682, having reigned three years, six months, and fifteen days. Gregory IX. died at the age of ninety-eight years; Celestine III. and Gregory XII. died at the age of ninety-two years; John XXII. at the age of ninety; Clement XII. at the age of eighty-eight years; and Clement X. and Pius IX. at the age of eighty-six. The Popes have been drawn from all classes of society. Nineteen were sons or near relatives of princes, and an equal number came from illustrious families. Many were nobles in rank or of great wealth. Others sprang from obscurity. Sixtus VI. was the son of a fisherman. Alexander V. was the son of poor unknown parents; and passed his first year in begging from door to door. Adrian IV., the only English Pope, was abandoned by his father, and had to subsist on charity until, going to France, he entered a convent as a servant, where by his intelligence and his virtues he was afterwards deemed worthy to be received into religion. Sixtus V. had for his father a poor labourer, for mother a servant, and for sister a laundress. St. Celestine V. was the son of a simple farmer. Benedict XII. was the child of a baker. Urban IV. had a carpenter for his father, as also had Gregory VII. Five of the Popes had studied medicine before taking holy orders. Benedict XI. was the child of a notary. Julius III. was the descendant of a famous jurisconsult; Pelagius I. was the son of the vicar of the prefect of his province; Paul V. had for his father a patrician of Siena; and Eugene IV., Gregory XII., and Alexander VII., belonged to patrician families of Venice.

Children's Department.

THE HEAVEN-BUILT WALL.

In the campaign of Napoleon, in Russia, while the French army was retreating from Moscow, there lay in a poor low cottage in a little village, an invalid boy. This village was exactly in the course of the retreating army, and already the reports of its approach had reached and excited the terrified inhabitants. In their turn they began to make preparations for retreat; for they knew there was no hope for them, from the hands of soldiers all seeking their own preservation, and giving no quarter to others. Every one who had the strength to fly, fled; some trying to take with them their worldly goods, some to conceal them.

The little village was fast growing deserted. Some burnt their houses or dismantled them. The old were placed in waggons, and the young hurried families away with them. But in the little cottage there was none of this bustle. The poor crippled boy could not move from his bed. The widowed mother had no friends intimate enough to spare a thought for her in this time of trouble, when every one thought only of those nearest to him, and of himself. What chance in flight was there for her and her young children, among whom one was the poor crippled boy?

It was evening, and the sound of distant voices and of preparation had died away. The poor boy was wakeful with terror, now urging his mother to leave him to his fate, now dreading lest she should take him at his word and leave him behind. "The neighbours are just going away; I hear them no longer," he said "I am so selfish I have kept you here. Take the little girls with you, it is not too late, and I am safe, for who will hurt a poor helpless boy?" "We are all safe," answered the mother, "God will not leave us, though all else forsake us." "But what can help us?" persisted the boy. "Who can defend us from their cruelty? such stories as I have heard of the ravages of these men! They are not men; they are wild beasts. O, why was I made so weak, so weak as to be utterly helpless? No strength to defend, no strength even to fly." "There is a sure wall for the defenceless," answered his mother; "You are my strength, now," said the boy, "I thank God that you did not desert me. I am so weak I cling to you. Do not leave me. Indeed, I fancy I can see the cruel soldiers hurrying in. We are too poor to satisfy them, and they would pour their vengeance upon us! And yet you ought to leave me. What right have I to keep you here? And I shall suffer more if I see you suffer." "God will be our refuge and defence," still said the mother, and at length low quiet words, she stilled the anxious boy, till he too, slept like his sisters. The morning came of the day that was to bring the dreaded enemy. The mother and children opened their eyes to find that a "secure wall" had indeed been built for their defence. The snow had begun to fall the evening before. Through the night it had collected rapidly. A stormy wind, fulfilling His word, had blown the snow into drifts against the low house so that it had entirely covered it—a protecting wall built by Him, who holds the very winds in His hands, and who ever pities those who put their trust in Him. A low shed behind protected the way to the outhouse where the animals were, and for a few days the mother and children kept themselves alive within their cottage, shut in and concealed by the heavy barricade of snow. It was during that time the dreaded scourges passed through the village. Every house was ransacked; all the wealthier ones deprived of their luxuries, and the poorer ones robbed of their necessities. But the low roofed cottage lay sheltered behind its wall of snow, which in the silent night had gathered about it. God had protected the defenceless with a "sure wall."

THE SWEETER MUSIC.

A brooklet, playful flowing
Adown the rocky steep,
Where ferns are greenest growing,
And forest shades are deep,
Makes music wild and sweet,
Among the trees' rough feet.

The forest warbler, singing
With many a happy trill,
Their gay notes outward flinging
As careless as the rill,
Through all the summer heat
Make music, gay and sweet.

Yet, not the brooklet, going
Its winding, wandering way;
Nor breath of breezes, blowing
Amid the leaves at play,
Nor birds on pinions fleet,
Produce the tones most sweet.

A baby's laughter ringing,
A sound of pattering feet,

The lips of childhood singing,
Make music far more sweet
Than brook, or breeze, or bird,
That mortal ever heard.

SOME CHILDREN I HAVE SEEN IN CHURCH.

My dear young friends: I have often thought I would like to write to you about going to church, and to tell you how to make church-going very attractive. It gives me great pleasure to see you there, and I always feel very sorry when I see large boys and girls going home, from Sunday school, instead of going into the church. Now, very little children can learn to love the service, and one sure way to do this, is for them to take their full share in reading it. I like to see a little boy or girl reading the Psalter, looking over the lessons in the Bible, when the minister is reading them, and turning to the Epistle and Gospel for the day and reading them with the clergyman. Then, when the hymns are given out, how quickly a little child can find them in the hymnal, for its father or mother, or hand the book to a friend. This I like to see, and I have known a very little boy attentive to every part of the service and looking as if he enjoyed it as much as his parents did. Let me describe some children I have seen in church—one a little boy, eight years old, who knelt down when he came in church, and I am sure said a little prayer his mother had taught him. Then I saw him finding the place in his prayer book, and handing it to his mother, with a bright happy look on his face, to think he could do something for one he loved so much. When the lesson from the Bible was read, he took his book and found the chapter, and then followed carefully every word, and when the prayers were said, he knelt reverently by his mother's side, and repeated with the congregation the Lord's prayer, and such other parts of the service as he had learned by heart, and when he went home, he would often ask the meaning of something he had heard in the lessons, or even in the sermon.

Now, I will tell you of some other little boys and girls I have seen. They came running carelessly into church, with their Sunday school books in their hands, and sat down in their seats without kneeling to ask a blessing on their services. When the Psalter was read, they sat still, and looked about, or whispered to each other and opened their Sunday school books. They did not even try to find the places in the prayer book or the hymnal at any time, and said to say, when the prayers were said, they turned around, sat down upon the kneeling benches, opened their library books, and laid them upon the seat and read them!

Think of this, my dear young friends. When the clergyman has read, "The Lord is in His Holy Temple," and has said, "Let us pray," think how dreadful it is, for children to begin to talk, or play, or read Sunday school story books! If any of you have ever done any of these things, I hope you never will again, but will begin from this time, to try to worship God, and to take your share in all the services of the church, remembering that our Saviour has said, "Suffer the little children to come unto Me," and "My house shall be called the House of Prayer."

When you begin to read the service, let me beg you to read it carefully and distinctly. If you learn to do so, whilst you are young, it will be easy to read audibly when you are men and women, which some church people find it hard to do.

DEATH.

Markham, on the 14th inst., William Anthony, infant son of the Rev. A. Hart, Incumbent. Aged seven months and six days.

MARRIED.

On the 14th inst., at St. Luke's Church, Hubbard's Cove, by the Rev. Henry Stamer, Rector, William Brunswick to Jessie Dauphnee, both of Head Harbour, St. Margaret's Bay.

Church Directory.

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

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

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

St. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Copley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

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

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

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

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

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

St. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

St. LUKE'S.—Corner 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., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

St. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

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

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

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

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

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

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

I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON. F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully, H. NOVA SCOTIA. KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO. TORONTO, April 28th, 1876.

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

I trust it will receive a cordial support, and obtain an extensive circulation. SAULT STE. MARIE, Ont., May 4th, 1876.

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

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

I remain, yours sincerely, FRED'K. D. ALGOMA. 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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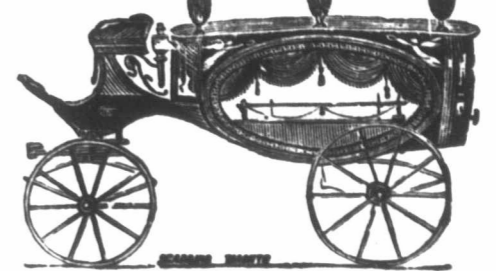
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r little boys nning care- nday school a their seats n their ser- hey sat still, h other and They did not yer book or ay, when the id, sat down heir library t and read nds. When is in His us pray," to begin to tory books l ese things, begin from o take your remember- r the little house shall let me beg ly. If you it will be men and l it hard to

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