

Dominion Churchman.

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THE WEEK.

THE declaration that "the situation is critical" has become so common that, like the voice of the boy crying "Wolf," it fails to arrest attention or to prolong the interest taken by the average reader in the matter to which it refers. Everything, however, points to the conclusion that a crisis is fast arriving in the war between Russia and Turkey, on which if not the fate, at least the duration of the struggle, very materially depends. Since the relief of Kars by the Turks comparatively little interest has been taken, and very little intelligible information has been transmitted concerning the movements of the two armies in Asia Minor, it being apparent that, for this season at least, it is unlikely, if not impossible, for the Russians to obtain any advantage so decisive as materially to affect the conclusion of the war. In Roumelia, the battle of Plevna, a few days' rain, and the consequent increase of sickness among the troops and of disarrangement of the transport service, have very considerably changed the aspect of affairs, and clouded the fair prospect of an early and honorable peace which was at one time opening before the Czar's eyes.

The situation is, at the moment of writing, something of this sort. The Russian line of advance extends from Sistova to Tirnova and the foot of the Balkans; the ground held beyond the mountains and the Passes that were occupied having been, as far as can be ascertained, abandoned since the disaster at Plevna. It is possible that some Russian troops are in danger of being cut off in the mountains; but probably they have rejoined, or will rejoin, the main body. On both flanks of the main Russian line strong Turkish forces are concentrating. If those advancing from the West form a junction with the army that has its base at Shumla, the Russian situation will be perilous. On the fate of an action now said to be imminent, it depends whether the invaders can hold Tirnova or will be forced back towards the Danube. In the meantime they have invested Plevna, the commander of which is said to be already short of supplies, and rumour has it that the fire of the fortress of Rustchuk has been silenced by the Russian batteries. But in no case is the prospect of an early peace very bright. The passage of the Balkans raised Russia's hopes, the victory of Plevna has so excited Young Turkey's enthusiasm, that neither party is willing to listen to any suggestion of peace. Midhat Pasha is said to have been recalled, and as he is an ardent believer in Turkey he is not likely to negotiate a peace the basis of which must necessarily be a concession to Russian demands or an admission of the justice of Russia's complaints.

In Manitoba Lord Dufferin's geniality and eloquence are rendering his Excellency as popular as he is in the rest of the Dominion, and we cannot but trust that his presence there may smooth over many little local difficulties, and establish a better feeling than has always existed between parties, races and sects in the North West. Their Excellencies' visit to the Grey Nuns' Orphanage at St. Boniface, brought out in an interesting way the variety of the nationalities of which the Dominion is composed, and which it should be the pride and endeavour of every one to amalgamate into one homogeneous whole. The Winnipeg papers say that on that occasion little girls each "representing the various nationalities, English, Scotch, Irish, Canadian, American, Cree, Metis, Sautaux, Sioux, Maskegon, and Montagnais, uttered in succession a word of welcome in her native tongue." One may ask what the difference may be between the "native tongue" of English, Canadians and Americans; but the account of the proceedings at St. Boniface raise another thought. We admit, as frankly as Lord Dufferin himself did, the great work that has been done and the self-denial that has been shown by the French Missionaries and pioneers in the North West. They have the credit of having, at the risk and often at the cost of their lives, carried religion and civilization to wigwams and lodges to which Englishmen did not follow them for many long years. But yet, as Canadians, we cannot but read with some regret all their children singing little French songs, of all the proceedings being carried on in French, involving as that does the perpetuation in the West of the trouble and inconvenience incident to the existence, in an essentially English colony, of a race which, however loyal to the Crown, is yet alien in thought and language to the vast majority of its fellow subjects. And as Churchmen, too, we must regret that the Romish Church has gained such a start in the North West, that it will take many years of hard work to overtake it. The Church, however, is at last alive to the situation, and from the recent creation of new Missionary Bishoprics we may hope that for the future the emigrants and other residents may have no excuse for wandering out of the true Fold, and that many of the Red Men may be gathered into it from a district that has been long and inexcusably neglected.

We noticed a few weeks ago the formation in London of a so-called Church League, the object of which is the disendowment as well as the disestablishment of the Church of England. Mr. Mackonochie, the President of the League, seems to have lately delivered himself, at greater length than before, of a statement of his peculiar views on the subject. Endowments Mr. Stanton explicitly declared to be an unholy thing; of course they are to be abolished altogether. "As to churches and parsonages," says Mr. Mackonochie, "it would seem fair that the churches

should be left to us; and when the parsonage is of modest dimensions, not unsuited to the limited resources of the parish priest, and near the church, it might reasonably be left also." When all the clergy take the vows of celibacy and poverty, then the picture drawn by the priest of St. Albans of the humble parsonage, and "perhaps a small garden and field," may be realized in England. But at present, though doubtless there are manuals which would fain make us believe that celibacy is as compulsory for the clergy as they assert confession to be for the laity in the Church, Mr. Mackonochie's ideas are slightly utopian. When, however, the Church Leaguers are satisfied that their ideas are not likely to be adopted in England, they can easily emancipate themselves at least from a share in the penalties attaching to endowments. They can without difficulty find a Colonial diocese in which "the unholy thing" is unknown—in which there are no offensively "large parsonages with costly *entourage*," but where the limited resources of the parish priest and the parsonage of modest pretensions are not unsuited to each other; where it might not be always possible for the priest to live "near the Church," or at least near all of them, as he may find dependent on him; where it is certainly optional whether he practice celibacy or not, but where, without any vows, there is no option about his poverty.

The Exeter branch of the E. C. U. lately passed a resolution condemning the *Daily Express* on the ground that "the Catholic cause is denied a fair hearing in its columns." Dr. Pusey writes to the editor to say that, though he has not seen the letters referred to, it is probable that the editor really served the cause best by suppressing them, for to their clerical correspondents much of the coarseness remarkable in some High Church papers is to be mainly attributed. "The habit of writing off to newspapers under the impulse of the moment has, I think, greatly changed the character of many who would be 'defenders of the faith.'" Certainly without any praise to those who laboured in the same cause thirty years ago, the tone, especially in regard to those who are in authority over us, has strangely changed, and not for the better. In many of the writings in question, the Bishops seem to have been put in a class to which neither reverence, nor justice, nor even charity was due. More harm has been done to "the Catholic cause" by letters written in newspapers than could be done by twenty Church Associations; for no one can injure our cause except ourselves. Since the meek, we are told, shall inherit the earth, such letters are not title deeds to it.

It is announced that Mr. Mills, the Minister of the Interior, has, on the part of Canada, made an arrangement with the United States Government by which a

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"mixed commission" is to proceed to the North-West for the purpose of interviewing Sitting Bull. That doughty champion is longing, it is said, to return to his Reservation, provided only that a safe passport be secured to him, and, we presume, a free pardon. What the American Government are prepared to do we know not; but if Sitting Bull wishes to leave our territory, we trust no obstacle will be interposed to his doing so. We at least shall be gladly rid of him. His influence on our peaceable Indians cannot be for good, and his presence on our soil is a matter for which "complications" with the United States Government may at any moment arise. Mr. Mackenzie has been on a tour in the Maritime Provinces, partly of a departmental, partly, and probably chiefly, of a political character. It is natural and right that the head of the Government should know, and be known in, all the sections of the Dominion.

It is something more than "a pity" that people should bolster up their cause, especially a religious cause, and should try to throw discredit on those who differ from them, by making and publishing statements resting on inaccurate or insufficient foundation. Canon Garbett read a paper at some Southport Evangelical Conference, in which he stated that the Ritualists' doctrines "had found expression in second altars and altars dedicated to the Virgin, many within the precincts of Protestant Churches." This paper was printed and sent to every clergyman in England. When appealed to for the names of such Churches, Mr. Garbett replied that the case "in his mind was that of St. Peter's, Folkestone, where, he believed, there is a second altar specially dedicated to the Virgin Mary." The Rector denies unequivocally that such is the case. We may charitably suppose that Mr. Garbett is sorry he brought such an unfounded accusation against his brother, but the correspondence does not disclose any such feeling of regret. Even from the lowest point of view, it is quite unnecessary for ecclesiastical controversialists to invent accusations against their offenders. Each party is confessedly guilty of many deeds and many opinions which to the hot-headed enthusiasts of the opposing faction are dangerous, heretical, false, foolish, and worthy of all the other adjectives which members of certain Unions and Associations have at their fingers' ends.

THE THIRTEENTH SUNDAY AFTER TRINITY.

THE glory of Christianity as a system of worship, and as containing the highest privileges, is set forth as one of surpassing excellence, especially by comparison with that which was added because of transgressions, till the seed should come, and "which was ordained by angels in the hand of a mediator." Christianity in its essential principles is of a higher antiquity than the Law of Moses. Even the promise to Abraham, the covenant respecting Christ, the seed of Abraham, was confirmed by God four hun-

dred and thirty years before the giving of the Mosaic Law, which therefore cannot disannul the original promise. And the glory of Christianity is heightened immensely by the subserviency of every part of that which we call the Old Dispensation to the one crowning excellence of the New one,—Him who is the end of the Law, the one object towards which all its provisions point.

The selection of the parable of the good Samaritan, showing as it does the practical inferiority of the Mosaic code in manifesting the benevolence and love which are so often required in this world of ours, is supposed to have a special fitness for this season of the harvest, "when the Christian charities of social life are a subject that should mingle with our Thanksgivings for God's goodness in giving us the fruits of the season." Christ may be considered the Good Samaritan of the human race. The traveler represents Human Nature personified in him. He has left the Heavenly city, Jerusalem, the city of God, and is going down to Jericho, the city of wickedness, which was under curse. He has no sooner, however, forsaken the holy city and the presence of the Heavenly Comforter than he falls into the hands of robbers, by whom he is stripped of his righteousness and innocence; and more than this, he is left, from the crown of the head to the sole of the foot, full of wounds and bruises, from which his life's blood is rapidly departing. Yet, as Archbishop Trench remarks, he is at the same time not altogether dead; for as all the cares of the Good Samaritan would have been expended in vain upon the poor traveler, had the spark of life been wholly extinct, so a recovery for man would have been impossible, if there had been nothing to recover, no spark of Divine life, which by a heavenly breath might again be fanned into a flame—no truth which though detained in unrighteousness, might yet be delivered from it. When the angels fell with no solicitation from without, they were altogether dead, and incapable of redemption. But man is "half-dead;"—he has still a conscience witnessing for God; evil is not his good, however little he may be able to resist its temptations; he has still the sense that he has lost something, and sometimes a longing for the restoration of what is lost. His case is desperate as concerns himself and his own power of restoration, but not desperate if taken in hand by an Almighty and All-merciful Physician.

The Lawyer had asked, Who is my neighbour? The Lord asks, Who is a neighbour, he who shows love, or he who does not? And he shows, too, that we are neighbours to the distresses of every man. The great lesson of the parable is that it is not the object which is to determine the love, but the love required has its own measure in itself; it is like the sun, which does not ask on what it shall shine, or what it shall warm, but shines and warms by the very law of its being, so that there is nothing hidden from its light or heat. The parable is a reply to the spirit from which the Lawyer's question proceeded. It says: You ask, who is your neighbour? I will portray to you a man who asked not that

question, and then your own self shall be judge between you and him, which has most of the mind of God, and which is most truly the doer of his will, the imitator of his perfections.

PLYMOUTHISM.

OF all the dangers to which the Church is exposed at the present time, we believe there is none so great or so imminent as that belonging to the system of the so-called Plymouth Brethren. We have heard of the havoc made by this mischievous heresy in various parts of the Dominion, especially of late years, and we venture to say that the "perversions" from the Church to this system have been more in number, during a given period of years, than all other defections put together. It finds the greatest number of its victims among the flocks of those who dwell exclusively on what they term the evangelical aspect of our Holy Religion, to the utter exclusion of the means and instrumentalities which the Divine Founder of Christianity has seen fit to engraft upon it, and to make an essential part of it; and who especially ignore the grace connected with the Sacraments and the essential historical connection of the Christian Ministry now existing in the Church, with that established by Jesus Christ Himself. Under the pretence of being more spiritual, and indeed of being exclusively devoted to spiritual principles, to the entire exclusion of everything else, it veils an entire repudiation of the main features of the Gospel as given by Christ Himself, and as most strenuously contended for by the Primitive Apostles. It may present variations in different parts of England and America, but as we have met with it, its one question appears to be, "Are you saved?"; and the one and only article of its creed to be that involved in an affirmative answer. A correspondent has sent us an account of its development in a remote part of the Diocese of Toronto; and we cannot help coming to the conclusion that if so monstrous a system as this, is what a denial of sacramental grace and of the Divine authority of the Ministry will lead men to, there is no system calling itself a religious one on the face of the earth, the teaching of which is more soul-destroying, more opposed to the Gospel of Christ. As everywhere else, here also they ignore the Christian Ministry. They disregard the Lord's Day, and deny that the Law of God is our rule of life. They teach that none of the Old Testament Saints have any part in the future glory. They deny the great doctrine of substitution in the sufferings of Christ, and teach that believers are not to confess their sins, even to God. They reject a great deal of the New Testament, terming it Jewish, as The Sermon on the Mount, The Lord's Prayer, etc. They say St. Paul's teaching was of a higher order than that of the other Apostles, whose teaching was "Jewish," and not intended for us. They contend that part of the time Christ was on the cross, He was not there as our representative. They ignore repentance as necessary to salvation; and say they are for-

given and saved, so that they have no need to pray, "Forgive us our trespasses." Other developments of their system are of a character corresponding with these, making the whole of their religion consist of an internal persuasion of the mind, and of a total denial of most of the outward ordinances, especially that of the Christian Ministry.

THE BISHOP OF ADELAIDE'S RECENT CHARGE.

THE former part of his Lordship's address to his Synod, the meeting of which we noticed in a former issue, is occupied with notices of the late General Synod of the Australian Province, chiefly with reference to the claim of the Bishop of Sidney to be Metropolitan of Australia and Tasmania, to which we have already referred. The next question alluded to is, whether a right of veto on the consecration of a Bishop remained with the Primate after he had received from the other Bishops the confirmation of the person duly elected to a vacant See. This point would seem to be left undecided. A third question relates to the formation of new Dioceses in Australia and Tasmania; and this he said had been carried to a successful issue.

The real question involved in the Metropolitanate, says the Bishop, lies deeper. And he asks, "What is the connection between the branches of the Catholic and Apostolic Church, and what the due subordination of the several Sees?" While the Church of Rome claims for its chief pastor the right to give law to the City of Rome and to the world *urbi et orbi*, the various Churches of the East and West, reformed or otherwise, simply regard the Bishop of that See as one of the College of Bishops of the Universal Church, *primus* in point of precedency, but *inter pares* as regards Episcopal authority. England's national independence of the Papacy and its reformed State Church emphasize this principle of Episcopal equality. To a General Synod of the Universal Church alone belongs the power of framing Canons (for against it "the gates of hell cannot prevail") morally binding on all Christians. Of course these Canons can have no legal force in any country without the consent of the civil power. The reformation of the Church of England proceeded on this principle; and in that fierce struggle for religious freedom both in matters of doctrine and of Church government, it may be, that the civil power encroached somewhat on the spiritual liberty of the Church. The appeal from the Bishop's Court in all ecclesiastical cases, many of which were of a mixed spiritual and temporal character, was transformed from the Pope to the Crown. For more than 300 years this has been the admitted status of the Anglican Church. The Act 24 Henry VIII., c. 12, A. D., 1532, made the Upper House of Convocation the final Court of Appeal. "But 5 Henry VIII., c. 19, and Elizabeth c. 1, were Acts for restraint of appeals to the See of Rome; and the submission of the Clergy, and the appointment of Court of Delegates in the High Court of Chancery." In 1832 the powers of the Court of Delegates was transferred by 2 and 3

William IV., c. 92., to His Majesty in Council. Hence the Judicial Court of Privy Council, of which all Bishops, that is, being Privy Counsellors, were made members by the Church Discipline Act of 3 and 4 Victoria, c. 86. This again has been superseded, as the final Court of Appeal by Her Majesty's "High Court of Justice," which came into operation in November, 1875, in which the Bishops sit not as judges but assessors.

Under this system of law every Clergyman of the Church of England has placed himself by accepting any benefice in the Established Church, and it was for resistance to the procedure of this Court acting "by authority of Parliament" that the Rev. A. Tooth, of Hatcham, was lately suffering imprisonment. In conscientious resistance, as he believes, to a Court possessing no "spiritual" jurisdiction over "rites and ceremonies of the Church he ignores the decree of the Judge of the Court of Arches." To inhibit a priest, "a sacris" *i. e.*, the performance of his spiritual office, is not the proper right of a lay Court, but that is not a full statement of the case. It is a question of violation of trust in the use of national ecclesiastical property. Such mixed questions, in which the laity are deeply interested, are rightly cognizable in Courts ecclesiastical instituted by the civil power. There are purely spiritual questions of which bishops are the judges by Divine appointment.

It is late, indeed, in her history for the Church of England to affect absolute independence of State tribunals in such mixed questions of property and ceremonials. In purely spiritual matters, no doubt, such as doctrine, discipline, and rites or offices, the Church of Christ is entitled to perfect freedom.

The principal part of the Bishop's charge however, is occupied with arguments and admonitions to stand on the old foundations, the Catholic and Apostolic Church, which his Lordship designates the immovable basis of the true communion of the saints on earth.

He remarks: It is unfortunate at a period when the whole mind and energy of the Church should be directed to the defence and propagation of the Faith, we are compelled to ask afresh, Which are the first principles of Church organization, apostolic and scriptural? Not only with reference to its numerous and widely-spread branches must that question be resolved, but also the relation in which they stand towards Christian bodies who, in the appointment of their ministry and other important matters, have severed their connection with the traditionary Catholic rule. The question is daily forced on our attention—Who are "lawfully called" and sent ministers into the Lord's vineyard according to the principles laid down in our formularies? In our Ember Week prayers we affirm that "Divine Providence has appointed divers orders in the Church." In the preface to the Ordinal we learn what these orders are; and in the 23rd Article we assert that none others can "lawfully take upon themselves the administration of the Word and Sacraments."

In South Australia, bound as the Anglican

clergy are by these solemn declarations, it appears they are accused of invading the liberty of the Christian ministry, violating Christian brotherhood, intolerant isolation; because adhering to the plain principles of the Church, they cannot recognize as duly called and sent those who are simply elected by the people. The question is: "How were they called and by whom sent?" The ministry of our Church claims to exercise an authority to preach and administer the Sacraments through successive ages, link by link, from the Apostles or Apostolic men, who succeeded them in their ordinary powers as rulers of the Church, Catholic and Apostolic. He adds that "The preface to the Ordinal in the Book of Common Prayer makes this evident, for the Ordinal was expressly confirmed in 1562 by the 36th Article, and enforced by Act of Parliament in 1566. It was again confirmed in 1571, and subsequently to the Reformation it was made law, A. D. 1662, by the Act of Uniformity."

He further remarks: In the Church of Scotland an Apostolical succession has been carried on, although it be through the Order of Presbyters. In the Methodist bodies the link has been broken, and the present ministry derive no authority from or through the Orders of the Rev. John Wesley or his episcopally-ordained fellow-workers. Like the Congregationalists and other Protestant bodies, the congregation, through the agency of the Conference, exercises the right of ordaining ministers. Wesley himself indeed originated an Episcopate for America with no better right to do so than the Conference to ordain ministers.

In cleaving, then, he says, to an Apostolically instituted ministry, the Anglican clergy believe that they are securing the best external evidence to the Scriptures and doctrine of Christ, viz., the contemporaneous and unbroken testimony of the living Church to the ground facts of the faith.

Sorry we are when an isolation thus originated excites the anger of Christian men, but we dare not surrender the outworks of the fortress raised for the defence and propagation of the Gospel. Rather, "being defamed let us entreat."

Nor are the clergy with greater degree of justice accused of violating Christian brotherhood, by declining to recognize unauthorized ministrations. Unquestionably all Christian courtesy ought to be shown towards such Evangelists, "for he that is not against us is with us;" but to break the order of the Church, sanctioned by a continuity of more than 1800 years, involves a serious responsibility. At all events, the Episcopal Church all over the world, not the individual minister, must bear the charge of exclusiveness and isolation.

"Popular ordination," he remarks "no doubt secures pulpit ability, but it also has a manifest tendency to produce self-sufficiency and a self-estimation which sometimes is 'puffed up, and behaveth unseemly.' The popular prophet is certainly not less likely to be thus affected than the Priest, whose delegated official authority makes him the servant,

not ruler the of the congregation which he instructs. Let us rejoice that 'every way Christ is preached' without patching up a hollow alliance and nominal union at the expense of sincerity and apostolic tradition. That tradition combined with Scripture is our best safe-guard against the novel dogmatism of Rome and self-assertion of individual opinion. In the name of liberty without license, brotherhood without compromise, spiritual equality without insubordination, *let us stand on the old foundations, the Catholic and Apostolic Church; the immovable basis of the true communion of saints on earth.*"

THE PROVINCIAL SYNOD.

BY the direction of his Lordship, the most Reverend the Metropolitan, this assembly is to meet at Montreal on the 12th of September. The constitution of this body is more nearly assimilated to the practice of the Primitive Church, and may for its example refer to the first occasion when the Apostles and elders met together at Jerusalem with far more propriety than any other part of our organization. But whether there is sufficient authority or not in the Primitive Church for the meeting together of such an assembly as this, its proceedings cannot fail to elicit the greatest interest in every part of our Ecclesiastical Province. Rightly or otherwise, as matters stand at present, the Provincial Synod is not only the highest Ecclesiastical authority among us, but it deals authoritatively with questions of doctrine, of ritual, and of discipline, with which no Diocesan Synod has the right or power to meddle; or should a Diocesan Synod interfere with these matters, its decisions would not be binding, and, therefore, could not be enforced.

The importance of deliberations and enactments is therefore to be measured, in part, by the higher nature of the subjects with which it is called upon to deal; and when to this we add that its decisions are equally binding over eight or nine Dioceses of the Dominion which form our Ecclesiastical province, we cannot be surprised at the general interest which is taken in its meetings.

It is not a matter of little consequence that those who have been fixed upon to constitute the Lower House, should be careful to be present at the Synod, unless some very urgent occasion should require their attendance elsewhere. The duties laid upon them are of no ordinary character—of no light significance—of no mere matter of form, which will come out just as well whether attended to or not. Eight Dioceses are represented, besides that of Algoma, which appears to be represented by its Bishop only; but the elections that have been held for the purpose of representation can have had no reference to upholding any interests or privileges belonging to any particular Diocese; unless it may be the Diocese of Montreal, in reference to the Metropolitan See. For the advocacy of no local interest, for no sectional party in the Church, for no narrow school of thought, for no additional honor to be bestowed on those who have held prominent positions, have

the members of the Synod been selected to occupy the important posts assigned them. The men elected are supposed to have at heart the interests of the whole Church throughout the Ecclesiastical Province; they are believed to be sound Churchmen, thorough Churchmen—nothing more, nothing less—men fully in earnest in carrying out and applying the principles of the Book of Common Prayer just as we have it, with no leaning to the novelties of the Roman faith, with no desire to water our system down to the level of any of the multitudinous heresies and schisms daily springing up around us; fully convinced of the distinctive character of the Church in Canada in communion with the Church of England—distinctive, not as regards the Church from the beginning, but distinctive as regards all modern innovations introduced by the thousand and one sects with which Christendom is flooded. It would be supposed also that the qualifications proper for assisting in ecclesiastical legislation have guided the Diocesan Synods in the choice they have respectively made; and, therefore, while some may be disappointed to find their names are not on the roll, those whose names have been placed there need allow no mock modesty to interfere with their presence at the coming Synod, as though the work could be just as well done without them as with them; but if they are really as good men and as true as their friends have supposed them to be, they will be anxious to take their own share of the responsibility of the proceedings of the Synod, and will not fail to give their influence and counsel, as circumstances and emergencies they cannot foresee, may seem to require. But in case a cause sufficiently urgent should arise to prevent those who have been elected from attending let them remember that substitutes were also elected to supply their places, and elected too, be it remembered, on the same way and at the same time in which they themselves were chosen to represent the respective dioceses in Provincial Synods. Therefore, in the event of any of the delegates, Clerical or Lay, being unable to attend it is their duty at once to communicate with the proper officer of the diocese, so that no time may be lost in notifying the substitute next in order on the list; "that it will be his duty to attend."

There is one proposition to be made to the Synod, which would be of considerable importance if adopted, and that is permission for the House of Bishops to sit and take part in the deliberations of the Clerical and Lay Representatives in cases where they should think it desirable, subject to such regulations as may be agreed upon. We can readily understand many cases that might arise in which mutual explanations and arguments could be given in the presence of each other, which would very much tend to expedite the business of the Synod in a way that cannot be accomplished under the present regulations. Should any unpleasant complications arise in consequence of such conferences, which would hardly be possible, they could be easily discontinued.

The two proposed resolutions about the

ceremonial practised in certain churches, somewhat clash with each other, and will probably not be introduced; as doubtless the feeling will prevail that in view of the present uncertainty about Church Law, regarding rites and ceremonies, and also of the fact that the Convocations of Canterbury and York are submitting the whole rubrical system to a complete revision, not forgetting the possibility of some other antiquated "Advertisements" "Injunctions," or something else, being raked up shortly, it will be desirable to postpone the consideration of the subject.

We cannot say that we exactly understand the necessity for the proposed Canon for settling Parochial disputes, as we imagine that, in most cases, the Bishops possess all the power which the Canon proposes to give them.

The recommendation for observing St. Andrew's Day as a day of Intercession for Missions will no doubt be adopted by a unanimous vote.

Dr. Read's proposal for sanctioning or compiling a Hymn Book for general use is deserving of careful consideration. The subject is one which will be attended with considerable difficulties in deciding upon it. Among the compilations already in use the Hymns Ancient and Modern and the Hymnal of the Christian Knowledge Society appear to be the most popular; and both of them, are tolerably large compilations, and are also published with appropriate tunes for all the Hymns. It is often a work of considerable difficulty to introduce a new Hymnal into a congregation; and it can scarcely be done without causing the loss of some Hymns in the collection previously used. The Toronto Hymn Book contains some excellent Hymns not found in the other compilations. But it is not large enough for general use; nor is there any very cheap edition of it, as there is of Hymns A. & M., as well as of the S. P. C. K. Hymn Book.

We have, in a former issue, expressed our opinion most decidedly in favor of something like the proposed Canon "On the Confirmation and Election of a Bishop," which, we presume, will be substantially adopted. It is however, undesirable to introduce unnecessary complications into the question; and we see no reason for requiring the election to be confirmed by the whole Provincial Synod. The Laity have already given their decision, and the Clergy also—in the election. All that would remain to be necessary, after the Metropolitan has received the formal announcement of the election, would be that it should be confirmed by a majority of the House of Bishops—a most wise and indeed a necessary provision, which can be made at the present time with the greatest ease, inasmuch as the Canon could not refer to any particular case now awaiting decision.

There are some questions which it would be very desirable should be arranged by the Provincial Synod as soon as possible, and in reference to which it does not appear that due notice has been given. The first of these in importance is the establishment of something corresponding with a Board of Foreign Missions, under the immediate and direct

control of the Church in Canada, which would very properly act through its Provincial Synod. Until some step of this kind is taken by the Church in her collective capacity, how can we expect a full manifestation of the highest and the richest blessings of her Great Head? And experience is daily showing, more and more, what endless and what dangerous complications result from the Church as a corporate body leaving the very highest and the holiest of her responsibilities to the incompetent hands of private and irresponsible societies—to societies which may honestly and sincerely begin by doing the best they can to make up the deficiencies of organization in the Church, but which may end by assuming the entire control of her operations and by actually undermining her authority and contravening her most essential features. The subject of Foreign Missions is also the most popular one that can be urged upon the attention of the rising generation; and we find among the sects that those are the most successful at home which use the most energetic means for the spread of their respective systems abroad.

The question of Marriages is also one which should be attended to immediately. As we have several times remarked, we have really nothing practically binding upon us in Canada. The statute laws recently enacted in England have no force here—notably, or rather we would say notoriously, that passed in the year 1835. The Table of Degrees of "kindred and affinity" which is bound up with the Prayer Book, but which is in no sense in that book or a part of it, has no Church authority. It is therefore the more necessary that the Provincial Synod should either adopt Archbishop Parker's Table or construct a new one of its own. If it were decided to construct a new Table, it might be desirable to consider what possible reason beyond that of mere mechanical or typographical symmetry could be urged for making the two columns of the table correspond with each other. The Law of Leviticus xviii has no such correspondence. Modern physiological discoveries show that such correspondence has no foundation in natural phenomena. These discoveries clearly point out the reasons for the distinctions in Leviticus, while they indicate none for the non-observance of them in the said Table; and they prove that all the connections forbidden, except that in the seventeenth verse, are cases of real consanguinity and not of mere affinity.

It would be very desirable also that a Widows and Orphans' Fund should be established for the whole Ecclesiastical Province. The difficulties of establishing such a fund would be great, but not insurmountable; and the benefit that would result to the Church would be very great.

Another subject of primary importance which should be undertaken by the Provincial Synod is the Discipline of the Lay as well as the Clerical members of the Church. It appears that our Diocesan Synods have no power to enact canons except for the Discipline of the members of each respective Synod. The matter ought to be settled by the Provincial Synod, so that the Canons of Dis-

cipline may be uniform throughout the Ecclesiastical Province; and if it be found that the Provincial Synod has no more authority in this case than the Diocesan Synods, then request should very *humbly* be made to the Legislature *graciously* to permit the Church to regulate all her own affairs in a way most agreeable to her own wishes, just as the denominations are allowed to do. Canons and regulations, in shoals, are enacted to discipline the clergy, as if they were the only part of the Church worth taking care of; while no effort appears to be made to train up the laity by carefully considered, wholesome, and salutary enactments.

ORDER OF PROCEEDINGS.

From the circular issued by the Secretaries, Revd. Charles Hamilton and F. Mackenzie, Esq., it appears that the Synod will meet at the Synod Hall, Montreal, on Wednesday September 12th at 10 a.m. Divine service at the Cathedral will begin at 10.30: the offertory will be for the Diocese of Algoma, The sermon is to be preached by the Lord Bishop of Fredericton.

It is understood that on the assembling of the Synod for business, the rolls will first be called. The Prolocutor, Secretaries, Treasurer, and Auditors will then be elected. The Prolocutor will be conducted to the Upper House and his election announced. On his return, he will nominate his deputy, and announce the business in which the Upper House desires the Lower House to engage. Committees will then be appointed. Memorials, Petitions, Correspondence presented, read, and referred. The Reports of Committees will then be presented. The following special Committees were appointed by the last Synod:—

(a). *Committee on Prayers for Consecration of Churches.*—The Lord Bishops of Fredericton, Nova Scotia and Quebec; Ven. Archdeacon Marsh, the Revds. Canon Townshend, Dr. McMurray, F. H. J. Brigstocke, R. W. Norman, Isaac Brock, J. W. Burke.

(b). *Committee on Intercommunion with the Church in the United States.*—The Lord Bishops of Nova Scotia, Quebec, and Algoma; Ven. Archdeacon Whitaker, Ven. Archdeacon Sweetman, Revds. G. G. Roberts, T. White, E. H. M. Baker; Messrs. C. J. Brydges, R. Hamilton, J. A. Henderson.

(c). *Committee on Missionary Operations.*—The Lord Bishops of Ontario, Huron, and Algoma; Ven. Archdeacons Gilpin, Parnell, Whitaker, Ellwood, Lindsay; Revds. Isaac Brock, Dr. Ketchum; Hon. Judge Kingsmill, Hon. G. W. Allan; Messrs. R. T. Walkem, Thomas White, E. J. Hemming, G. D. Street, W. C. Silver.

(d). *On Lay Readers.*—Ven. Archdeacon McMurray, Revs. G. M. Armstrong, Canon Maynard; Messrs. Dr. Henderson, Thomas Simpson, Dr. Covernton.

(e). *On Resolution of the Upper House on the Ordination of Deacons at the age of 21.*—Rev. R. W. Norman, Ven. T. A. Parnell, Very Rev. M. Boomer, Revds. Provost Whitaker, Henry Roe.

(f). *On Motion with reference to Synod Acts.*—Mr. Strachan Bethune, Chief Justice Ritchie, Hon. George Irvine, Dr. Henderson; Messrs. C. J. Brydges, P. C. Hill, John R. Cartwright, S. B. Harman.

(g). *On the Diaconate.*—Revds. Dr. Nicolls, Canon Townshend, Canon Preston, Canon Hincks, G. M. Armstrong, W. S. Darling; Hon. Chief Justice Allen; Messrs. S. G. Wood, P. C. Hill, R. T. Walkem.

(h). *On Subscriptions and Oaths of the Clergy.*—Revds. Henry Roe, W. Bleasdel, Canon Brigstocke, Provost Whitaker, Very Rev. Canon Ellegood, Ven. Archdeacon Gilpin.

(i). *Report of Treasurer and Auditor.*

Among the unfinished business left over from the last session is a motion by Mr. Gossip, to the effect that it is expedient to establish a Church paper either at Toronto or Montreal under the

patronage and support as the organ, but not upon the responsibility of the Provincial Synod; and that a Committee be appointed to take such measures by correspondence with Diocese and Parishes as will ensure the success of such an undertaking.

Canon Ellgood moved that the House of Bishops be enabled to take part in the deliberations of the Lower House.

The Dean of Montreal moved, that the Bishop be requested to devise some means of suppressing "practices in the Church contrary to the simplicity of our Protestant form of worship."

Rev. Canon Townshend moved, that the Synod depreciates the introduction into its business of controversial subjects relating to the ceremonial practices of some Churches, particularly as the subject of the Rubrics is about to be discussed by the Convocations of Canterbury and York.

Other matters of minor importance, referring to details of proceedings were also left over from the last meeting.

Some notices of motion have also been sent to the Secretaries.

The Lord Bishop of Nova Scotia has notified his intention of moving an amendment to Section 1 of the Constitution, defining the term "Province of Canada," and to Section 5 limiting the term "Canada" to the Ecclesiastical Province of Canada.

Mr. Strachan Bethune will move to amend Article 1 of the Constitution by striking out the words "United Church of England and Ireland" and substituting the words "Church of England in Canada,"—and by inserting the words, "Provinces of Quebec, Ontario, Nova Scotia and New Brunswick presently constituting the Ecclesiastical," between the words "the Province" in the third line of the said Article.

The Revd. Henry Roe proposes to submit a Canon on the confirmation of a Bishop; the substance of which will be that a certificate of election having been duly forwarded to the Metropolitan, he shall send a formal notice thereof to all the Bishops of his Province; every such Bishop being required, within a certain number of days, to send to the Metropolitan either his confirmation of the election or his refusal to confirm it. If a majority of the Bishops shall refuse to confirm such election, a fresh election shall take place. The Revd. J. Burrows Davidson gives notice of his intention to move for a Canon of a somewhat similar character, requiring an episcopal election to be confirmed by the Provincial Synod or by the House of Bishops; and also that a Canon be enacted creating a general Mission Board of the Church, under the direction of which the Missionary enterprises of the Church are to be conducted.

The Prolocutor will submit a motion asking the opinion of the House of Bishops on the lawfulness of singing a hymn before and after Divine Service.

Mr. Walkem will submit a Canon for settling Parochial disputes, permitting either of the parties interested to represent the matter, in writing, to the Bishop of the Diocese, who may, if he shall see fit, appoint a Board of Inquiry, from the representations of which if it shall appear that a dissolution of the pastoral connection between the minister and his congregation shall be necessary, it shall then be lawful for the Bishop to dissolve such connection.

The Revd. Theodore E. Dowling will move that St. Andrew's Day shall henceforth be set apart as a Day of Intercession for Missions.

The Rev. Canon Bleasdel will move for a committee in reference to a uniform system of registering Births, Baptisms, Marriages and Funerals.

The Revd. Canon Read will move the sanction or adoption of a Hymn Book for the Church of this Ecclesiastical Province.

The Rev. Dr. Ketchum will move an acknowledgment of the reception of the Deputation to the Church in the United States in the year 1874, and an expression of regard for the great branch of the Catholic Church in that country.

The following is a list of the Delegates to the Provincial Synod for 1877. *NOVA SCOTIA.*—Clerical: Ven. Archdeacon Gilpin, Rev. E. B. Nichols, C. Bowman, Canon Maynard, Thomas White, Canon Townshend, Canon

Dart, John Abbott, John Ambrose, George W. Hodson, George W. Hill, J. Albert Kaulbach.

Lay: Colonel Wood, Hon. Judge Ritchie, Hon. P. Hill, Hon. Senator Davidson, Messrs. T. C. Moody, A. McCochran, W. C. Silver, W. Gossip, E. P. Archibald, E. J. Hodgson, C. B. Bullock, J. T. Wyld.

QUEBEC.—*Clerical*.—Revds. J. Brock, J. H. Nicolls, C. Hamilton, J. Foster, M. M. Fothergill, H. Roe, G. V. Housman, C. P. Reid, A. A. Von Iffland, A. C. Scarth, H. J. Petry, J. H. Jenkins.

Lay.—Hon. George Irvine, Col. J. B. Forsyth, Lt.-Col. Ready, Messrs. R. H. Smith, H. S. Scott, R. Hamilton, Thos. Macfarlane, E. J. Hemming, L. E. Morris, James Dunbar, W. H. Carter, Edwin A. Jones.

TORONTO.—*Clerical*.—Ven. Archdeacon Whitaker, Ven. Archdeacon Wilson, Rev. Rural Dean Lett, Rev. Rural Dean Allen, Rev. Canon H. Brent, Revds. C. J. S. Bethune, J. Langtry, A. J. Fidler, W. S. Darling, A. J. Broughall, Wm. Logan, R. Harrison.

Lay.—Hon. G. W. Allan, Hon. C. J. Douglas, Messrs. C. J. Campbell, S. B. Harman, Clarkson Jones, Peter Paterson, Jno. R. Cartwright, F. Farncomb, A. McLean Howard, S. J. Van Koughnet, S. G. Wood, J. A. Agar.

FREDERICTON.—*Clerical*.—Revds. Canon Medley, Francis Partridge, Canon Brigstocke, T. E. Dowling, Canon Ketchum, G. G. Roberts, G. M. Armstrong, G. S. Jarvis, G. Schofield, J. F. Carr, F. Alexander, J. R. Campbell.

Lay.—Hon. Chief Justice Allen, Hon. R. D. Wilmot, Hon. Justice Ritchie, Lt.-Col. Maunsell, Messrs. B. Lester Peters, W. M. Jarvis, G. D. Street, G. A. Schofield, W. Carman, G. A. Blair, E. B. Chandler, jr., W. Wilkinson.

MONTREAL.—*Clerical*.—Ven. Archdeacon Leach, Ven. Archdeacon Lindsay, Revds. R. W. Norman, Rural Dean Robinson, Principal Lobly, J. B. Davidson, Canon Ellegood, J. Constantine, F. Robinson, W. Henderson, H. W. Nye, J. Empson.

Lay.—Hon. G. B. Baker, Messrs. H. L. Robinson, C. J. Brydges, S. E. Dawson, Thos. White, jr., W. W. Lynch, Strachan Bethune, James Hutton, George Macrae, Thomas Simpson, M. H. Gault, Wolfred Nelson.

HURON.—*Clerical*.—Ven. J. Walker Marsh, Ven. A. Sweetman, Ven. E. L. Elwood, Very Rev. M. Boomer, Revds. Canon Caulfield, Canon Hincks, T. C. DesBarres, Canon Innes, Wm. Henry Halpin, Canon Nelles, J. Schulte, Canon Grasset.

Lay.—Hon. Judge Kingsmill, Chancellor Verchoyle Cronyn, Messrs. John Beard, William Grey, Chas. W. Covernton, James Hamilton, E. Baynes Reed, Henry Crotty, John D. Noble, Jasper J. Gilkison, Wm. J. Imlach, Wm. Hy. Eakins.

ONTARIO.—*Clerical*.—Ven. L. A. Parnell, Ven. J. S. Lauder, Revds. J. W. Burke, Canon Preston, Chas. Forest, E. H. M. Baker, C. B. Pettit, G. W. White, J. J. Bogert, W. Lewin, F. W. Kirkpatrick, Canon Bleasdel.

Lay.—Messrs. Fennings Taylor, J. A. Henderson, Samuel Keefer, G. A. Kirkpatrick, R. T. Walkem, W. Ellis, Judge McDonald, James Shannon, Francis McAnnany, R. V. Rogers, Daniel Collins, E. Harrison.

NIAGARA.—*Clerical*.—Ven. Archdeacon McMurray, Very Rev. Dean Geddes, Revds. Rural Dean G. A. Bull, Canon Dixon, Canon Hebden, Rural Dean Holland, Canon Houston, D. J. F. MacLeod, F. L. Osler, J. B. Read, Canon Roberts, Canon Worrell.

Lay.—Messrs. F. Biscoe, Adam Brown, Calvin Brown, Geo. Elliott, F. W. Gates, T. E. Kilvert, Edward Martin, Henry McLaren, A. H. Pettit, W. Y. Pettit, J. B. Plumb, Thos. Rixon.

The following prayer is directed to be used in all the churches in the Ecclesiastical Province of Canada, on two or more Sundays previous to the meeting of the Provincial Synod, and also during the Session:—

Almighty and Everlasting God, who, by Thy Holy Spirit, didst preside in the Councils of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be present with the Synod of this Province *here*, (or, *now about to be*) assembled in Thy name. Save us (or, *them*) from all ignorance, error, pride and prejudice; and of Thy great mercy, vouchsafe so to direct, govern and sanctify us (or, *them*) in our (or, *their*) important work, by Thy Holy Spirit, that, through Thy blessing on our (or, *their*) deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us to the overthrow of Satan's power, and the final establishment of Thy heavenly kingdom; through the merits and mediation of Jesus Christ our Saviour. Amen.

BOOK REVIEW.

THE CANADIAN MONTHLY, for August, is an unusually interesting number and has a continuation of "Green Pastures and Piccadilly," besides several articles entirely fresh. That on the "Integration of the British Empire," from an American standpoint, is a well written article, and deserving of careful consideration. "Autumn in the South of Russia" will be read with interest at the present time. "The Old Japanese Cabinet" is a thrilling story. "The School-boy days of Lord Beaconsfield" contains characteristic incidents. "Selma," a tale of the summer holidays, is the first instalment of a story which promises to be very satisfactory.

BELFORD'S MONTHLY MAGAZINE for August contains an interesting adventure in Japan (illustrated); "Nicholas Minturn," (continued); "Only a Portrait," (illustrated); "Duty and Pleasure," by Dr. Schulte; "The Pantekalidascopeneropolis Coffee-Maker;" "Capture of Detroit, 1812;" "The Double Event;" "To-night;" "An Oriental;" "Pocohontas;" "What He cost Her;" "The Great St. Bernard Hospice;" "Current Literature;" "Musical;" "Music;" "The Land of Long Ago."

Diocesan Intelligence.

NOVA SCOTIA.

PORT HILL.—An excellent tea to the Sunday scholars of St. James' was given, on the 2nd inst., by the Honourable John Yeo. It was got up by Miss Broad, in her best style.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

St. John.—His Lordship confirmed twenty-one candidates on the 11th. inst. at St. Paul's Church, Portland, St. John. No less than ten of these were adults, a fact which speaks well for the Rector of St. Paul's. The Church, as usual on such occasions, was tastefully decorated with flowers, to signify the joyfulness of the event. The Bishop's address to those who were confirmed was a very practical one, and very helpful. The following clergymen besides the Rector, Rev. Canon DeVeber, were present and took part in the service: Rev. F. Partridge, Rector of Rothesay, Rev. R. Campbell, Rector of St. Martin's, Rev. G. Schofield, Rector Simonds, and Rev. Canon Brigstocke, Rector of Trinity, St. John.

BOARD OF FOREIGN MISSIONS.—The following is the Board appointed by the Synod:—*Clerical*: Revs. G. M. Armstrong, T. E. Dowling, Canon Brigstocke, J. F. Carr. *Lay*: Messrs. G. W. Whitney, E. J. Wetmore, W. M. Jarvis, B. L. Peters.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop has had a speedy run to "Natashquan," the schooner reaching there in five days from Quebec. The Rev. James Hepburn met his Lordship in the mission boat and they proceeded together on the next day for a visitation tour throughout the coast.

TRINITY CHURCH.—Old Trinity Church, in St. Stanilous st., Quebec, which has been closed since the departure of the British troops, is shortly to be re-opened, by the Rev. J. S. Sykes, Port Chaplain, as a mariners' church.

LENNOXVILLE.—Much grief was felt in this parish on its being known that the estimable Principal of Bishop's College, the Rev. Jasper Hume Nicolls, D. D., had passed away from amongst them. He had won all hearts by his steady, consistent, Christian life.

Dr. Nicolls was selected by the late Bishop of Quebec, Dr. Mountain, as the first Principal of Bishop's College, and for nearly forty years he has presided over that Institution, respected and beloved by all its alumni. His loss will be deeply felt throughout the Diocese.

He leaves a widow, two sons, and one daughter. The latter is the wife of the Rev. Chas. Badgley, who has recently resigned the Rectorship of the Grammar School, at Lennoxville.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

Boscobel.—St. John's The Divine. On the 5th inst., at 2.30 p. m., while a thunder storm was passing over, the church was struck by lightning, greatly shattering the spire and west end. The Sunday School scholars and one of the teachers were in the church when struck—though very frightened, they were not hurt.

Thanksgiving.—His Lordship, the Metropolitan, has appointed September the 30th. a day of thanksgiving in his diocese, for the ingathered harvest.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—We regret to learn the serious illness of the Rev. J. A. Preston, the Rector of this Parish.

OTTAWA.—St. Alban's.—A beautiful new font has just been placed in St. Alban's Church, and has attracted general admiration. It is a work of art both in design and execution. On the day before his death, the late Henry Cotton, Esq., made a sketch of it; McIntosh & Son, marble and monumental stone-cutters, completed the design and carried it out faithfully, the execution reflecting great credit on their skill. The font proper is of sandstone, octagonal, two feet four inches in diameter, and in height one foot seven inches, with eight deep quatrefoil panels filled in with white marble medallions. Each of these bears an ecclesiastical device finely cut in double lines and alternately coloured crimson and blue, the first facing east, being an interlaced I.H.S. Round the bevelled edge are cut in old English characters the Latin words of administration, coloured red and black, "IN NOM: PATRIS ET FILII ET SPIRITUS SANCTI, AMEN." This font is finished off with several mouldings, of which the lowest is well defined dog-tooth, and it rests on a central octagonal shaft of sandstone, round which are four white marble pillars with capitals, giving a graceful appearance to the structure. These stand on an octagonal plinth of polished Arnprior marble, beautifully veined, underneath which lies a solid octagonal base of limestone with polished edges, three feet seven inches in diameter, the surface finely chiseled to prevent the feet from slipping. Altogether, it stands four feet seven inches from the floor. Through the centre runs down a lead pipe to carry off the water. St. Alban's is indebted for this great ornament to Mrs. Bedford Jones, with whom the idea originated, and who has been collecting from friends and relatives, the amount required. It may be mentioned that to cover all the expenses, some \$30 still remain to be provided. No doubt this sum will be made up in a few days. All that St. Alban's now wants, and wants badly, is a good organ, to make it one of the most perfect Churches in the Dominion. But we believe a beginning has been made for this also by some ladies of the congregation. What would our Churches do without the Christian ladies?

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending August 18th, 1877.

MISSION FUND.—July Collection.—Aurora, \$1.60; King, \$2.00; York Mills, \$5.58; St. Stephen's, Toronto, \$6.30; Whitby, \$12.50; Vespra, \$4.40; Cobourg \$34.05.

BOOK AND TRACT FUND.—Subscription for library books, Port Perry, \$10.00.

The Dean of Toronto has sailed from England.

TORONTO.—St. George's.—On Sunday last the Tenth Royals attended Divine service. Lieut.-Col. Stollery commanded the corps. The Rev. Mr. Mockridge preached an admirable sermon for the occasion from Micah iv. 3.

The Rev. W. A. Spooner, nephew of Archbishop of Canterbury, assisted in the services, on Sunday last, at St. James, in the morning, and at St. Luke's in the evening.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

PALMERSTON.—The Rev. P. L. Spencer, of Burlington, has made an exchange with the Rev. W. R. Clark, of Palmerston.

ORANGEVILLE.—The quarterly meeting of the clergy of the Rural Deanery of the County of Wellington was held on the 14th and 15th inst., at Orangeville, on the northern boundary of the diocese. This place is growing very rapidly, and having already attained to the dignity of having a Mayor and corporation of its own is aiming at being the county seat of the proposed new County of Dufferin. It is to be hoped that the new arrangement will not, as one result, bring about any re-arrangement of the boundary line of this Diocese as to separate from us the Parish of Orangeville and its energetic and successful Incumbent.

The meetings of our R. D. Chapter have on the last two occasions been made much more interesting than previously they were by having an introductory sermon and a series of addresses for the special benefit of the congregations of the parishes where the meeting is held, in addition to the private discussions of the clergy among themselves at the parsonage. At the meeting at Fergus in May the subject of the four addresses delivered were "The scriptural authority of the threefold ministry of the church," and "the order of bishop, priest and deacon, severally; the introductory service the previous evening having been "The Church of God before and under the Christian dispensation."

On the present occasion the introductory sermon on the first evening was on "Common Prayer" by the Rev. Rural Dean Thomson. On the second evening short addresses were delivered on "The symmetry of our Forms of Prayer" by the Rev. Harry L. Yewens; "Confession" by Rev. C. E. Thomson, R. D., "Absolution" by Rev. R. C. Caswall; "How scripture is embodied in our Anglican Forms of Prayer" by Rev. A. Henderson (Incumbent of the parish), and lastly on "Intercession," written by Rev. S. H. Hooper, but read for him in his absence, by Rev. W. E. Graham. Three other addresses on Praise, Almsgiving, and the use of the Creeds, as parts of Divine Service were, in the absence of the clergy who had been appointed to deliver them, omitted.

Large and attentive congregations were present at both the evening services; and at the early celebration of the Holy Communion on the second morning there were twenty four lay communicants. The clergy were most hospitably entertained during their stay in Orangeville by various members of the parish, who on their leaving gave them warm hearted invitations to come again to Orangeville as soon as possible.

The next meeting of the Deanery will be held (D.V.) at Mount Forest, by invitation of Rev. Harry L. Yewens, on Tuesday and Wednesday, Nov. 20 & 21, when the almanach promise us a full moon and we venture to hope in addition for good sleighing.

The clergy of the Deanery were much gratified

in having with them three of the brethren from the Diocese of Toronto, viz., Rev. W. Grant, M.A. of Tullamore, Rev. Mr. Ball, and the Rev. Mr. Geoghegan, Deacon.

R. C. C.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—There is a mission field for every faithful member of the church. One instance may be useful to some who have never thought of there being work to be done every where by those who would willingly do something in her service. Little more than three miles from this city, in Westminster township, an old settled country, a Sunday School has been opened where there had been no previous attempt to train up the children in the way wherein they should go. Mr. Biddulph, a faithful son of the church, has with his daughters commenced the good work. There are now six good classes well attended. Mr. Biddulph is superintendent. The Sunday School is held in the public school house, and in addition to the Sunday School, there is now divine service monthly; Rev. E. Davis of St. James' holding church service in it every fourth Sunday afternoon.

In Byron, a small hamlet, also in Westminster there is now, regularly held church service. A church had been built twenty four years ago, but there were few church families in the neighbourhood and the church service was discontinued. After a lapse of ten years the old church was re-opened a few months since, and now a congregation of one hundred worshippers assemble within the sacred edifice to join in the time hallowed service of the old Apostolic Church. This church in Byron is little more than five miles from the city. It has attached to it the old time country churchyard "where the fathers of the hamlet sleep." It is a delightful country around it—hills and dales, with some of the old woods yet standing, and the River Thames flowing past, while from the hills there is a very fine view of the city. In Westminster we have now four churches.

CONFIRMATION SERVICES.—The Lord Bishop of Huron is travelling throughout the counties of Grey and Bruce, holding confirmation services, as announced in the DOMINION CHURCHMAN. On August 6th, in St. John's Church, Bervie, he confirmed sixteen candidates, and administered the Holy Communion. Same day, p.m., in Christ's Church, Teeswater, he confirmed five members.

August 7th., His Lordship confirmed, in Christ's Church, Eckford, sixteen candidates; and in St. Thomas Church, Walkerton, eighteen candidates.

Aug. 8th, His Lordship opened the new church at Hanover. He baptized one infant, and confirmed seven candidates from the Allan Park congregation. Same day p.m., he confirmed thirty nine candidates in Durham, and administered the Holy Communion.

August 9th, the Bishop confirmed fourteen candidates in Christ's Church, Markdale. Same day, p.m., he confirmed fourteen candidates in St. Mary's Church, Maxwell.

August 10th, His Lordship confirmed fourteen candidates in St. George's Church, Collingwood Township. Same day, afternoon, he confirmed thirteen candidates in St. Augustine's Church, Williamstown. Same day, evening, he confirmed twenty five candidates in St. James' Church, Euphrasia.

August 11th, the Bishop confirmed five candidates in St. Thomas Church, St. Vincent.

August 12, His Lordship confirmed forty one candidates in St. Paul's Church, Chatsworth. Same day, evening, he confirmed twenty five candidates in St. George's Church, Owen Sound.

At all these services the congregations were very large, the churches crowded and the addresses and sermons of His Lordship were earnest and impressive.

ALGOMA.

PRINCE ARTHUR'S LANDING.—The Rev. J. K. McMorine has been appointed to this place, having resigned the incumbency of Almonte.

British News.

ENGLAND.

The Rev. Canon Blakeney of St. Paul's Sheffield, has accepted the vicarage of Sheffield, offered to him by the Lord Chancellor. The vacancy arises from the late vicar, the Rev. Rowley Hill, having accepted the Bishopric of Sodor and Man.

In pursuance of a resolution of a meeting held in Newcastle on the 16th of April, an address was transmitted to the Bishop of Durham, on the 23rd of June, expressing the high esteem and appreciation in which the Bishop's character and labours were held by them.

The Archbishop of York has fixed St. Bartholomew's Day for the consecration of the Bishop of Sodor and Man, in York Minster.

The Crucifixion scene in the Denbigh reredos has been restored to its place. For two years the church has remained unconsecrated, the question of the legality of the reredos having been before the court for eighteen months.

The Bishop Suffragan of Nottingham has opened a new church at Harby, close to the spot where Queen Eleanor died in 1290.

Mersea Island has been the scene of a very successful missionary gathering, the Rural Dean (the Rev. T. R. Musselwhite) having asked a number of friends to a meeting previously, and some hundreds, including many nonconformists, listened to Missionary addresses by the Archdeacon of Colchester and others.

The election of proctors for the archdeaconry of St. Alban's has fallen on Canon Gee and Canon Vaughan; for the archdeaconry of Essex on Canon Blomfield and Canon Hill. From these the Master of Magdalen College, Cambridge, and the Rev. T. W. Perry, elected for the archdeaconry of Colchester, the Bishop will elect two to represent the whole diocese of St. Alban's. Canon Gee and Canon Harrison, who were defeated at Colchester, were proctors for the whole diocese of Rochester, for which a new election is requisite. At all three centres very strong opinions were expressed by the clergy against the alteration of the burial laws, and in favour of the reform of Convocation.

The Marquis of Bath in noticing the sneer in which the Archbishop of Canterbury indulged in reference to the Workingmen's Petition signed by nearly fifty thousand persons, and presented to the House of Lords by Earl Nelson, said: "The most revered prelate ought to recollect that one of the causes of the present excitement was a belief that he was more anxious to force his own interpretation of the law upon the church, than to accept that which the church generally believed to be the law. When the most reverend prelate talked about the necessity of allaying excitement, he ought to bear in mind the line he had himself taken; for the strong party bias he had shown had been the principal cause of that excitement. Though placed at the head of the church to maintain its interests, he had sought rather the interest of a party and a section within it."

A meeting was held at Chelmsford for the purpose of presenting to the Rev. G. B. Hamilton a cheque for 250l. and his portrait, in token of the public appreciation of his labours for thirty four years as chaplain of the Essex County Goal, a position which he recently relinquished. Mr. W. M. Tufnell, a visiting justice, occupied the chair, and made the presentation. A retiring allowance of 240l. per annum has been granted to Mr. Hamilton by the county magistrates, and the vacant chaplaincy, which is worth 300l. a year and a residency, has been conferred upon the Rev. W. F. Lumley, formerly curate of Moulsham.

As an outcome of the late missionary conference at Grantham it is proposed to establish at Burgh-le-Marsh, Lincolnshire, a college where young men of small means may be trained for missionary work. A building well supplied with

all the appliances of such a school can be had containing dormitories for thirty students, and a master's house attached can be had for 60*l.* a year. At a meeting held in Lincoln under the bishop's presidency it was stated that St. Augustine's College, Canterbury, requires a searching preliminary examination, that Warminster College is full, and that as the result of recent days of intercession many Lincolnshire men were offering themselves for missionary work.

The fine old church of St. Mary's, Old Malton, is about to be thoroughly restored, chiefly at the expense of the Earl Fitzwilliam, who is lord of the manor of Malton. The present noble old church is known to most antiquarians in the country. It is a remnant of the ancient priory founded by Eustace FitzJohn in 1150 for canons of the Order of St. Gilbert of Sempringham, and was magnificently endowed at one time. It contains some splendid remnants of early Norman architecture, and the intention is to restore the church so as to preserve its ancient and most striking features. The south-west tower, a fine piece of architecture, is in a ruinous condition, and will first receive attention. The restoration will cost nearly 10,000*l.*

VISIT TO PONTEFRAC.—DEAR MR. EDITOR: The enclosed extract from a letter lately received from the Rev. John Carry, will, I think, if you can find room for it in your paper, prove satisfactory, not only to his many friends but to your readers generally. H. R.

I lately made a little visit to Pontefract with no small pleasure. It is a busy and important town for its inconsiderable population of about eight thousand, and perhaps some of your readers may be interested in what I saw there. The town is agreeably situated on the slope of a hill or mound some two hundred feet high, occupying the centre of an amphitheatre of rising ground. The surrounding country rolls picturesquely in every direction, is highly cultivated, well-wooded, and exhibits eleven parks belonging to the gentry and nobility of the neighborhood, prominent being Lord Houghton's. I have the smallest possible share of English topographical learning, but I believe few places so retired have gathered around them so much history as Pontefract. The very name is a curious puzzle, as there is no river in the immediate locality which requires a *bridge*. As early as A.D. 1125 it was called, as in the present day, Pomfret. The most famous thing in Pontefract is the old castle, now of course a consummate ruin. Like most very ancient castles, its origin is ascribed to the Conqueror. Judging from the ruins alone, one sees it must have been a strong and vast and splendid erection. The site extends over eight or nine acres; and being built on the highest elevation, the round towers, which in one or two places retain most of their original height, present from the rapidly sloping base a grand and imposing aspect. The huge squared stones, plainly once well chiseled, are now eaten away to an incredible extent by that all-devouring monster, Time. However, the stone of the neighborhood is very soft, and I observed carvings of only forty years much injured. The walls are some fifteen or eighteen feet thick in places. It is not strange that blood-stains are always thought to be the most indelible, and that deeds of blood for the most part confer the most popular renown. So, however, it is here. The massive chamber where Richard II met his sad end is still pointed out, and is the only apartment of which the ancient outlines can be at all traced. In a gigantic arch of the west wall, the outer one of the castle, is a stone finely veined with red, which gave rise to the popular belief that it is the king's blood. Over the empty magazines and dungeons, reached still by many broken steps, grows at the present a luxuriant crop of "liquorice plant," the manufacture of which into "Pontefract cakes" is the chief industry of the place. The cakes look and taste like liquorice, and are about the size of a shilling. Miss —, my kind hostess, presented me with a package of them on leaving. Her brother, Captain —, was my very intelligent and good-natured *cicerone*. Pontefract Castle was the last to hold out for King Charles I, and being surrendered after a second siege it was dismantled by

the Parliament. The convenient hill from which it was attacked has been just cut down in the making of a new bit of railway, fifteen miles long, but costing £500,000, apart from the right of way, as I am informed. It is not strange that I wondered at the completeness with which everything seemed to be done. A planet, I thought, might roll over roads so ballasted without shaking or being shaken. The embankments prepared for seeding were as smooth as the tiniest plot of a lady's pasture intended for the most cherished and diminutive seeds.

All Saints' Church is a 14th century erection. It was grievously knocked about in the siege. The transepts and tower were restored forty years ago, but the nave remains an open ruin, and very beautiful it is. The ground inside is the special charge of Captain —, and is as trim as care can make it. The old porch has been restored, and is used as a vestry for the surpliced choir. The Rural Dean said to me, the country should restore the fine nave, both on account of its architecture and its history. I come now to the chief point of interest at Pontefract, at least to me—the Hermitage. The word, if referred to the past, is for us surrounded with a mythical halo; while its secondary, modern sense, is utterly dissonant from its ancient. Often as I read, spoke, or thought of a hermit's cell, my imagination strayed helplessly. Here it found more than help—reality. I believe there are one or two other ancient hermitages in England, but this is the completest. About twenty years ago it was discovered in excavating drains or making a road. It is on the property of Dr. Wright, an intelligent medical gentleman who takes a great interest in this relic of antiquity and its belongings, and who most patiently and courteously directed my observations. He guards securely and keeps in exact order the sacred spot. First—a dozen steps from the surface lead down to an apartment about ten feet square and six feet six inches high. The steps are not parallelograms nor straight in their direction, but winding. They and the chamber are all cut clear from the soft sandstone rock. The roof arches, and it and the sides show all over the indentations of the pick as clearly as if made but yesterday. An altar is cut out on the south side. On the left of it is a very exact *prie-dieu*, most convenient for knees and book. On the right a shelf, perhaps designed, certainly fitted, for sacred *ornamenta*. Descending from this oratory by a few steps, you reach the hermit's chamber, about the same size. Here is a fireplace, with the marks of fire, and a flue exactly carved. There is a long seat or couch cut in the side wall, with a couple of piscinæ—like cuttings in the wall, for the purposes of utility. Provision was made for strongly bolting the door, as appears from the mortices at each side in the living rock. Some feet to the east of this hermitage is a grotto, in size and appearance corresponding to the chapel, saving the absence of the sacred arrangements. From this you descend by sixty-five steps, forming a circular stair, winding round a well cut newel, and at the bottom find a square expanse. Here is an unfailing well of clear, cold water, for the sake of which the stair was cut. There are indentations in the wall at intervals to rest the water vessel or the bearer. Nothing can be more exact than the regular workmanship, showing skill and patience, in the shapely steps, once clearly well-worn. The foundation of the Hermitage is determined by extant documents, at A.D. 1368, and its history traced till 1430, when it is lost sight of. The well-grotto is guarded by an oaken door, two inches thick, and of open fretwork, of beautiful pattern, belonging to the 12th century and taken from the old parish church, where it had been walled up for more than two centuries. The Hermit had an eye to scenery, for nothing could well be more attractive than the calm beauty of the view from the entrance of this quiet abode. It is pleasant to think that in those wild days, when travel was both difficult and dangerous, many a wayfarer here found provender as well as prayers, and calm for his spirit as well as rest for his limbs, and at least would gladly turn aside to crave and receive a hermit's blessing. I was glad to see the spot in the possession of an appreciative owner and safe from Philistine rudeness. J. C.

CARLTON (near Selby), July, 1877.

Correspondence.

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

PASTORAL STAFF.

DEAR SIR.—Could any of your readers kindly through your valuable paper explain to me how a pastoral staff is used by a bishop in divine service, and where it should be placed when not in use in certain parts of the service, an explanation in full as to the use of this ancient emblem will greatly oblige,

Yours truly,

Toronto, Aug. 13th, '77.

ENQUIRER.

CHURCH COLLEGES.

SIR,—In your account of the proceedings at the Fredericton Synod, you refer to the discussion respecting the best mode of training divinity students.

It may interest your readers to see how the President of King's College, in his address at last Commemoration, alluded to the same subject:

"Candidates for the ministry now come to us from the Diocese of Fredericton; and the churchmen of that Diocese are disposed, I believe, to look upon King's College as the training school for their clergy. We may be partial in our opinion that they are right in so doing. But to us it seems obvious that it would be better for them heartily to support King's College than to throw their candidates on the fragmentary teaching of busy parish clergy, or to establish a small institute of their own, or to found a Chair of Theology in a state college, in competition, it may be, with three or four others belonging to various Protestant denominations. At the same time we would point out to them a mode of increasing the efficiency of the training here. For, as we gladly welcome Divinity Students from their Diocese and pledged to return to it for ordination, we feel that we have a right to expect from it substantial aid in making the Theological Department thoroughly efficient. We would suggest, then, with all deference, that they might raise funds for the endowment of another Professorship of Divinity, the appointment of which might rest with the Bishop of their Diocese."

It is to be hoped that no narrow, provincial jealousy, or even the natural desire of the Bishop to have his candidates under his own supervision, will interfere with the arrangement here pointed out. It is difficult, however, to see what profit or honour would accrue to King's College from it; but her authorities, I suppose, must feel that she, as the handmaid of the Church, would be benefited by any measure that would benefit the Church in general.

Happily the most perverse critic has never dared to say that King's College is ruled by any particular party in the Church. The President is a nominee of the Archbishop of Canterbury, and the gentleman who is now building the stone chapel is a churchwarden and leading supporter of St. Paul's Church in Halifax, whose Incumbent is a well-known Evangelical. One thing I should much like to see, and that is the formation of a Union between King's College, and the two other Church Colleges of the Dominion for the purpose of examining and classifying students in common.

Cannot a move be made in this direction in a conference at the Provincial Synod? D.

CHURCHMANSHIP IN ENGLAND AND IN THE DOMINION.

SIR,—Your correspondent "W.," who writes from England, has expressed a truth that has often forced itself upon me during my residence in the Dominion, viz., that the lines of demarcation in Canada between High and Low Church would be considered absurd in the old country. The surpliced choir in England is almost a matter of course, wherever it can be afforded, and the Roman custom (ignorantly supposed to be Protestant) of wearing the black gown in the pulpit is almost everywhere a thing of the past. Daily services and weekly communions, thank God! have ceased to be regarded as a sign of party, and private pews are fast giving way to free and open seats.

Last summer I visited the cities of the Dominion, found that daily service was not kept up even in the cathedrals, found most of the churches pewed and galleried, and the pulpit in some of the most important churches blocking up the altar. These arrangements may be congenial to Orange Protestantism, but it is an utter calumny to say that they give a fair representation of English Churchmanship.

The following passages from a recent charge may show this to your readers better than any description of my own :

"Here, as everywhere, the Church is to be seen aroused from the cold lethargy of the last century, girding herself resolutely and penitently to her two-fold task: the redeeming, so far as may be, the arrears of a too slothful past; the providing for the urgent needs of the present."

"There can be but little fear of God or love for His Service, when His House is the worst cared for in the parish. . . . Or, again, the Church—not in a state of decay, but in a state of most solid and irreverent comfort, hideous with square pews, where selfish respectability ensconces itself, and thrusts God's poor into remote and dark corners; the Church where the Holy Table duly provided with lolling cushions for the elbows of the infrequent celebrant, is hidden from the eyes of the congregation by a towering pile of carpentry, which lifts into prominence the person of the minister who preaches his part of the prayers to the people—tells its tale of worshippers whose highest idea of worship is that of their own edification, and for whom their place of worship is therefore not so much God's house, to be made beautiful in His honor, as man's house to be made respectable for his credit and comfortable for his convenience. But the Church—cleansed of these irreverent and selfish disfigurements; restored to the original beauty of a design conceived when men built churches not for man's convenience but for God's glory; free, from porch to Holy Table, for rich and poor alike; adorned with the loving, nay, the lavish gifts of devout and loving hearts—tells its tale likewise. It tells us of worshippers who are being taught, were it only by the mute witness of the place where they assemble, what the true worship of the sanctuary is, &c."

"Daily service is the solemn protest of our Church against one of the prevalent dangers of our too busy age, the secularizing of our daily life."

"If daily prayer be the rule, frequent communion is assuredly the spirit and intent of our Church's Communion Office."

"How the clergyman can expect for himself that he shall have strength to do His Master's work, or bear His Master's Cross, if he starve himself of the heavenly food which His Master has provided for his soul's sustenance, I cannot imagine. But I must ask him, where he has obtained the right to starve his flock?"

Thus speaks not Archdeacon Denison, or Dr. Pusey, or even Bishop Wordsworth or Bishop Selwyn, but Bishop Magee, a true Evangelical by training and bent of disposition, for whom no praise was warm enough as minister of the Octagon Chapel, Bath, and as Dean of Cork; and for whom alas! no abuse has been sufficiently virulent to satisfy the wrath of the "Rock" party, since, as Bishop of Peterborough, he has shown an application of the Church's system, and has refused to be made the tool of the so-called Church Association. D. C. L.

LET US HAVE A UNIFORM HYMN BOOK.

MR. EDITOR,—It is cheering to many that the Synod of Niagara has again resolved to petition the Provincial Synod to adopt a uniform hymnal for all congregations of the Canadian Church. There is, perhaps, nothing which they may do that would more conduce to the spiritual welfare of our congregations. The success of certain religious bodies is much indebted to their hearty congregational singing, and to the fact that their hymn books are uniform and accessible to all. A great advantage, also, of this uniformity is that the members of those religious societies, wherever they worship with their own people, find themselves at home in singing their own familiar hymns; and their hymns thus form a powerful bond of union between them. Surely

they act wisely in adopting such uniformity in the service of praise! But is the Church acting with equal wisdom? Let us take a specimen of it in this part of the country as exhibited in four neighbouring parishes. One parish has adopted "Hymns Ancient and Modern." The second parish has adopted the "Christian Knowledge Society's Hymn Book." The third parish has a hymnal called, I think, a "Companion to the Prayer Book; also, recently, during a week or two of special services, the collection of Moody and Sankey. The fourth parish has adopted "Mercer's Hymn Book," but only partially, for not above one-half of the two congregations in the parish possess copies, because many of the members prefer, yet, the old Diocesan Hymn Book, of Toronto, and all are in expectation of some new and uniform hymnal. The results are that not half of these last congregations sing; and when members of the Church from a distance visit any of the four parishes, bringing with them their hymn books, to which they have been accustomed, they find themselves, not unfrequently, strangers indeed in the service of sacred song, instead of finding themselves, as they should be, delightfully at home.

I wonder whether any body of Christians except the Church of England could long tolerate so disorderly and disastrous state of things! Surely it is high time for amendment.

I may express my concurrence with statements made in the Synod of Niagara in favour of the hymn book issued by the Society for the Propagation of Christian Knowledge. It is cheap, it is choice, it is popular, it is full, it is orthodox, and it is free from all objectionable matter. I hope, however, that the voice of the Bishops of the Church will be heard on this subject; and that when their decision is given it will be loyally acquiesced in and obeyed. M.

Co. Halton, Ont.

Family Reading.

UPON OCCASION OF A RED-BREAST GOING INTO MY CHAMBER.

Pretty bird, how cheerful dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make the next meal; and at night must shroud thyself in a bush for lodging! What a shame it is for me, that see before me so liberal provisions of my God, and find myself sit warm under my roof, yet am ready to droop under a distrustful and unthankful dullness. Had I so little certainty of my harbour and purveyance, how heartless should I be, how careful; how little list (inclination) should I have to make music to thee or myself! Surely thou camest not here without a Providence. God sent thee, not so much to my delight, as to shame me; but all in a conviction of my sullen unbelief, who, under more apparent means, am less cheerful and confident. Reason and faith have not done so much in me, as in the mere instinct of nature; want of foresight makes thee more merry, if not more happy here, than the foresight of better things maketh me. O God, Thy Providence is not impaired by those powers Thou hast given me above these brute things; let not my greater helps hinder me from an holy security, and comfortable reliance on Thee.—Bishop Hall.

A WONDERFUL CLOCK

Strolling through the streets of Lubeck, I happened to pass St Mary's church near the hour of noon, and entered to see the famous clock perform its little tricks, which it has repeated day by day for over three hundred years. This ancient piece of mechanical skill is placed near the main altar, and has a huge and bewildering complicated dial, showing the second, minute, hour, day, month year, and relative position of moon and planets all at once. On a miniature semi-circular gallery above the dial is the figure of Christ seated on a throne. With the last stroke of twelve, melodious chimes play a verse of some hymn, and at the same time a little door on the right of the gallery opens, and a figure in apostolic garb appears, advancing slowly until it reaches the throne, when it turns and bows before the Saviour and then

goes on again, disappearing through a door on the left. Eleven apostles pass through in this manner, but the twelfth, who is said to be Judas, only shows his face, when the door is shut on him. I could not help pitying the poor wooden apostle, who had been subjected to this mortifying treatment for three hundred years. St. Peter comes in for his share of rebuke in the shape of a cock which makes an effort to crow three times, but though he flops his wings as lively as ever, his voice was injured by a cold caught in the severe Winter of 1724, from which he never recovered.—Tinsley's Magazine.

THE INDIAN'S TEST OF HONESTY.

An old trader who had established himself at what happened to be a favorable locality among the Northern Indians, tells a good story of his first trials with his red customers. Other traders had located in the same place before, but had not remained long. The Indians who evidently wanted goods, and had money and furs, flocked about the store of the trader, and carefully examined his goods, but offered to buy nothing. Finally their chief, with a large number of his tribe visited him.

"How do, John?" said the chief. "Show me goods. Aha, I take a blanket for me, and that calico for squaw; three otter skins for blanket and one for calico. Ough! pay by'm by—to-morrow."

He received his goods and left. On the next day he returned with a large part of his band, his blanket well stuffed with skins of various kinds.

"Now John, I pay." And with this he drew an otter skin from his blanket, and laid it on the counter. Then he drew a second, a third, and a fourth. A moment's hesitation, as though calculating, and he drew out a fifth skin—a very rich and rare one—and passed it over.

"That's right, John." The trader instantly pushed back the skin, with "You owe me but four. I want only my just due."

The chief refused to take it, and they passed it several times back and forth, each one asserting that it belonged to the other. At length the dusky chieftain appeared to be satisfied. He gave the trader a scrutinizing look, and then he stepped to the door and gave a yell, and cried to his followers:

"Come; come, and trade with the pale-face John. He no cheat Indian; his heart big."

Then turning to the trader, he said:

"Suppose you take last skin, I tell my people no trade with you. We drive you off like a dog, as we drive off others; but now you Indians' friend, and we be yours."

Before dark the trader was waist deep in furs, and loaded down with cash. He found that honesty had commercial value with the Indians.

ANECDOTE OF CURRAN.

When a boy, I was one morning playing at marbles in the village ball-alley, with a light heart and a light pocket. The gibe and the jest went gaily round, when, suddenly, amongst us appeared a stranger, of a very remarkable and a very cheerful aspect; his intrusion was not the least restraint upon our merry little assemblage. He was a benevolent creature, and the days of infancy (after all, the happiest we shall ever see,) perhaps rose upon his memory. God bless him! I see his fine form at the distance of half a century, just as he stood before me in the little ball-alley in the days of childhood. His name was Boyse, he was the rector of Newmarket. To me he took a particular fancy. I was winning and full of waggery; thinking everything that was eccentric, and by no means a miser of my eccentricities; everyone was welcome to a share of them, and I had plenty to spare after having frightened the company. Some sweetmeats easily bribed me home with him. I learned from poor Boyse my alphabet, and my grammar, and the rudiments of my classics. He taught me all he could and then he sent me to school to Middleton. In short he made a man of me. I recollect it was about five and thirty years afterwards, when I had risen to some eminence at the bar, and when I had a seat in Parliament, on my return one day from court, I found an old gentleman seated alone in

my drawing-room; his feet familiarly placed on each side of the Italian marble chimney-piece, and his whole air bespeaking the consciousness of one quiet at home. He turned round, it was my friend of the ball-alley. I rushed instinctively into his arms, and burst into tears. Words cannot describe the scene which followed: "You are right, sir; you are right. The chimney-piece is yours, the pictures are yours, the house is yours. You gave me all I have, my friend—my father, my benefactor!" He dined with me; and in the evening I caught the tear glistening in his fine blue eye, when he saw poor little Jack, the creature of his bounty, rising in the House of Commons to reply to a *Right Honourable*. Poor Boyse! He is now gone; and no suitor had a larger deposit of practical benevolence in the court above.

THE HOUSE OF REFUGE.

Where can we find on earth so safe, or so comfortable a retreat, when calamities assail or threaten us, as here in the house of our God? doth not his cross stand over it on purpose to direct us hither, when we are ready to sink under the burthen of our own? When God's judgments are abroad in the world, and the avenger of our sins pursues us; more particularly, when the land is moved and divided; when the pillars thereof shake and tremble, and the foundations are ready to be cast down; when all things are in ferment and in commotion round about us, and men's hearts ready to fail them for fear, and for looking after those things which are coming upon the earth; where should we rather take sanctuary, where can we more probably find help and redress, than at the altar of the God of mercy, and under the shadow of the wings of His mercy seat?—*Archbishop Sancroft*.

SOME GOOD RULES.

Be cheerful, and have no regrets for the wasted or misused past, and never borrow trouble about the future—but do well the duty which is nearest to you in the present.

Be patient, and learn to wait; make few changes; and be known as transparently honest.

Always be at work. There is no pleasure or profit in idleness. Plenty of work is better than wealth without it.

The results of all efforts are in proportion to the work and skill we give them—never expect to get honor, position, or money, upon any other terms.

Be faithful, and honors will come to you—never seek them. Keep your wants simple; avoid debt or obligations of any kind, as far as possible.

Seek the counsel of persons more experienced, then act on your own judgement. If in doubt wait.

Never do anything you would be ashamed to have your dearest friend know.

Be just, and fear God. It is safe to talk much with him. The rewards of life are an approving conscience, the memory of kind deeds, and the hope of heaven.

May we meet together there!

PRIDE.

The angels lost their first estate by pride. By pride Adam fell; for, thinking himself worthy to know more than it pleased God to let him know, and to obtain supreme happiness in a way different from that prescribed by God, he yielded to the suggestions of Satan, and ate of the forbidden tree. And in his children ever since, pride has been the root of bitterness, from which every noxious weed has sprung up to poison the soul of men. Pride was the corner stone of the tower of Babel. Pride, doubtless, opened the heart of David to the sins of adultery and murder. Pride paved the way for St. Peter's base denial of his blessed Lord and master. They were, at least, in these instances, wise in their own conceit; they thought that they had found a sufficiency in themselves; and God left them to themselves, to their own imaginations. As it was then, so it has been ever since, and so it is now. It is not only because we are inclined to covetousness, to passion, to lust, or to any other besetting sin, that so many of us live in bondage to Satan, and are carried off from day to day to receive his wages, but

it is because we are proud, because we trust in our own righteousness, and confide in our own strength.—*Bishop Ryder*.

ONE LIFE ONLY.

CHAPTER XXXIV.

The death of Lilith Crichton, although long expected, was at the last so extremely sudden, from the rupture of a blood-vessel, that it was a long time before Una could realize that it had actually taken place. Then, stunned and bewildered by the shock, she went into the adjoining room to call the old nurse, who required but one glance at the lady's pale agitated face to understand what had happened. With a cry of dismay the faithful servant hurried away to tell the sad news to the rector and Hervey, while Una, sinking down into a chair, remained for a considerable period in a confused, half unconscious state, quite unable to collect her thoughts.

She leant back in her seat, silent and motionless, hearing indistinctly the lamentations of those who came to look on the lifeless form of her they had loved so well, and then the sounds ceased, and she heard only the foot steps of the women who were performing the last offices for the dead. After a time the rector came in to speak to her, his usually stern face softened by emotion, and Una looked up at him deprecatingly as she said, "There was not time to call you indeed; it was so terribly sudden: she had been speaking with quite a strong voice almost the instant before."

"I know," he said; "the doctors warned us that the end would probably be a sudden attack of this kind, and there were indications to-day that something of the sort was impending, which was my motive for sending to ask you to come at once, and it was well I did, or it would have been too late." A shiver passed through Una's frame as he spoke. She could hardly feel glad that she had been in time, for she knew instinctively that this last meeting with Lilith would have an influence on herself and her destiny which she dreaded even while she could not resist it.

"I am sure that Lilith at least is happy," she said, with a sigh, "she seemed so wonderfully joyous in the very act of dying."

"Yes, I solemnly believe she has gone to her reward, and never did a soul more truly without guile pass to its Maker. She knows now the exquisite bliss of those who have suffered for conscience' sake, and the departing spirit seems to have left the stamp of its ineffable peace on her face; she looks like an angel reposing."

"May I go to her?" said Una, lifting her heavy head from the chair.

"Certainly, if you wish it; but there are still some hours till daylight, and I was going to suggest your lying down in the room which has been prepared for you."

"If I might do what I wish," said Una, "I should like to stay alone in Lilith's room till morning. I want to think over all she said to me, and I shall feel the power of her words best in that solemn presence. Some day Mr. Crichton, I may be able to explain to you what a momentous night this is likely to be to me, and then you will understand why I ask leave to usurp your place by the side of your dead sister for the next few hours."

"I will cede it to you willingly," said the rector; "and I do not think there is any fear that your nerves will be shaken by such a vigil, for her aspect is sweet and gentle as that of a sleeping child."

"And there is no one there?"

"No; my brother has gone to his room, and I will give orders that you shall not be disturbed," and Una, rising up, thanked him in a low voice, and then walked quietly into Lilith's room, and closed the door, while the rector turned away to his own apartments, and soon the whole house was hushed into its ordinary midnight silence, and nothing but the veiled light shining from one solitary window told that the angel of death had passed that way.

The sight which presented itself to Una Dysart within that quiet room was one of such unearthly beauty, that she stood for many minutes gazing on it quite unable to move. It is a fact well known to all who have been present at the departure

of those who have died in peace, that for the first few hours after the great change had taken place, the countenance becomes invested with an indescribable loveliness, which seems like a sort of reflection of the beauty and light into which the ransomed soul has entered. It does not last long, and human words cannot attempt to portray it, but none ever looked on that unearthly beauty without feeling that it is a gleam from paradise itself, which falls through the opening gates as they close on the new inmate of the blessed sphere. This lovely wondrous look was on the face of Lilith Crichton, as she lay with her blue eyes only half veiled by her white lids, and a little soft smile, almost playful in its meaning sweetness, giving expression to her silent lips. She did not appear to be either asleep or dead, but only resting in the consciousness of some marvelous secret, which shed over her whole being an inexpressible serenity and bliss, while the white lilies with which they had filled the little pleading hands that had so often been raised in prayer, were not more pure and stainless than she seemed in her snowy draperies, with all her fair hair falling round her like a veil. Truly the sight, in its perfection of peace, was one to fill with sorrowful envy the hearts of those yet living in this difficult world, yet struggling with sin and temptation; and as Una drew near the quiet little bed and fell on her knees by Lilith's side, the cry went up out of the very depths of her labouring soul, "Oh, my God, make my life as pure as hers was, that my death, when it comes at last, may be as peaceful and as blessed!"

Una Dysart was no wilful self-deceiver, and far as she had fallen from her own standard of right, by means of the sophistries with which she had stifled her conscience, she knew in that solemn hour that if the prayer wrung from her lips by the sight of the blessed dead were to be aught but a mockery of Him to whom she made it, she had now to look into her life and see wherein it failed to meet the requirements of His most holy law; and she did so. Kneeling there with her face buried in her hands, she commenced a rigid uncompromising scrutiny into her own past actions and future purposes, with all the motives that had prompted them, tearing off the veil from her inmost heart, and judging herself with unsparing severity. She had asked that her life might be pure and true as Lilith's, who had sacrificed that life and all that made it dear rather than so much as connive at evil, when once it became known to her, and Una saw that her own first departure from that truth and purity had been in the hour when by the dim seashore she stretched out her arms towards Atherstone's distant home, and registered the vow in her secret heart that she would devote her one life to him alone whatever might be the cost of principle it would involve.

Her trial and temptation at that hour had been precisely the same as Lilith's with but the immaterial difference that she knew not what was the exact nature of the wrong which she would share with Atherstone if she were united to him. But she did know, from his own words, that there would have been even more of connivance with evil in her marriage to him, than there could have been in Lilith's with Rupert Northcote; yet she had fallen where the timid gentle-natured girl had stood upright, and she had returned to England fully determined to become the wife of Atherstone, if, as she had every reason to expect, he still desired it: then, following the downward course of those who once depart from perfect obedience to the laws of righteousness, she saw how she had committed a far more glaring sin against justice in withholding from Atherstone the information contained in Miss Amherst's letter. Therein had she not shown in truth that she loved him better than she loved her God, since, to save him from suffering and loss, she had held back the Atherstone estates from their rightful owner, defrauded him and his child of their true name and position, and acted a falsehood towards Humphrey himself by concealing from him her knowledge of the wrong he was unconsciously doing to his uncle's heir? In the clear light that seemed to shine into her soul in that solemn hour she recognised the utter hollowness of the fallacies wherewith she had deluded herself into the guilty silence that now appeared to her in so dark an aspect. The justice of Edward Atherstone's claim could in no

way be affected by his personal unworthiness, and the pain which Humphrey might suffer in giving up his people to so hard a master, could never make it right that he should retain that which was not his, or that she should hide from him the bitter truth of his usurped possession.

The very same lesson which Trafford had taught to Atherstone himself was now being made known to Una by the silent teaching of those death-closed lips. She saw that the principles of righteousness are ours as unerring guides in every difficulty, but that with the results of our obedience to those principles we have absolutely nothing to do; they can in no sense be affected by human action, for they spring from that essential holiness which is the attribute of God alone, and they are incapable of modification and change.

Una knew well, as she looked at Lilith, that the rapturous peace upon her softly smiling face was due entirely to the saintly constancy with which the simple child had held to the highest standard of right, at the expense of happiness and life, and she felt that she must follow in her steps along the straight and narrow path of purest equity, if she too would win that serene blessedness, to be her everlasting portion. She did not hesitate for a moment as to what her future course must be; once convicted of her error she was ready to repair it. She was no longer called upon, as Lilith had been, to make the sacrifice of her love for conscience' sake, since already it had been deprived of all hope or joy by Atherstone's mysterious desertion, but she was bound to suffer in the infliction of that pain on him which she believed he would inevitably feel when he received Miss Amherst's letter. She resolved to send it to him at once, and if she still retained his dear remembrance in her heart, as she felt she must, she would, at least no longer suffer it to have so fatal an influence upon her life as it had been since he had left her. Her repining, her despondency, her enervating uselessness, should all give place to a loyal devotion to her Master's service, for it was to her as though her eyes, following Lilith's redeemed spirit in its flight to the sinless realms, had caught a glimpse of that pure deathless love which alone can satisfy the immortal soul, and in the light of whose eternal beauty the world and all its joys seem scarcely worth a thought.

There was a foretaste of peace and rest already in Una's heart when at last she rose from her knees and went towards the window, to see if this night, which had been so momentous to herself, as well as to her friend, were near to its close. Lilith's last earthly mission was accomplished, and already it was bearing fruit within her own awakened soul, and as she raised the blind a crimson light from the eastern glow fell full on the marble countenance of the dead, flushing it as with the hues of life, and Una felt it did but symbolise the dawn of that eternal joy on which she had surely entered, who, simple and unpretending as she was, had been able by her blameless truth and purity to exercise so great an influence for good upon the lives of others. She stooped, and gave one kiss to the cold brow, and then turned away to lose no time in obeying the silent teaching of Lilith's stainless life.

CHAPTER XXXV.

Una Dysart's first act on returning to her home from Torquay was to enclose Miss Amherst's letter to Humphrey Atherstone, and send it to the Abbey, with directions that it was to be immediately forwarded to the absent master.

She wrote inside the envelope the briefest possible sentence from herself, merely saying that it was her painful duty to send him the document she enclosed, for she felt that in the very delicate position in which she was placed towards him, it was simply impossible that she could write to him on this or any other subject. She could not tell him why she had so long delayed conveying to him a communication of such extreme importance, although he would plainly see from the date of the post-mark that it had been in her possession some months. It was a hard and bitter duty to perform in whatever way she did it; but if she could have dreamt how completely Atherstone would misunderstand her whole conduct in the matter it would have caused her suffering almost too great to be endured. She had hardly despatched it, however, when the current of her

thoughts was changed by the arrival of Wil. Northcote, who came in, with her bright face sad and anxious, to ask Una to tell her the particulars of Lilith Crichton's last moments.

This was not altogether an easy task for Miss Dysart, as she shrank from letting Wil. have the pain of hearing what had passed respecting her brother Rupert; so she told her friend in few words how blessed and peaceful had been the departure of that gentle spirit, like the calm setting of a bright pure star into the glory of the opening dawn; and when she had finished the account, she looked up, to meet Wil.'s dark eyes fixed on her with a keen and eager gaze.

"Una," she said, "you have not told me all, and you have omitted just that which it most concerns me to hear; for I know that Lilith must have spoken of my brother. I feel but too certain," and her voice trembled as she spoke, "that he had quite as much share in her death as he had in bringing sorrow and gloom on our house. Tell me all she said."

"Dear Wil., I am afraid it would pain you very much if I did; I wish you would not ask me."

Wil. flung herself down on the ground at Una's side, and putting her arms round her waist, she looked up at her with an earnest pleading expression. "Una, listen to me," she said, "I know already all that you can have to tell of Rupert's error; it has been the bitterest trial I have ever known, and I can well imagine in how dark an aspect it would appear to one so pure and true as Lilith Crichton; but I cannot help hoping that her death may have a powerful influence on him for good, if only you will help me in bringing it home to him."

"It might well do that if he could have seen her die as I did," replied Una. "I know that she has wrought a work in me which will alter my whole life; she has opened my eyes to errors of my own, as great, perhaps, as your poor brother's, and made me long to repair them; but, oh! above all, Wil., she has taught me how little it matters whether we pass through our brief earthly course in sunshine or in gloom, if only we live so as to win at last the love that lights eternity—the love that cannot die."

"Then she has done for you all that Mr. Trafford's teaching has done for me," said Wil.; "you would hardly imagine how differently he has made me look at all things here from that I used to do. I was then only bent on using life for pleasure and excitement, and I had but one ruling motive in all I did, and that was to get my own way at all times, cost what it might; but now—his words have been like flames of fire burning out my frivolity and selfishness, and showing me that I am not my own, but his who bought me with the price once paid on Calvary; and now, dear Una, I want only to be good," and she hid her face on her friend's lap.

"I think you are very good, little Wil.," said Una, fondly, "and I can well understand the influence such a man as Mr. Trafford would have over any one. I have been afraid of him hitherto, just because of his uncompromising goodness; but I mean to ask his help and advice now."

"You will like him very much! but, Una, you will not scruple any more to tell me all that passed between Lilith and yourself."

And Una told her; word for word she detailed their interview, and described the sudden passing of the martyr's spirit to its great reward, and as she finished, Wil. burst into tears, exclaiming "Then Lilith died for him; and surely not in vain! It cannot be but the sacrifice has been accepted, and she will save Rupert by her death instead of making him happy by her life. Oh, Una, you must help me in this, you will not fail us I am sure, you will bring him back, my dear and only brother!"

"I would do anything I could for you, dear Wil., but I do not understand. What is it you wish me to attempt?"

"I will explain it all," said Wil., and rising up, she took a seat quietly by Una's side. "I suppose you do not know what happened to Rupert after he and Lilith parted?"

"No; I know only what she told me, and that she never saw him or heard of him again."

"He left the Manor that same day, without taking leave of any of us, and we never knew where he was till I received a letter from him

written at Vienna; but long before that came, his great fault became known to us." Wil. flushed crimson as she spoke, and Una pressed her hand in sympathy. "Great as it was," she continued, "I think he tried to appease his conscience by the fact that he knew the money would all be his ultimately, and that it was only his father's name he used unwarrantably."

"I know how one makes false excuses to oneself," said Una, mournfully; "but when one comes to look without flinching on the glory of truth, one sees that it cannot admit of so much as a speck on its purity."

"No, I feel that," said Wil., sighing, "and so does my father. He was perfectly furious when he came to know what Rupert had done, and his anger was increased by hearing that my unhappy brother was squandering his ill-gotten money in the most reckless and even wicked manner at Vienna, and it ended in my father writing him a terrible letter, telling him he would have nothing more to do with him, and that he never wished to see his face again."

"I am sure he does not feel that now," said Una.

"No, indeed; he has bitterly repented of it long ago. But Rupert has never written to any of us since he received it, and my poor father is breaking his heart about him, I know very well," and Wil. burst into tears as she spoke.

"But surely he will come back, dearest Wil.; he can never bear to be an exile for life."

"My whole hope is in you," said Wil., drying her eyes, "and I am sure you will do what you can."

"Indeed I will if you tell me how."

"Well, I want you to write to him and tell him the whole history of Lilith's death: he would think it only natural that you should do so, and you alone were there, and indeed, it seems almost due to Lilith; for I believe if she had lived a few minutes longer she would have given you some message for him."

"Probably she would," said Una, thoughtfully; "I think she would have tried to win him to follow in her steps."

"And that is just what I want you to do yourself, dear Una. If you will describe the whole scene, and the effects her martyrdom in the cause of truth have had upon yourself, I cannot help hoping that the example of her pure saintliness will act upon him as powerfully as it did upon you; for my poor Rupert has noble qualities, believe me Una, only he has never cared to think of religion, or of anything beyond this life at all; and I feel sure that the thought of Lilith reaping at her Master's feet the eternal reward of her constancy and suffering, must awaken him to a sense of the tremendous importance of that future state, and its bearing on our existence here. I am sure if only he would so think of it all as to repent and turn to God he would feel that he must have the forgiveness of his earthly father no less than that of his Father in Heaven."

"And do you authorize me to tell him that your father would forgive him?"

"O yes! If Rupert would but give up his evil habits and come back to us, my father and mother both would welcome them with all their hearts; he was never publicly disgraced, for, of course, our agent was instructed to pay the money he got unlawfully at once, and no questions were asked. I am certain that if he would only express regret in an open manly way to his parents for all the past, and show that he was changed, the whole affair would be entirely condoned and forgotten, and we should be so happy; it would be like new life to us all."

"Well, dearest Wil., since you feel quite certain he would not be offended at my writing to him under the circumstances, I will do so, and you may be sure I shall do my utmost to bring him back to you; it is what Lilith prayed for daily I am certain, and I earnestly hope I may succeed."

"Oh, I hope you may! Una you will make and another person besides us happy if you do. You will not be surprised to hear that I am engaged to to Hervy Crichton."

"No, I quite expected to be told so; I am so glad, dear Wil. I suppose you will be married when the morning for Lilith is over?"

"Only if you succeed in bringing Rupert back

to us, for it seems to me impossible that I should leave my father and mother while their only other child is completely lost to them, and they are so unhappy about him; I have not the heart to desert them in their loneliness, much as I love Hervey."

"I can well fancy it would be like taking away their last gleam of sunshine, if you left them, Wil."

"That is what they say though they would not prevent my going if I wished it; but I cannot bear to leave them alone in their sorrow, and yet you see I have a terrible prospect before me in a few months if Rupert does not come back to take my place, for Hervey's regiment is ordered to India, and how am I ever to endure it, if he has to go away for years and years without me!" Poor Wil., broke down completely as she spoke, and hid her face in her hands sobbing aloud.

"Darling Wil.," exclaimed Una, "do be comforted, for I will do all I possibly can to bring your brother back; I am sure the thought of you will give me eloquence, and if he comes all will be well, will it not? Your parents will not feel the separation from you nearly so much when he is restored to them."

"Oh no! for Rupert their only son, has always been a great deal more to them than ever I could be; if he were with them I should go to my Hervey with such a light heart!"

"And so you shall," said Una, "if I can compass it by any means; meantime, you must be brave and hopeful."

(To be continued.)

Children's Department.

SATURDAY NIGHT.

Placing the little hats all in a row,
Ready for church on the morrow, you know,
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white,
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn at the toes,
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mothers are doing to-night.

Calling the little ones all round her chair,
Hearing them lisp forth their evening prayer,
Telling them stories as Joseph of old,
Who loved to gather the lambs to his fold.
Watching, they listen with weary delight—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray:
"God guide and keep them from going astray."

THE HUMBLE HOME.

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

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

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

"YOU DON'T CATCH ME AT THE SUNDAY-SCHOOL."

So said a lad not long since, when we asked him if he went to a Sunday-school. A week from that time we were told he was very sick. A few days after we again met our friend, who said, "George is dead!" We thought of the careless youth's heedless reply to our question, and we wondered if he would have regretted on his dying bed if he had been a Sunday-scholar. He was deranged from almost the first day of his sickness to his death, and left the world without any evidence of having Christ for his Saviour.

Reader, are you a Sunday-school scholar, or do you say as did this thoughtless youth? Which condition would you choose upon the bed of death?

WHAT A BOY CAN DO.

About two hundred and sixty years ago a poor lad was seen travelling on foot in the South of England. He carried over his shoulder, at the end of a stick, all the clothing he had in the world, and had in his pocket an old purse with a few pieces of money given him by his mother, when, with a throbbing, prayerful heart, she took her leave of him on the road, a short distance from their own cottage.

And who was John? for that was his name. He was the son of poor but pious and honest people and had six brothers and five sisters, all of whom had to work hard for a living. He was a goodly lad, and at fourteen was disappointed in getting a place as parish clerk, and with his parents, consent set out to get employment.

At the city of Exeter, where he first went, he met with no success; but as he looked on the beautiful Cathedral, and in the bookseller's window, a strong desire sprung up in his mind to become a scholar, and at once set out for the University of Oxford, some two hundred miles off, walking the whole way. At night he sometimes slept in barns, or on the sheltered side of a hay-stack, and often met with strange companions. He lived chiefly on bread and water, with occasionally a draught of milk as a luxury.

Arrived at the splendid city of Oxford, his clothing nearly worn out and very dusty, his feet sore, and his spirits depressed, he knew not what to do.

He had heard of Exeter College in Oxford, and there he went, and to his great delight he was engaged to carry fuel into the kitchen, to clean pans and kettles, and that kind of work.

Here, while scouring his pans, he might often be seen reading a book.

His studious habits soon attracted the attention of the authorities, who admitted him into the college as a poor scholar, providing for all his wants.

He studied hard, and was soon at the head of his class. He rose to great eminence as a scholar, was very successful as a minister of Christ, and many years before his death, which took place when he was seventy-two, he visited his father and mother, who were delighted to see their son not only a great scholar, but a pious Bishop. Such was the history of Dr. John Prideaux, who used to say "If I had been a parish clerk of Ughborough, I should never have been Bishop of Worcester." He left many works as fruits of his industry and learning.

PERFECT FAITH.

A story was told of a street boy in London, who had both his legs broken by a dray passing over them. He was laid away in one of the beds of a hospital to die, and another little creature of the same class was laid nearby, picked up with famine and fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of him."

"Bobby, I went to a mission school once and they told us that Jesus would take you to heaven when you died, and you'd never hunger any more, and no more pain, if you axed him."

"I couldn't ax such a great big gentleman as he

is to do anything for me. He wouldn't stop to speak to a boy like me."

"But he'll do all that if you ax him."

"How can I ax him if I don't know where he lives, and how could I get there when both my legs are broke?"

"Bobby, they told me at the mission school as how Jesus passes by. How do you know but he might come around to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby hold up your hand, and he'll know what you want when he passes by."

They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears he said:

"I give it up."

"Bobby, lend me your hand; put your elbow on my pillar; I can do without it."

So one hand was propped up; and when they came in the morning the boy lay dead, his hand still propped up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to the mission school but once.

LAST WORDS.

"In one of the Newcastle collieries, thirty-five men and forty-one boys died by suffocation, or were starved to death. One of the boys was found dead with a Bible by his side, and a tincandle-box, such as colliers were then wont to use. On the lid he had contrived to scratch, with the point of a nail, this last message to his mother and brother: 'Fret not, dear mother: for we were singing while we had time, and praising God. Mother, follow God more than ever I did. If Johnny is saved, be a good lad to God, and thy mother.'"

WORK AND WAGES.

The wages that sin bargains for with the sinner are, life, pleasure and profit, but the wages it pays him are, death, torment and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*Dr. South.*

BUSY PEOPLE.

Take earnest heed, lest, while you are going hither and thither, minding many things, tossed in hurry of worldly affairs, the enemy run not away with your soul. Oh, beware that the world doth not secretly steal away your heart. Consider that whatsoever your business be, you must and will have an eating and a sleeping time. Oh, be as solicitous every day to keep your praying times, which are a thousand times more necessary than a time to eat in or sleep.

—Fancy not that you lose your pleasures when you lose your sins, and that living to God will be an irksome task. No, blessed be God! thousands can declare that they never knew what it was to be redeemed from misery, till they were reclaimed from sin.

Good manners, as has been pithily said, are only the absence of selfishness. They are the doing to others as we would wish to be done unto. A thoughtfulness for the comfort of those about us, a pleasant smile, a kind word—those are the ingredients of which good manners are chiefly composed.

—"Do the work of your life well, and whether shoe-black or prime minister, you will stand on the same plane at the judgment-day." Now, if any young man or young woman, struggling with poverty and adversity, should read this, let such take courage, and remember that a good heart, with noble purposes, will place one higher in the love and the kingdom of God than all the riches and talent that could possibly be possessed.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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