

WELLAND CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 2nd day of JUNE next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 30th day of MAY, next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 29 March, 1880.



LACHINE CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 30th day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.

JOHN W. STOCKWELL.

STEAM DYE WORKS, 268 YONGE ST., A FEW DOORS BELOW WILTON AVE.

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TO ORGANISTS. BERRIES

BALANCE HYDRAULIC ORGAN BLOWER. These Engines are particularly adapted for Blowing Church or Parlor Organs, as they tender them as available as a Piano.

They are self-regulating and never over-blowing. Numbers have been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P. O. Box 370.



CANADIAN PACIFIC RAILWAY.

Tenders for Tanks and Pumping Machinery.

TENDERS will be received by the undersigned up to noon on SATURDAY, the 15th MAY next, for finishing and erecting in place at the several watering stations along the line of the Canada Pacific Railway under construction, Frost-proof Tanks with Pumps, and Pumping Power of either wind or steam, as may be found most suitable to the locality.

Drawings can be seen and specifications and other particulars obtained at the office of the Engineer in Chief, Ottawa, on and after the 15th April.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 1st April, 1880.



Canadian Pacific Railway.

Tenders for Iron Bridge Superstructure.

TENDERS addressed to the undersigned will be received up to noon on SATURDAY, the 15th MAY next, for furnishing and erecting Iron Superstructures over the Eastern and Western outlets of the Lake of the Woods.

Specifications and other particulars will be furnished on application at the office of the Engineer in Chief, Ottawa, on and after the 15th April.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 1st April, 1880.



Welland Canal.

Notice to Bridge-builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tenders for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY THE 15th DAY OF JUNE next, for the constructing of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, specifications and general conditions can be seen at this office on and after MONDAY THE 31st DAY OF MAY next, where Forms of Tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice. Ninety per cent. only of the progress estimates will be paid until the completion of the work. This department does not, however, bind itself to accept the lowest or any tender.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.

CANADIAN PACIFIC RAILWAY.

Tenders for Fencing.

The undersigned will receive Tenders for wire fencing to be erected, where required, on the line of Railway in Manitoba. Parties tendering will furnish specifications, drawings and samples of the fence, or different kinds of fence they propose to erect, and also of the Fences and fastenings proposed to be employed. The prices must be for the work erected and in every respect completed.

Tenders addressed to the undersigned and endorsed "Tender for Fencing" will be received up to Noon on Tuesday, the 1st June next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 26th April, 1880.

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO

—STAINED—

Glass Works.

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES, DWELLINGS, PUBLIC DWELLINGS, &c., &c.,

In the Antique or Modern Style of work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

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Sewing Machines

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Being 74735 More

THAN IN ANY PREVIOUS YEAR.

Three-Fourths

Of all the Sewing Machines sold throughout the world were

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CABINET ORGAN—SIX STOPS

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Dominion Churchman.

THURSDAY, MAY 6, 1880.

The DOMINION CHURCHMAN, only one dollar a year if paid strictly in advance. If not paid strictly in advance the price will be two dollars a year; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootton, Editor and Proprietor, P.O. Box 449, Office, 11 York Chambers, Toronto St., Toronto.

THE ancient and historic parish Church of Ashby-de-la-Zouch has been re-opened after undergoing extensive repairs and indeed almost entire restoration, changing the once dark "old Church," with its cumbrous galleries, high-backed pews, and mutilated masonry, into one of the grandest and noblest of England's great parish Churches.

The Rev. T. T. Carter, has resigned the Rectory of Clewer. He will still remain there and will do all he can for the welfare of the Church in his old parish.

Bishop Oxenden has declined to be nominated as Proctor in Convocation for the Diocese of Canterbury.

On Easter Thursday, the Rev. A. Styleman Herring, the Vicar, baptized at St. Paul's New Parish Church, Clerkenwell, 285 children and adults.

Mr. Martin, the nominal prosecutor in the St. Alban's case is dangerously ill.

The Churchwarden at Bordesley who was concerned in the notoriously sacrilegious act which caused so much sensation in the country, was ignominiously driven from office by a very large majority at the Easter Vestry.

Lord Cairns, the late Lord Chancellor of England, and Lady Cairns, attend the "Salvation Army" routs in London. His Lordship sometimes holds forth himself.

At the recent Parliamentary election the ladies in various localities took an active part in the proceedings. The Liberal women of Leeds subscribed £500 towards the expenses of the contest, the contributions including sums as low as six cents. The Baroness Burdett-Coutts was applied to for a subscription, which she declined to give, but wrote two letters giving her opinions as to what was best for the country. There are about 125 new members elected, among whom are Henry Labouchere, editor and proprietor of *Truth*, and past proprietor of the *Daily News*, Daniel Grant, a printer, Samuel Morley, of the *News*, Mr. Macliver, of the *Plymouth News*, and a number of other literary gentlemen. In fact, the newspaper and literary element was never so numerous and strongly represented in the House of Commons as in the new Parliament.

A short time ago there came a rumour that the world was happily relieved of that cruel and dissolute monarch, the King of Burmah, but unfortunately the rumor was not true. There is little doubt, however, of the truth of the report that King Theebau has caused seven hundred people to be buried alive beneath the walls of Rangoon as a

sacrifice for the restoration of the king's health. The whole reign of Theebau has been a series of revolting barbarities, and no one seems to question that he is quite capable of such a massacre.

A strong evidence of the decline of idolatry in China is the fact that many of the temples once regarded as most sacred, are now offered for sale, and many of the idols have been sold for the value of the metal of which they are composed. "The Altar to Heaven," one of the grandest of the temples at Peking, which was once guarded and kept in order with the most religious care, is now rapidly falling into decay from neglect.

The British Parliament opened on the 29th ult. In some respects the new Ministry is remarkable, and not the least so is the close friendship of Messrs. Gladstone and Bright. They agree about free trade and the Irish land laws, but not about some other matters. Mr. Gladstone's vigorous pen is never more agreeably employed than in defending the English Church. His friend is never so vituperous as in denouncing it. When he attacks the Bishops, many of whom are Mr. Gladstone's personal friends, Mr. Bright is unmeasured in his sarcasm and scorn. Bishop Magee, of Peterborough, lately asked, "Why won't he allow, just for a change, that some of us may be knaves as well as fools?" for it is Mr. Bright's constant habit first to deliberately misinterpret the actions and motives of the Bishops and then to excuse them with the sneer that they are deficient in sense.

Our neighbors seem inclined to squabble about the control of the Panama Canal. It is, however, undertaken by a Columbian company, and the subscription lists are rapidly filling up. The *Brook 'yn Eagle* remarks that "it would be just as practicable for the United States Government to declare the Atlantic Ocean a closed water-way, as to close any isthmus canal. The United States would need a navy as large as the combined navies of the world, and an army of corresponding magnitude to defend its action."

The Portsmouth Branch of the Church Association has come to the sensible conclusion that it is useless to prosecute clergymen for ritualistic peculiarities. Its members have been a long time in finding out that ritual is a very secondary consideration, of no importance in itself except as it conduces to enforce and illustrate Church teaching, or the contrary.

A curious coincidence has been pointed out in reference to the use of the "Hymns Ancient and Modern." The compilation is in use in 421 London churches, while the number of churches in which twenty-three other Hymn Books are used is also 421.

The Marquis of Salisbury and Lord Egerton of Talton each contributed £1,000 to the Liverpool Bishopric Fund, Lord Skelmersdale £500, Lord Sandon £250, Lord Harrowby £100. These are all Conservatives. No "Liberal" nobleman has contributed to the Fund.

The newly-elected British Parliament is expected to be only a provisional one. The first measure

on the "Liberal" list is the Reform of the County Franchise and consequent re-distribution of seats. The passing of that measure must involve almost immediate dissolution. It is therefore suggested that the great aim of the "Liberal" leaders will be to show that they will do what the reformed constituencies will desire.

A remarkable feature of the elections in England has been the defeat of the Licensed Victuallers. Mr. Wheelhouse, their spokesman in the House, is defeated at Leeds. One brewer is defeated at Oxford, and another at Northampton. East Staffordshire used to be represented by a Bass and an Allsopp; the Allsopp has now been left in a minority of 1,000 votes. Another of the same family has failed in an attack upon Droitwich. At Bury St. Edmunds, the brewer is no longer at the head of the poll, and might have been unseated if the "Liberals" had run two candidates. It is, however, in London that the alcoholic interest has been most severely beaten. Its sole success has been at Greenwich.

THE SUNDAY AFTER ASCENSION DAY.

THIS day has been emphatically called Expectation Sunday. It was the only Lord's Day intervening between Christ's Ascension into Heaven and the Descent of the Holy Ghost, and therefore in the cycle of the Christian year it represents the period during which the Eleven and the other Disciples of Christ were carrying out the instructions of their Lord; for He commanded them that they were not to depart from Jerusalem, but were to wait there for the descent of the Blessed Spirit, the Comforter. It was during this time that the election of St. Matthias took place. We cannot doubt that this election was made with the divine sanction, and that the full power and authority of the Apostolate was imparted to St. Matthias. We find too that the one cardinal point of the Resurrection, as a fact to be witnessed to, was that on which the Apostles most particularly insisted, as the chief corner stone of the Christian fabric. If this indeed be granted we have the whole Christian system involved in it and deducible from it. If, as a fact, its truth be denied, then there would be no statement of history that could be relied upon. With equal show of truth it might be denied that Alexander the Great ever lived and conquered, that Julius Cæsar invaded Britain, or that Napoleon Buonaparte fought in Europe and died in St. Helena.

On the Ascension of Christ into Heaven, we are told that He sat down on the right hand of God. He occupies His Mediatorial Throne where He is to sit in glory, until all His enemies are made His foot-stool. In human language and according to human ideas, the right hand is the place of honor, of power, and of joy; and so the expression as applied to Christ, of being at the right hand of God, is, to have the place of highest glory, power and happiness in the presence of the Majesty of God in Heaven; and the expression which states that He sits there, implies dignity, sovereignty and authority as Judge of the Universe. Christ had vindicated His title to this kingly seat when by death he overcame him who had the power of death, that is the devil. He made further advance in his dominion, when He rose victorious from the grave, and de-

clared to His Disciples that all power was given Him in Heaven and in earth. But it was not until His final exaltation when "God having raised Him from the dead, set Him at His own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come," that "all things having been put under His feet," He was "given to be Head over all things to the Church;" and "there was given to Him dominion, and glory, and a kingdom," an "everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed."

LENT AND EASTER IN ENGLAND.

THE increased observance of Lent and Easter in the cities and large towns in England is known to all. A few notices of what has been done in the provinces may not be unacceptable to our readers.

In the new Diocese of Touro, the accounts are most encouraging. In Truro itself the total number of Easter communions was 150 in excess of last year. In one parish, where Canon Mason had held a Mission, the number had risen from 58 to 125.—The number of communicants at St. Augustine's, Kilburn, was 896, and the offertories during the day £285.—In Battersea, at the parish Church of St. Mary's, the communicants numbered 880; at St. Mark's, 880; St. Luke's, 184; St. Matthew's, 127; altogether 971, of whom 560 received early. Last year the number was 825. There are now 200 awaiting confirmation. The Easter decorations of altar and sanctuary were superb.—At Beckenham the Easter services began on Easter Eve at 8 p.m. with "Ye choirs of New Jerusalem," as a processional. The altar was beautifully decorated. On Easter Day there were three celebrations of the Holy Communion at 6.30, 8 and 12. The daily services in Lent were well attended.—At St. James', Hatcham, from Easter 1879 to Maundy Thursday 1880, there were 2,688 communions made, and from Feb. 14 to Dec. 28, there were 200 baptisms.—At All Saint's, Oxton, Birkenhead, on Good Friday the Three Hours' Service was held for the first time in the neighborhood. The Lenten services were well attended, and in addition to the daily Matins and Evensong at 10 and 5, there was a sacred choral Evensong on Wednesdays with instruction, and on Fridays with special sermon at 7.30 p.m.; and on Saturdays at 4.15 p.m., a class specially to prepare communicants for their Easter Communion.—At Chester Cathedral during the Lenten season, besides the daily Matins and Evensong, many special services have been held which have been well attended. In addition to the early and mid-day celebrations of the Holy Eucharist on Sundays there have been weekly celebrations every Thursday at 8 a.m.; and on Fridays at the same hour after the Litany in the Lady chapel, devotional readings by the Precentor on the Seven Words from the Cross. On the evenings of the same day at 7.30, Litany sermon by special preachers, and *Miserere* (Redhead's setting). At this latter service many have been unable to find seats. On Easter Day there was an increase of 100 communicants. At the evening service in the nave there were near 3,000 people present.—At St. Bartholomew's, Dover, the Three Hours' Service was largely attended. The first festal Evensong was at 7.30 on Easter Eve, when the altar was specially decorated, the whole church being ornamented. There were three celebrations at 7, 8, and 11, the number of communicants being 388, and the offertory £25,

nearly. At Evensong the church was crowded, hundreds preferring to stand rather than leave before the service was over.—At Great Easton, Dunmow, there were three celebrations at 7, 8, and 11, with a total of 59 communicants. The altar was beautifully decorated, and at the evening service a considerable number could not find seats. The population of the parish is 780. The Three Hours' Service on Good Friday was well attended.—At Great Yarmouth the number of communicants at all the churches was 1445. Last year it was 1072.—At Hickleton, the population is 142. The communicants on Easter Day at 8.30 and 11, were 28.—At St. Thomas', Huddersfield through Lent services have been frequent. On Sunday mornings a course of sermons was preached on our Lord's Passion and Atonement; on Sunday evenings on the Temptation. On Tuesday afternoons instructions were given on the hindrances to spiritual life; and on Wednesday evenings a series of addresses on "Why am I a Churchman?" On Good Friday there were four services; the special feature being the afternoon service, consisting of hymns, addresses on the seven last words from the Cross, with intervals of silent prayer, the church being filled with a devout congregation. On Easter Day there were three celebrations of the Holy Eucharist, at 7, 8, and 10.30, the last being choral, with processional and recessional hymns. There were 215 communicants, more than 100 of these communicating for the first time. The church was tastefully decorated. The offertory was given to the clergyman and was over £70.—At St. Leonard's, Hythe, a choral celebration took place on Easter Day, the first for the past three hundred years, and for which the parishioners were highly grateful to the Vicar.—At South Lowestoft, Kirkley, there is a Celebration at 8 a.m., throughout the year. On Easter Day it was choral, and the church was well filled at the 11 and 6.30 services which are always choral.—At Little Bardfield the population is 400. The services of Holy Week were well attended, especially on Good Friday, when the Three Hours' Service was conducted with great solemnity. There were 57 communicants at 7.45, and 8 at 11. The church was beautifully decorated.—At Stroud on Good Friday the Three Hours' Service was held for the first time.—At Llanbadoc, Mon, the communicants on Easter Day were 84, being 10 more than last year.

CHURCH THOUGHTS BY A LAYMAN.

No. 21.

CHURCH MEMBERSHIP, OR GOSPEL VS. LAW.

AMID all the literature created the last few years in Canada, so prolifically in the Diocese of Toronto, in furtherance of party objects by those who have excited, maintained and are still bent upon strife, appeals to the Gospel of Christ are conspicuously few. They profess a reverence for Sacred Writ in hyperbolic terms, their leader has used language which piety applies alone to the Saviour, for he spoke of the Bible as the "central object of our faith," which thrusts Christ from His throne, yet they treat the Word of life as a dead letter, its precepts as obsolete and the Master's commands as of none effect compared to the traditions of their party. A striking illustration of this preference of mere human law to the Gospel of God is seen in the opening of the discussion relating to the proposed Canon restricting the right to vote for Synod Representatives to those who obediently, as an act of duty, and lovingly, as an act of fellowship, meet their Lord and His and their fellow-members at Holy Communion. The

Secretary of the Synod of that Diocese has thrust prematurely his raw views before the public with manifest indecency, as an unscrupulous, passion-swayed partisan, elaborately ignoring or disingenuously misreading the laws of the Church relating to Church membership, making a vulgar appeal to the illiterate and a seductive argument to flatter the ungodly. This shameless, yet shameful, spectacle has been exhibited without even a pretence that the glory of God in the furtherance of the Gospel is inspiring such zeal, and naturally—nay, necessarily, indeed—not one word of allusion has there been to the Head of the Church, or the pages of Scripture to show whom He considers to be members of His body, or by what signs the Apostles recognized their fellow-believers. It is manifest that a man may be Hon. Secretary, even, of the Bible Society, yet care no more for the Bible than a Romanist, if the Bible and his party are, as in this case, utterly at variance.

To all who do not put party before CHRIST, it is a heart-rooted conviction that supreme over all laws, be they made by whomsoever they may, by powers temporal or authorities ecclesiastical, reign and rule the teachings, the commands of JESUS CHRIST. Let Synods or Councils formulate, if they dare be so impious, laws which set those of the Lord at naught, the Churchman is a traitor to his Church and his Saviour who obeys man rather than God. To us it is revolting to be challenged to recognize for a moment any rule or custom or canon which is not in perfect harmony with the Gospel. To tell me that any law is inviolable simply because it protects me in some right or privilege which the law of Christ does not confer, is to insult my faith if I am a Christian, and if I am not it is a slander on my understanding, and a denial to me of any common sense or mannerly decency.

The cry raised for party electioneering objects about "the rights of the laity," in this connection is an attempt to set mob law and the mere violence of numbers against Divine law.

The King and Lawgiver of the Church declares, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." Men prate of "spiritual life," and so on, but Christ, Who alone knows, says that he who goes not to Holy Communion is not a member of His Body, the Church, for there is "no life" in him; he is a dead limb sharing no membership with the living body.

Are the dead then to govern the living? Is Church legislation to be controlled or influenced by men whom the Head of the Church pronounces destitute of life? Is it one of "the rights of the laity" to set Christ at defiance in His own Kingdom? If in the body corporeal dead flesh remains it breeds death, mortification creeps to the vitals and quickly corruption follows. So in the body spiritual, if dead members, Churchmen in name, Churchmen whose only tie to the Church is a subscription or a pew, are not severed from the living, corruption ensues and the vital functions of the Church's life are in peril from the poison which effects dissolution. That poison is seen at work in party strife and party cries, by it the whole life of the Church is paralysed and debased, while the world like a vulture hovers around to swoop on its destined prey.

When men speak of the "rights of the laity," they should remember that in all spheres rights are correlative with duties. Neglect of duty destroys related right. Whoever fulfils a citizen's duties enjoys civic rights, but he who neglects the obligations forfeits the privileges of citizenship. We

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cannot vote if our taxes are unpaid. If we set the State law at nought the State soon brings us to nought; loyalty is peace with honor; rebellion is dishonor and strife. We have duties as Christians on which hang Church rights as grapes from a vine. We cannot shake off the duties of Christian citizenship and expect to go on sharing the rights. We cannot disobey Christ our King and yet look to share in the rights of His people. Now, the King's command is plain, "Drink ye all of this," whoever does not obey that rebels wilfully against as plain, as solemn a command as God ever uttered. To talk of Christians having rights in the Church who are setting God's command at nought is to indulge in mere political buncombe. He who seeks his "rights" as a layman must perform a layman's duty, which Christ says is to draw spiritual life from Him in the Sacrament of His body and blood. Strange to say it is stated that men will be "demoralized" if the Canon is passed disfranchising those who disobey Christ's Canon. If men are not "demoralized" by the Canon which restricts to communicants the right to sit as Representatives, whence will come the demoralization of restricting also to communicants the right to elect such Representatives? The danger can only be from bad men going to communion solely to acquire the electoral right, i.e., from men who are already demoralized. But surely the temptation is far greater to acquire the right of sitting as Representative than can be the temptation to acquire the right of voting for such Representative. If no demoralization then arises from restricting to communicants the right to sit in Synod as a Representative, none can arise from restricting also to Communicants the minor right of voting for such Representatives. And, too, it is surely a very palpable demoralization of individuals, and a very scandalous demoralization of the Church to recognize as living members, as members capable of sharing in Church government, men whom Christ has declared to be without life, spiritually dead and out of all connection with Him by reason of their rebellion against His command, "Drink ye all of this."

"The rights of the laity," we admit, are most sacred. Profane, vulgar hands should not touch the horns of the lay altar, nor unholy ones offer sacrifice therein, nor the rebellious seek to share the children's bread. "The rights of the laity" means in its only Christian sense the rights of loving fellowship with Christ at His table and with His people there and in all acts of devotion and service. No man has "rights" in the fold of Christ who lives in the wilderness of disobedience. My rights as a layman are infringed upon, are sacrificed, are lowered in value and force by being shared with open scorners or worldlings, or neglectors of Christ's command to celebrate His death until He comes again. To him who claims rights co-equal with communicants, but who turns his back persistently upon the Altar and who treats His Redeemer's command, "Do this in remembrance of me," as obsolete, the Church should say, "You have no standing to justify interference with Church government; the Church is spiritual Vine, and you are a dead branch; by the verdict of Christ you have no life in you, you therefore can infuse no life into the Church but must infect it with the corruption of death." The non-communicant is a suicide; he is excommunicated by his own act; the door of enfranchisement is open and he refuses to be free.

Whence comes this noisy clamor about "the rights of the laity?" Not a sound has gone out

from one of those who seek to keep the rights while neglecting the duties of Church membership. A dead machine moves as it is controlled by the living: so in the Church, party wire-pullers wish to have a number of dead Churchmen who will be voting machines under their control, hence this cry.

Whence the neglect of Holy Communion by so many? Largely because the sects and sect lovers set Calvin before Christ. Jesus says, "Ye will not come unto Me, that ye may have life, and except ye eat My flesh and drink My blood ye have no life," but the sects say, "No! no! that is wrong. Jesus is not the way, you must first be converted, first get spiritual life from our preaching then you may go to the Holy Table." Thus the command and the loving invitation of Christ are made of none effect by the traditions of Calvin, whose word to thousands overrules that of Jesus Christ. Let men but go to the Gospel to study what the Church is by the light of Holy Writ and then by the most simple definition of the Articles, and they will soon be rid of such superstition. An eminent dissenter, Dr. Stoughton, says in his "Primitive Ecclesia," "How can a Christian body be formed at all without entering into communion," and communion he says, "involves worship, including prayer, praise, baptism and the Lord's Supper."

The very life of the Church is a continuous act of Holy Communion; "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" is the "Magna Charta" as well as the foundation law of the Church. "Drink ye all of it," is obligatory on all who call themselves Christians. He who claims the right of Christian fellowship has no shadow of a right to assert such claim unless he is loyally obeying the Master's law by Communion with Him through the Sacrament He instituted.

We commend to party agitators the study of the Gospel, and warn them that though they may snatch a party victory by dint of electioneering trickery, by tactics inspired by legal cunning, by ruling a Church assembly by the principles of the world, yet such success must be short-lived, in the long run;

"He always wins who sides with God."

In this case the conflict is between the law of Christ as the supreme ruler of His Church as a spiritual body one hand, and on the other the will of a party of restless agitators who use the fold of Christ as an arena for achieving personal triumphs over those who prefer the supremacy of the Gospel to human traditions, customs and laws.

A stream rises no higher than its fount, an evil tree bears evil fruit, a thistle root will not nurture grapes. A Synod so far as it is elected by the careless, "unconverted," self-excommunicated, spiritually dead, is a body having no Scriptural warrant, it is a stream defiled at its source, it is a root of bitterness, the very tap root of party strife. It is a Parliament elected by rebels, it does not represent in any true sense the Church of Christ.

BOOK NOTICES.

THE CANTICLES, with appropriate Chants, Anglican and Gregorian, 2nd Edition, published by Messrs. Rowsell & Hutchison, under the sanction of the Church Music Committee of the Diocese of Toronto: price, 10 cents in paper, 20 cents in cloth.

We are glad to see a second edition of this excellent manual of Church music. It is a sign of progress that a second edition is called for so soon,—the first edition of 2,500 copies being exhausted. Its points of excellence may be briefly stated:—1. It is a marvel of cheapness, whether in paper or cloth binding; 64 pages, of which some 46 consist

of music type for 10 or 20 cents! How the Music Committee are able to issue music at a cheaper rate than most persons can publish ordinary letterpress we cannot divine. 2. The book contains all the music required in Divine Service, except hymn tunes. We know of many manuals which contain the same variety that we find here, but no one manual which attempts to combine all within its four corners. There is a large collection of chants, single and double, 125 in number, for the Canticles pointed for Anglican chants: beside the Gregorian tones, which with their various endings number 43 additional chants. The directions for using both sets of Canticles—Anglican and Gregorian—are plain and good.

The Canticles are followed by music for the Versicles and Responses at Morning and Evening Prayer and for the Litany.

The Committee however have not been content to issue music for morning and Evening Prayer. This little manual also contains the music in full for the Communion office, with additional Kyries and Sanctuses. Special features of this part of the work are the Kyrie, Nicene Creed, Ter Sanctus, and Gloria in Excelsis as edited by Helmore, with the ancient music, used in the Church of England from time immemorial, for the Sursumcorda, and Preface. We should be glad to hear of all our Church choirs getting up this music, particularly the Creed and Gloria. It is as much a work of the Reformation as the Prayer Book itself. As soon as our Prayer Book appeared in the English language, Cranmer's next efforts were directed to its musical rendering. Accordingly, by his direction Marbeck set the entire Morning and Evening Service to notes, and published it in 1550, six years before the martyrdom of the Archbishop. Four years after this appeared a choral work, in which Tallis took a leading part, containing music for the Communion Service as well. It is to these earnest fellow laborers of Cranmer that we owe the solemn and venerable notes of our Cathedral service. These reformers did not originate the music, any more than Cranmer originated the Prayer Book. They simplified the ancient music of the Church and fitted it, under the directions of Cranmer and Queen Elizabeth, to the Reformed Prayer Book. The Music Committee deserve well of the Church in editing this music and bringing it within the reach of every choir in the Dominion.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT

REVIVALS.—It is seldom we go out of our way to chronicle the sayings and doings of the various societies of Christians who call themselves Protestant; and that we depart from this rule in the present instance is owing more to a sense of duty than to a love of the theme. Montreal is now having her annual visitation of the revival fever. This year it has broken out in places with unusual violence, and further breaks out are expected before the season closes. We object to the *principles* itself of these revivals, mainly because they are conducted in the interests of schism; and because with the New Testament in our hands we cannot help believing that schism is a sin and a very grievous one too. In the present instance the undertaking is under the supervision of a Mr. Hammond, a gentleman of great experience and skill in such matters, a Presbyterian, and, we make no doubt, a most amiable and well-meaning Christian man. The meetings have been held in Baptist, Methodist, Presbyterian and Congregational places of worship, and have been very largely attended. On Wednesday night a great service was held in a place known as the "Wesley Congregational Church," the pastor of which is Mr. James Roy, M.A. Why Mr. Hammond should have drawn his followers, most of whom are "orthodox Methodists," under Mr. Roy's shadow, is somewhat of a puzzle. It is only within the past three or four years that Mr. Roy was deposed from being a Methodist preacher for teaching what his accusers considered, and what many still consider *simple Unitarianism*. We do not know what Mr. Hammond's "views" on the Blessed Trinity may be, but we have some idea of what Mr. Roy's are, or at least were, about four years ago. At the meeting on Wednesday night Mr. Roy assisted Mr. Hammond, and invited those who were not saved to "come to Christ!" What Christ, we wonder? The Unitarian

Christ, or the Catholic Christ Who was *God and Man*? If the former why did not the Evangelist Mr. Hammond protest against the heresy? If the latter, Mr. Roy has been most wrongfully accused and condemned, and is one of the most misunderstood of men! However one looks at it, there is a dilemma of an exceedingly important nature, at least for *Churchmen*. Many of our people, in the unsophisticated goodness of their hearts, are led away from "the right faith" by the plausible sentences of itinerating revivalists and exhorters; led away sometimes by men who do not know their own minds, and who, however pious they may be, ought not to be encouraged by members of the Apostolic Church of England. Our clergy rightly warn us against the errors and corruptions of the Church of Rome, and we thank them for doing so; but there are other errors to be guarded against, and preached against; errors of which the *very appearance* ought to be shunned, and we cannot for a moment doubt that one of the most deadly of these is the Unitarian idea respecting our Lord and Saviour Jesus Christ.

DUNHAM.—Ladies' College.—The quarterly meeting announced for last Wednesday did not take place in consequence of there being no quorum. Rural Dean Mussen, Revs. William Ross Brown, Philip DeGrouchy and Mr. Watson were the only members present at one o'clock. Rev. J. Ker arrived too late to make up the required number. The business to be transacted was not important. Apropos of the College a suggestion has been made which, without either endorsing or opposing it, we have to mention as a matter of news; the suggestion is, that the Institution be placed in charge of a few of the highly educated and devoted ladies of one of our Anglican sisterhoods who would come out expressly recommended by some of the English Bishops as to their fitness and their thorough loyalty to the doctrine of the Catholic and Evangelical Church of England.

The suggestion seems worthy of some consideration. It is stated that if these ladies could be induced to come out they would be financially in a position to clear off the debt now upon the building and to make the cost of tuition more reasonable. The fact that they would be directly responsible to *our own Bishop* and to him alone for the teaching imparted, would go a great way to inspire all classes of our people with complete confidence in the undertaking. However, as the property will not be again in the hands of the corporation for almost a year and a half to come, there is ample time to weigh carefully the whole matter.

MONTREAL.—St. James the Apostle.—Canon Ellegood has been quite unwell for some time past. It is feared the state of his health will necessitate his giving up active parish work for at least a year. Few of our clergy have earned a rest better than Mr. Ellegood.

WEST PATTON.—The new Church at this place is to be consecrated in June. There are now two Churches in the township of Patton.

West Patton ought to be erected into a Missionary headquarters as soon as possible; the population is growing very quickly and neither of the neighboring clergy can give the place the close attention it deserves and needs, and attend to the work which lies nearer home.

St. Jude's.—St. Jude's is a regular bee-hive in point of work; "keep at it" seems to be the watchword of all hands from Rev. J. H. Dixon, Rector, downwards. A very successful social, under the auspices of the Association, was held on Wednesday evening, the 21st ult., in the lecture room of the Church, which was well filled with the members and their friends. A programme of excellent instrumental and vocal music was provided for the evening by the following ladies and gentlemen: Mrs. Thornloe, Mrs. Strachan and Miss Honey, Messrs. Honey, Horsfall, Tomkins, Beauchamp and Rowan, and two readings by Miss Crane, which were well received. Tea and cakes were served at intermission in an adjoining room. During the evening the Secretary, Mr. Williams, on behalf of the Association, presented Miss M. Dixon with a "Lady's companion" and a book-marker, for having collected the largest amount towards the piano fund.

THE CATHEDRAL.—Rev. Mr. Renaud, the new assistant minister, was announced to preach at the morning service on Sunday last. On the evening of the same day Canon Baldwin preached a very able sermon in which he dealt with some of the "exceedingly superficial arguments" lately advanced against the word of God by a lecturing infidel who recently visited our city. Mr. Baldwin's remarks were listened to with great interest and delight by quite a large congregation.

GLEN SUTTON.—On Wednesday afternoon there was "a sugar party," (organized some days previous,) held at the Parsonage. Mrs. Ker was the recipient of several kegs, tubs and cakes of sugar, probably 200 pounds weight in all. After tea the visit terminated with the ordinary Wednesday evening service in the Parish Church, followed by choir practice.

WATERLOO.—The debt of four or five thousand dollars so long standing over St. Luke's Church is rapidly disappearing. Archdeacon Lindsay, the Rector, has contributed \$1,000; Mrs. Ellis (sister to Rural Dean and Rev. F. Robinson,) another \$1,000; and another person whose name we have not learned gives a third \$1,000; the congregation will easily raise the balance. This will put out of debt the largest and finest Anglican Church in the Eastern Townships.

WEST SHEFFORD.—The burying-ground of this place is the property of the Church of England and is duly consecrated. Some of our separated brethren seem to take it rather hardly that we do not permit their ministers to go into the cemetery and inter, with their own services, their own dead. One irate parson complains, in the local paper, that such exclusiveness on our part is outrageous "in the nineteenth century." According to this gentleman's idea the Church Catholic should have no laws or customs contrary to the free and easy usages which attain amongst the ever-changing sects of Protestantism. It never seems to occur to these good people that our burying-grounds are as much the private property of the Church of England as the farms of A. B. and C. are private property; or that, the 19th century notwithstanding, the ministers of the various bodies around us have no more right to officiate in our pulpits or churchyards than they would have to go, uninvited, and hold a preaching in one of Lord Lorn's best parlors.

One is puzzled to know what powerful argument lies concealed in the three simple words—"this nineteenth century." It is only a few weeks since a Methodist gentleman, in a newspaper discussion, tried to be severe on his antagonist for speaking of the "Baptist, Wesleyan and Methodist societies;" the Methodist gentleman thought "in this 19th century" the denominations ought to be designated *Churches*. And now the man at West Shefford attacks us with the same dread weapon. Probably, in the innocence of their hearts, they are fancying that somehow the 19th century is going to do dissent a friendly turn by killing off the veteran obstructionist, the provokingly Apostolic and Conservative old fossil, the Church of England. Well, whether or not, we want them in the meantime to try and keep out of our cemeteries and pulpits as honestly as we do out of theirs.

TRINITY.—The Rev. Mr. Walters has taken temporary charge of this congregation, and a strong effort is to be made to save the building. Trinity Church is a beautiful edifice and it will be a lasting shame to us all if it is allowed to pass out of our hands. Thirty thousand dollars is no great sum for a large and wealthy diocese like Montreal to contribute for such a worthy object, and we are sure if the collection is gone about in the right way the amount will be attained. There are several laymen in Montreal who could afford to give the whole \$30,000 and "never feel" the gift. Here is a splendid opportunity for doing a real service to the cause of Him who gave His life for us.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PERTH.—At the Easter Vestry Meeting, Mr. C. A. Matheson and Mr. J. McMaster were appointed Churchwardens. Mr. A. W. Playfair, Vestry Clerk, and Messrs. W. H. Radenhurst and F. N. Hall, Auditors. At a meeting of the congregation, Mr. A. J. Matheson was elected Representative to the Synod for the next three years. The Lay Reps. are Messrs. A. J. Matheson, Major Elliott, and W. H. Radenhurst.

At the adjourned meeting held on April 12th, the Churchwardens' accounts for the past year were presented duly audited. The auditors' report was most satisfactory. It showed that the Rector's stipend had been paid in full, and that arrears due him before the introduction of the envelope system two years ago had been reduced \$142, and also that the parochial contributions for all purposes were \$200 in excess of the amount contributed in '77. The meeting was further adjourned to April 21st, to afford time for the information of the Vestry a statement in detail of the principal and interest account of the Rectory Land Fund of the parish.

April 21st.—The Rev. R. L. Stephenson, in the chair. The statement of the principal and interest account of the Rectory Land Fund was read as received from the Clerical Secretary of the Synod. It was then moved by Mr. J. W. Douglas, seconded by Judge Senkler,

"That in the opinion of this Vestry, the large amount of \$1607.66 of the capital monies of the Rectory now lying in the open account in the bank, should at once be placed in a deposit receipt until it is invested, and that a copy of this resolution be sent to the Clerical Secretary."—Carried.

It was also moved by Mr. J. W. Douglas, seconded by Judge Senkler, "That this Vestry cannot separate without expressing its alarm at the very unsatisfactory state of the Diocesan funds as shown by the report of the auditors appointed by the Synod at its last meeting; nor without stating that it is of the opinion that some change that will bring about a more satisfactory management of the said funds is imperatively necessary in the interest of the Diocese; and further that this Vestry reports that the Executive Committee have not exercised that supervision under the powers vested in them that would have prevented such a sad state of affairs."—Carried.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—The Lord Bishop of Niagara will hold an ordination in St. George's Church, on Trinity Sunday. Candidates are required to present themselves at the Rectory on Thursday morning, the 20th, at 10 a.m., for examination, and provided with the "Si quis" and "Testamur."

ALEX. DIXON, B. A.,
Examining Chaplain.

HAMILTON.—Receipts at Synod office from March 1st to April 17th, inclusive.

MISSION FUND.—Offering Collections.—Hamilton, St. Thomas', 6.91; Dunnville, 2.60; Ancaster, 12.25; Stoney Creek, 9.71; Bartonville, 7.89; Georgetown, 4.56; Oakville, 7.64; Hamilton, St. Marks', 7.70; Nassagaweya, 80 cents; Kilbride, 1.26; Carlisle, 55 cents; Lowville, 88 cents; Waterdown, 5.00; Hillsburg, 1.25; Thorold, 13.50; Port Robinson, 6.10; Chippawa, 23.85; Louth and Port Dalhousie, 7.28. **Parochial Collections.**—Ancaster, 56.40; Hamilton, St. Thomas', 102.50; Church of the Ascension, additional, 2.00; Milton, 77.70; St. Catharines, St. Barnabas, 15.00; Norval, 11.00; Oakville, 55.40; York, 42.50; Port Robinson, 21.00; Nanticoke, 18.25; Elora, 40.00. **On Guarantee Account.**—Eramosa, 17.00; Norval, 75.00; West Flamboro, 25.00; Marshville, 16.66; Port Colborne, 62.50; Carlisle, 2.00; Lowville, 52.00; Nassagaweya, 90.00; Reading, 4.00; Harriston, 103.00; Rockwood, 25.00; Acton, 27.00; Drayton, 15.00; Caledonia, 108.82; York, 108.17; Fergus, 108.40; Alma, 45.75; Omagh, 40.00; Cayuga, 125.00; Nanticoke, 62.50; Rockton, 16.00.

WIDOWS' AND ORPHANS' FUND.—Collections.—Amaranth East, 75 cents; Hamilton, St. Thomas', 77.20; Ancaster, 23.24; St. Catharines, St. Barnabas, 6.00; Oakville, 2.00; Port Colborne and Marshville, 84.25. **Subscriptions.**—Revs. T. H. M. Bartlett, C. L. Ingles, J. Seaman, R. Arnold, P. L. Spencer, J. Francis, H. Holland, R. Gardiner, J. Gribble, S. Honston, and F. L. Osler, 5.00 each; Rev. P. W. Smith, 8.00; Ven. Archdeacon McMurray, 10.00.

ALGOMA FUND.—Amaranth East, 1.75; Nanticoke, 2.88; Stoney Creek, 3.00; Bartonville, 3.00; Port Robinson, 3.50; Georgetown, 4.64; Hamilton, St. Thomas', 29.80; Oakville, 18.00; Nassagaweya, 4.20; Carlisle, 2.50; Lowville, 2.96; St. Catharines, St. Barnabas, 4.00; Port Colborne and Marshville, 20.84; Niagara, 11.66; Norval, 4.00; Fergus, 1.00; Alma, 76 cents; Louth and Port Dalhousie, 6.50. **Good Friday Collections.**—Burlington, 1.50; Nelson, 1.00; Drummondville, 9.60; Stamford, 3.56; Hamilton, Christ Church, 8.26; Palmerston, 5.00; Fergus, 2.29; Alma, 86 cents; Chippawa, 6.50.

ON APPORTIONMENT ACCOUNT.—Drummondville, 56.75; Stamford, 21.25; Beverly and West Flamboro, 74.40; Stoney Creek, 18.75; Bartonville, 9.65; Cayuga, 63.80; Fergus and Alma, 35.75; Georgetown, 19.25; Rothsay and Huston, 23.12; Hornby, 61.80; Clifton, 85.00; Burlington, 60.00; Nelson, 18.25; Lowville, Nassagaweya and Carlisle, 62.54; Caledonia, 50.98; Stewarttown, 26.50; Barton and Glanford, 34.06; Grimsby, 155.50; Hamilton, Christ Church, 140.86; Niagara, 30.95; Minto, 11.00; St. Catharines, St. George's, 236.90; Oakville, 23.25; Rockton, 12.66; Guelph, 250.54; Chippawa, 22.65; Louth and Port Dalhousie, 55.00; Fort Erie, 50.55; Wellington Travelling Mission, 49.39; Thorold, 90.00; Dundas, 70.25.

TORONTO.

SYNOD OFFICE.—Collections, &c., received from 5th April, 1880, to 24th April, 1880.

(Continued from last week.)

WIDOWS' AND ORPHANS' FUND.—October Collections.—Norwood, Westwood and Belmont, 4.88; Bradford and

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West Gwillimbury, 6.08; Brooklin, Columbus and Ashburn, 6.68; Mulmur West, 5.75; Waverly, 7.18; Collingwood, 1.75; Darlington, balance of assessment, 12.67; York Mills, 8.27; Apsley, 1.24; Bobcaygeon and Dunsford, 5.00; Cameron, 2.50; St. Matthias, Toronto, 16.65; Tecumseth, 15.50; St. Anne's, Toronto, assessment in full, 31.80; St. Bartholomew's and St. Matthew's, Toronto, assessment in full, 24.00; Mulmur, assessment in full, 36.00; West Mono, 9.00. *Annual Subscriptions*—Rev. S. J. Boddy, 5.00; Rev. A. Sanson, 5.00; Rev. J. M. Ballard, 5.00; Rev. C. E. Sills, 15.00; Ven. Archdeacon Whitaker, 15.00.

DIVINITY STUDENTS' FUND.—*April Collections*—Etoicoke, St. George's, 2.16; Christ Church, 2.00; Whitby, 4.10; Campbellford, 2.70; Percy, 75 cents; Haliburton, 2.18; Hastings, 45 cents; Alnwick, 65 cents; Trinity College Chapel, Toronto, 9.35; Cookstown, 1.34; Pinkerton's, 62 cents; Braden's, 54 cents; Fenelon Falls, 3.08; Newcasttle, 7.74; Brampton, 7.81; Barrie, 7.50; Galway, 1.00; Cobourg, 20.00; Port Perry, 2.00; York Mills, 3.21.

IRISH RELIEF FUND.—Bradford, 6.50; Coulson's Corners, 80 cents; Middleton, 60 cents; Brampton, 25.00; Uxbridge, 11.00; Greenbank, 2.00; Colborne, 7.00; Brighton, 3.00; St. James', Toronto, additional, 1.00.

BOOK AND TRACT FUND.—*Annual Subscription*—Ven. Archdeacon Whitaker, 5.00.

TORONTO—St. George's.—A large gathering of members of this congregation with a good many friends from other parishes, took place in the school house on Wednesday evening, 28th ult., at the invitation of Rev. J. D. Cayley and Mrs. Cayley, to bid farewell to Rev. C. H. Mockridge, on his removal to Hamilton. The Lord Bishop, Ven. Archdeacon Whitaker, and several of the city clergy were present. Mr. A. R. Boswell, on behalf of the congregation, presented an address couched in very complimentary terms and handsomely engrossed and illuminated, and accompanied by a purse, to Mr. Mockridge, who made a suitable reply.

TORONTO.—The regular Quarterly Meetings of the Standing Committees of the Synod, will be held at the Synod office, Toronto, on Thursday and Friday, the 18th and 14th May, 1880.

Thursday, 13th May—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows' and Orphans' Fund, &c., 1 p.m.; Executive, 8 p.m.; Sunday School, &c., 4 p.m.

Friday, 14th May—Mission Board, 10 a.m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.; Church Music, 4 p.m.

WM. P. ATKINSON,
Secretary-Treasurer.

Synod Office, Toronto, 1880.

WHITBY.—It is gratifying to find that this parish is wholly free from debt and liability of any kind whatever. Last year's debt of \$481.50 has been cleared off. The receipts for the year amounted to \$2,015.52. It is gratifying to observe the increase in the Sunday collections, the total for the year being \$808.27, as against \$609.55 for the previous year. At the Easter Vestry Meeting, Mrs. Carson, Secretary and Treasurer of the Ladies' Fund, presented the annual report which was adopted. A vote of thanks was passed to the ladies for their successful efforts in raising Church moneys during the past sixteen years.

NEWMARKET.—Some time ago the choirs of Aurora, Newmarket, Holland Landing, and Bradford formed a "Choir Union," for the purpose of improving Church music in the parishes named, increasing the interest in the respective choirs and for mutual assistance on special occasions. The first joint practice took place in this parish on Thursday, 22nd April, there being a very large and satisfactory attendance.

Such efforts are to be commended, inasmuch as they draw Church people together, driving out that miserable spirit of congregationalism which has been the bane of the diocese.

ASHBURNHAM.—The Lord Bishop has been pleased to license Messrs. D. H. C. Burritt and G. C. Rogers as Lay Readers and Catechists under the direction of the clergyman of this parish.

A new pipe organ has been purchased for the Church. It was used for the first time on Easter Day, and we are glad to say gives great satisfaction. On the 9th of February the contract for its erection was duly signed by John Burnham, Esq., on behalf of the Church, as also by Messrs. S. R. Warren & Son, Toronto, who were the builders. In exactly a month from that date it was completed, and placed in the chamber. The cost of the instrument was \$600, besides the necessary alterations that were made in the chamber, (and which Mr. Joseph Phillips kindly completed as his subscription to the Organ Fund,) and

also the freight and charges from Toronto, which had to be defrayed by the Churchwardens. The organ has a very sweet and powerful tone, the compass of the Manuals being from C.C. to A.3, 58 notes, that of the pedals C.C.C. to C., 25 notes. The following are the stops:—1. Open Diapason, metal, 58 notes, 8 feet. 2. Dulciana, metal, 39 notes, 8 feet. 3. Stopped Diapason, Treble, wood, 58 notes, 8 feet. 4. Stopped Diapason, Bass, wood, 58 notes, 8 feet. 5. Principal, metal, 58 notes, 4 feet. 6. Flute, metal, 58 notes, 4 feet. One-half of the cost has now been met.

HURON.

FROM OUR OWN CORRESPONDENT.

THE INDIAN MISSION.—The Lord Bishop and the Rev. Canon Innes availed themselves of the invitation from the Diocese of Michigan to take part in the annual Missionary Meeting of the Church at Detroit. The Bishop preached at Grace Church in that city. He referred to the different institutions devoted to spreading the Gospel among the nations, and called especial attention to the conversion of 25,000 Jews during the past year.

At the Missionary Meeting on Wednesday the 21st inst., the Bishop of Michigan said the meeting would be glad to hear something concerning the Indians in Canada. He therefore asked the Lord Bishop of Huron to address them. Bishop Hellmuth responded. The Indian question in Canada, he said, was not beset by the difficulties it was in the United States. Taken as a class the Indians were civilized. There were in the Dioceses of Toronto and Manitoba 150,000 Indians. Their great need was for more men and more money. The Indians appreciate the efforts being made in their behalf. In Prince Edward there is an Indian clergyman in charge of a parish of white people at their own request. The Indians of Walpole Island and elsewhere contribute regularly to the support of Mission work. In their Synods Indian representatives meet on equal terms with their white brethren. Their number is increasing. Rev. Dr. Schenck, at the conclusion of the Bishop's address, asked concerning the Indians' rights with reference to property and suffrage. Bishop Hellmuth replied that the lands reserved at Grand River are held by the Indians in such a way that they cannot be sold under any circumstance, even for schools and churches, with their sanction. They are eligible to citizenship, but have not asked for it. They have all the rights and privileges of the whites.

The Rev. Dr. Jameson of Walpole Island gave a very interesting account of the Indians in that Island, among whom he had labored for thirty-five years. Forty-five years ago they were entirely pagan, intemperate, idle, and lax in regard to their marital relations. Now there are many of them good farmers, one raising 700 bushels of wheat last year. Out of a population of 800, 400 are attendants on Church, and 80 are communicants.

APPOINTMENT.—Rev. Jeffrey Hill, of Meaford, County of Grey, has been appointed Rector of St. Thomas' Church, Seaforth, County of Huron.

ALGOMA.

FROM OUR OWN CORRESPONDENT.

ROSSEAU.—The Bishop of Algoma has appointed the Rev. A. W. H. Chowne to this Mission. Mr. Chowne although asked by the Bishop of Niagara to take the charge of Moorfield, Rothsay and Drayton, decided in favor of the Rosseau Mission, upon the duties of which he entered on the 20th inst.

Correspondence.

All Letters will appear with the names of the writers in full

TRINITY COLLEGE.

A STATEMENT FROM ITS AUTHORITIES.

The Bishop of the Diocese, and the Corporation.

In consequence of several statements which have from time to time appeared in the public prints in reference to the proceedings of the Corporation of Trinity College in respect of the appointment of a Provost, it seems necessary that some authoritative contradiction should be given to certain misconceptions or misstatements seriously affecting the character of the Corporation and of the College of which it is the governing body:—

1. It has been made to appear that with regard to the appointment in question there has been an antagonism, more or less evident, between the Bishop of Toronto and the majority of the Corporation.

Nothing can be farther from the truth. The Corporation discovered the fullest confidence in the Bishop, and the greatest anxiety that the person chosen to fill the office of Provost should be personally acceptable to him, by entrusting to him, in conjunction with the present Provost, the task of selecting a fitting person for the office during the Bishop's late visit to England. It has been affirmed that "the Council (Corporation) withdrew the trust they had committed to these two important members of their body." The simple fact is that the trust was not withdrawn. It expired when the Bishop and the Provost quitted England. This was clearly understood both by themselves and by the body which had reposed the trust in them; their being in England was a necessary condition of their exercising it, and on their return it never occurred to themselves, or to any other persons interested in the matter, that they could still be regarded as possessed of any such trust, or that it was necessary that it should be withdrawn by any act of the Corporation.

2. When the Corporation met after the Bishop's return, it became evident that there was a divergence of opinion as to the course which was to be followed.

The Bishop of Toronto, the Chancellor of the University, and the Provost had been of opinion that reference should still be made to England, being satisfied that there had been hitherto by no means sufficient time to make thorough enquiry there. They wished to take this course partly on account of the exceptional advantages for some years past enjoyed in England in pursuit of theological studies, and partly because, in view of past difficulties, they considered that a gentleman who had in no degree been identified with parties in this country, would have a better opportunity of conciliating general confidence than one who had, however innocently, incurred the dislike or suspicion of any section of the Church in Canada. When, however, it appeared that the great majority of the Corporation were averse to the risk which was supposed to attach to a reference to England, and felt how difficult would be the task imposed on any friends at home of selecting a suitable person with necessarily imperfect acquaintance with the character of the position and its diversified surroundings, and also that those who took this view were unanimous in their approval of a gentleman who was known to stand very high in general estimation, and was spoken of in terms of the highest praise by persons whose testimony was most trustworthy, the members of the Corporation who have been named above as favorable to a reference to England acceded to the view of the majority, and the Bishop of Toronto did this in such terms as utterly to preclude any suspicion of antagonism between himself and those to whose opinion he consented to yield.

In respect of the proposals of the governing body of the Protestant Episcopal Divinity School, it must be observed that they have never been before the Corporation. They were placed in the hands of the Bursar, who informed the Corporation, at the meeting at which the election took place, and after that election, that he was entrusted with the document for presentation. It was agreed, no one objecting, that it could not be received, as the meeting was a special meeting at which nothing could be transacted of which previous notice had not been given. The proposals accordingly lay over for the next meeting; but in the meantime the Bursar received instructions not to present them, on the ground, as it appears, that the wishes of the Bishop of Toronto had been thwarted in respect to the appointment of a Provost. If this is the ground on which the proposals were withdrawn, it is indisputable that they were withdrawn on a ground which had no existence in fact. The Bishop has stated what was his original objection to the name proposed, and has also signified, in no ambiguous terms, his ultimate concurrence in this election, and his opinion that the gentleman chosen would have been especially qualified, by the moderation of his opinions, and by his well-known courtesy and gentleness, to draw together those who have been divided.

3. It has further become necessary to affirm, in an authoritative form, that no novelties in doctrine or ritual are taught or practised in Trinity College. It is a base falsehood to assert that the Reformation has ever been characterized by any teachers there as "a crime, or at least a blunder," or that language has been used which, by any possibility, can give color to such a statement.

If the Bishop of Toronto had reason to suspect any such disloyalty on the part of the Professors of Trinity College, he would not countenance such an institution by his declared approval of it, and by his offer to take part in the instruction given in the Theological Department. Nor would the Chancellor of the University consent to retain his office, or his connection with the College, without taking effectual steps

to put a stop to so gross an abuse, had he the slightest grounds to believe that it exists.

ARTHUR TORONTO,
GEORGE W. ALLAN,
Chancellor.
GEORGE WHITAKER.

Trinity College, Toronto, April 17, 1880.

THE CHURCH AND THE CENSUS.

SIR.—I beg through the DOMINION CHURCHMAN to call the attention of all members of the Synods of the Church of England to the change of nomenclature adopted in the last Census Tables (1871), with a view that a protest similar to that unanimously passed at the Synod of Ontario may be presented as soon as possible to the Government. This change of nomenclature was as follows:

On the previous occasions the religious denominations were designated as (1) Church of England, (2) Church of Scotland, (3) Church of Rome. Then, when it became necessary to distinguish between the various Presbyterian bodies, in 1861, under the title "Presbyterian," were bracketed Church of Scotland, Free Church, and United Presbyterian, the nomenclature of the Churches of England and Rome remaining as before.

At the last census, however, the title of "Catholics" was given exclusively to the Romanists, and the members of the Church of England were dubbed "Episcopalians!"

It was some time before the census volume was printed and came into my hands, and therefore the curious innovation on all existing precedent was not noticed until the Synod of 1873 had passed. At the Synod of Ontario in 1874, the following resolution was unanimously passed:

Moved by the Rev. Canon Bedford-Jones, seconded by the Chancellor, That the Synod of Ontario protests against the change of nomenclature adopted in the last Census Tables, whereby it appears that the members of Church of England are represented as "non-Catholics;" the members of the "Church of Rome," for the first time in Canada, being classed under the designation "Catholics," which is the common and honored title claimed by branches of the Universal Church which have both Evangelical Truth and Apostolic Order; and that this matter be brought before the Dominion Government.—Carried.

On making enquiry I have been given to understand that the change was made, not by the then Minister of the Department of Statistics (now Mr. Justice Dunkin), but by a French Roman Catholic Deputy, who is commonly reputed to be afflicted with *Anglo-phobia*, and who took on himself to give the Church of England members in Canada, the unknown designation of *Episcopalians*. Inasmuch as the Church of England has always been very jealous of her Catholicity, and persistently declares her belief in "The Holy Catholic Church," as the "One Catholic and Apostolic Church," and no other; and furthermore can show the best title in the world from her past history and her present Faith to her claim as a sound and integral portion of the great Church Catholic, it was a sheer piece of impertinence to give her a designation which she does not herself acknowledge. It is therefore to be hoped that the Synods will all, with one voice, protest against this attempt to *de-Catholicise* the Anglo-Catholic Communion in Canada; and, fortunately, we have now in office gentlemen who will be disposed to respect the wishes and feelings of Churchmen in this matter.

I am, Sir, your, &c.,

J. BEDFORD-JONES, Canon.

Ottawa, May 1, 1880.

DISFRANCHISEMENT OF CHURCH MEMBERS.

SIR.—The following communication in reply to Dr. Hodgins' second letter on this subject was sent to the *Globe*; but it has not been published. I trust that its insertion in the DOMINION CHURCHMAN may accomplish, in part at all events, the object intended.

Yours truly,
CHAS. W. PATERSON.

May 1st, 1880.

SIR.—We can well understand why Dr. Hodgins in constituting himself champion of a certain portion of the laity of the Church of England—those who disobey the laws of the Church, and despise and neglect her ordinances—should use such arguments only as will tell in his favor, and should only produce such documentary evidence as will support his case. And if this important question is to be discussed as a mere question of human legislation, I suppose he is right.

But the question of membership in the Church is not to be settled by Parliamentary or Synodical action; that was settled by the Church herself when those who were baptized continued steadfastly in the Apostles' "doctrine and fellowship, and in breaking of

bread, and prayers." These were the signs and tokens of membership; and if we have in the past (even for 26 years, as Dr. H. says,) broken through this rule, and have accorded to those who have not observed these tokens the privileges of membership, and have given them a voice in the councils of the Church, there is no reason why we should not now return to the primitive practice. And Dr. Hodgins, in his letter quotes the opinion of the late Dr. Bovell, who states that our present practice is a *relaxation of that law* of the primitive Church, to which I have referred.

Dr. Hodgins is incorrect in stating that the "legal rights acquired by the laity" in 1854, by a loose legislation, have been unquestioned by the Synod ever since. Amendments to the present qualification of voters at our parish meetings have been proposed at every successive meeting of the Synod since 1874; and in 1876 when the subject was under discussion, Prof. Daniel Wilson, a *layman*, was the first to suggest that the only and proper qualification was that which is now proposed, viz., *that voters should be communicants*, and he spoke strongly in favor of the adoption of a resolution to that effect. Mr. A. H. Campbell, and a number of other prominent *lay-members* of Synod, also supported this proposition, which, after being formulated into a regular motion, was carried without a division. At the session of Synod in the following year, the resolution was brought up for confirmation, as required by the constitution, and after some discussion it was allowed to stand over until the next session. At the next session a fresh proposition was made, which was referred to the Executive Committee; and it is the report of that Committee which is now under discussion in this correspondence.

Those who see the fitness and propriety of the proposed amendment to the Canon need have no fear as to its *legality*. The Synod has the power to make the change, nor does it follow, as Dr. Hodgins states, that any difficult questions will be opened up.

Yours faithfully,
CHAS. W. PATERSON.

April 17th, 1880.

HARE VERSUS RABBIT.

SIR.—Your letter upon the illustration, "The Mutual Surprise," contains the following: "The animal commonly called a hare in Canada is, we believe, nothing but a rabbit." Writing from my point of view I should have said: "The animal commonly called a rabbit in Canada is, I believe, nothing but a hare."

Who is right?

Rabbits burrow deep. Hares make shallow forms. The flesh of rabbits is white. The flesh of the hare is brown.

D. C. MOORE.

TO CORRESPONDENTS.—A. T. Received.—W. K. Your apology for not remitting *strictly* in advance does not meet the requirements of our rule, and therefore your dollar only pays for six months. You, not I, must bear the consequences of your neglect.

HOW TO WAIT.—"All things come in time to him who waits," says the proverb, but how few there are who know how to wait! It is a calm, confident, patient waiting that bears the earliest and most certain fruit; the waiting does not seem long, because the waiter has discounted disappointment at the outset by expecting it to be long. The man or woman who has an object to accomplish may set all possible machinery in motion, may plan any scheme, but in nine cases out of ten there will be no success without waiting—patient, steady, silent waiting.

Family Reading.

HE STANDS FIRE.

Some years ago I was walking along the Strand, in London, when I overtook one of the finest looking soldiers I had ever seen. A conversation ensued, in the course of which I said to him, "No one dares to doubt the bravery of a British soldier; and yet many a British soldier, so brave, so courageous, and so daring, is ashamed to kneel down in a barrack room and offer up a prayer taught him by his mother! I cannot understand that of the British soldier."

"Well, sir," he said, "you remind me of what occurred in my own bedroom at the barracks a short time ago. A fresh man came in, and the first night, when we were going to bed, he knelt by the bedside to pray. And there was a hullabaloo! While he was on his knees some men threw their belts at him, some whistled, and one fellow jumped over a bed and shouted in his ears, but the new-comer was firm, and went on with his prayer. On the second night every one was on the lookout to see whether he would kneel down again. As soon as the man bent his knees a strange scene followed. Whistling, jeering and mock-

ing was general, and belts were again hurled at his head. Still he went on saying his prayers, and seemed not to notice their jeers and abuse. On the third night, when he began to pray, there was not so much noise as on the second night. On the fourth and fifth nights he continued his prayers, but on each succeeding night the opposition grew less and less. On the sixth night, while he was kneeling, one of the soldiers in the room exclaimed, 'He stands fire. He stands fire. He's genuine!' And from that night every man in the room began to respect him."

LOVING OUR FRIENDS.

It is wonderful the exquisite pain we contrive to give to people whom we really love very much! We give it by snarling and snapping, saying sarcastic, biting things—the idler of the family being often the busiest in this occupation. Now, with the bee, we forgive the sting for the sake of the honey; but who can forgive the wasp? And who could forgive the bee if he stung not his enemies, but his friends? And that is what some of you do; and oh! the sting rankles and poisons the life of people for whom, I verily believe, you would lay down your own. Yes, you would die for them; but you will not check your ill-temper or your ill-feeling enough to enable you to live with them. When two conscientious people quarrel, both think themselves right. Hard words at least will not mend the matter; one might as well try to mend glass windows by pelting them with stones.

Will you learn from a child? Two boys were caught in a snow storm. When they were found the elder was shivering, having taken off his great coat to wrap round his younger brother. Will you learn from a heathen? Euclid—a mere mathematical abstraction to most of us—having offended his brother, the latter cried out in rage, "Let me die if I am not revenged on you!" To whom Euclid replied: "And let me die if I do not soften you by my kindness, and make you love me as well as ever!"

THE PRAYER BOOK—AN INCIDENT.

In the summer of 1848, during a month spent at the beautiful retreat, the "Blue Sulphur Springs" of Virginia, very early one Sunday morning, wishing an hour of quiet, I wandered, my Prayer Book in hand, to the pretty summer-house over the spring. A few minutes after reaching there, an old gentleman came in, saying, "Good morning, my you; a lady; a book in your hand? I hope it is the Bible; no other book for this Sunday morning."

I replied, "No, it is the Prayer Book."

"Ah!" said he. "I am sorry to hear this; I have watched you during the week, and hoped you were a Christian."

"What do you know of the Prayer Book?" I asked.

"I never saw one," my old friend said; "and I never saw an Episcopalian before, and where I live, near the Hawk's Nest, in Kanawha, we think them like the Roman Catholics; and I belong to the Methodist Church."

"Then you ought not to find fault with the Episcopal Church," I replied, "as yours is called the Methodist Episcopal Church, and you know how you got that name." And then I asked, "Will you look at this Prayer Book, see it for yourself, and if you find fault after that, then I will have nothing more to say; just read the first sentence in the book."

My aged friend hesitatingly (as though he were not obeying the command, "Remember that thou keep holy the Sabbath day") took my book and read aloud: "The Lord is in His holy temple; let all the earth keep silence before Him," and said, "That is good, that is from the Bible!" He read on: all the Sentences, the Exhortation, the Confession, and then said, "Will you lend me this book?"

Constantly for days the old man was seen with that book in his hand, and often the tears were wiped away whilst he was reading.

At the end of ten days he came to me, his eyes filled with tears, and holding the book in his hand, said with a tremulous voice, "I have come to say good-bye; I have read all this book, every word; from the first sentence, 'The Lord is in His holy temple,' to the last verse of the Hymns, and if I thought you could ever get another, I would ask you to give me this. Often I cannot get to meeting, and when I want to pray, cannot say all just as I wish to, and this book says it all, everything I want, and I would rather have it than anything else in the world; but I would not deprive you." I gave it to him.

When our life is a continuous trial, the moments of respite seem only to substitute the heaviness of dread for the heaviness of actual suffering; the curtain of cloud seems parted an instant only that we may measure all its horror as it hangs low, black and imminent in contrast with the transient brightness; the water drops that visit the parched lips in the desert, bear with them only the keen imagination of thirst.

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A SONG OF THE NIGHT.

Soft falls the curtain of the night;
Earth gathers all her sons to rest;
But happy they alone whom God
Hath with His benediction blessed.

Darkness to them, as morning light,
Is but the mantle which He wears;
His voice is heard in every blast
Or whisper of the midnight airs.

Goodness hath waited every hour,
And helped us in our weary work;
Goodness still waits till morning dawn
Lest evil in the darkness lurk.

The kindly Father's hand is drawn
O'er feverish brows with love's caress;
He gently by His angel sleep
Soothes them to sweet forgetfulness.

Thus waking with our God we live
Through daylight's toil and ceaseless
care,
And, sleeping, find the watchful God
By day and night is everywhere.

SIR GEORGE DALSTON, KNT.

DIED SEPT. A. D. 1657.

Bishop Jeremy Taylor, who preached Sir George Dalston's funeral sermon, informs us, that "Sir George was descended of ancient and worthy house of Cumberland; that he adorned his family and extraction with a most worthy comportment: that he was respected in very many Parliaments, and was worthily regarded by worthy kings."

Bishop Jeremy Taylor then proceeds thus to speak of the sickness and death of this pious and charitable member of the Church. "He knew well, according to that saying of the Emperor Charles V., there ought to be a valley between two such mountains, the business of our life and the troubles of our death; and he stayed not till the noise of the Bridegroom's coming did awaken and affright him: but by daily prayers twice a day constantly with his family, besides the piety and devotion of his own retirements, by a monthly communion, by weekly sermons, and by the religion of every day, was always ready with oil in his lamp, watching till his Lord should call.

"And, indeed, when he was hearing what God did speak to him of duty, he also received His summons to give his account, for he was so constant an attendant on God's holy word, and the services of the Church, that though he found himself sick he would not go away, but stayed till the solemnity was done; but it pleased God at church to give him his first arrest, and since that time I have often visited him, and found him always doing his work with the greatest evenness and indifference of spirit, as to the event of life and death, that I have observed in any. He was not unwilling to live; but if he should, he resolved to spend his life wholly in the service of God: but yet neither was he unwilling to die; because he then knew he should weep no more, and he should sin no more. He was very confident, but yet with great humility, and great modesty, of the pardon of his sins. He had indeed lived without scandal, but he knew he had not lived without error. But as God had assisted him to avoid the reproach of great crimes, so he doubted not but he should find pardon for the less; and, indeed, I could not but observe, that he had in all the time of his sickness a very quiet conscience; which is to me an excellent demonstration of the state of his life, and of his state of grace and pardon; for, though he seemed to have a conscience tender and nice, if any evil thing touched it, yet I could not but apprehend that his peace was a just peace; the mercy of God, and the price and effect of the blood of Jesus.

"He was so joyful, so thankful, so pleased in the ministries of the Church, that it gave in evidence where his soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately love. He discoursed much of the mercies of God to him, repeated the

blessings of his life, the accidents and instruments of his trouble; he loved the cause of his trouble, and pardoned them that neither loved it nor him. When he had spent great portions of his time of sickness in the service of God, and in expectation of the sentence of his life or death, at last he understood the still voice of God, and that he was to go where his soul loved to be; he still increased his devotion; and being admonished, as his strength failed him, to supply his usual forms, and his want of strength and words, by short exercise of virtues, of faith, and patience, and the love of God; he did it so willingly, so well, so readily, making his eyes, his hands, and his tongue, as long as he could, the interpreters of his mind, that as long as he was alive we could see what his soul was doing. He doubted not the truth of the promises, nor of the goodness of God, nor the satisfaction of Christ, and the merits of His death, nor the fruit of His resurrection, nor the prevalency of His intercession, nor yet doubted of his own part in them, but expected his portion in the regions of blessedness with those who loved God, and served Him heartily and faithfully in their generations.

"He had so great a patience in his sickness, and was so afraid he would sin at last, that his piety outdid his nature; and though the body cannot feel but by the soul, yet his soul seemed so little concerned in the passions of the body, that I never observed, nor heard of him, that he in all his sickness so much as complained with any semblance of impatience.

"He continued to pray, so delighted in hearing psalms sung, and so very much of his time was spent in them, that it was very likely, when his Lord came, He would find him so doing; and He did so; in the midst of his prayers he went away, and saw them, as we hope, presented at the throne of grace. Having lived a life of piety, he died in a full age, an honorable old age, in the midst of his friends, and in the midst of prayer."

"He stayed not till the noise of the Bridegroom's coming did awaken and affright him."

Now is the time in which we are to choose where and what we are to be through all eternity. In making this all-important choice, we have no time to lose. "The night cometh," saith our Lord Himself, "when no man can work." Then, nothing more can be done either by ourselves, or by others for us. "As the tree falls, so it lies." It will then be too late to pray, to form good resolutions, or to promise amendment of life. While, therefore, we have time and opportunity, let us, before the "evil days come," fix our eyes and our thoughts upon eternity. Oh, may the Holy Spirit so incline our hearts and influence our actions, that in our last hour we may be prepared to meet our God, and find acceptance through the merits of Christ our Savior!

OUR NEW NEIGHBOR.

CHAPTER IV.

Sibyl was an early riser. She loved to be out-of-doors when her neighbors were asleep, and the flowers and the birds had the world to themselves. Before six o'clock on the morning following Miss Harcourt's little dinner, she was dressed and in the garden. There was much to be done. She had to visit the chickens, and to feed a lovely golden pheasant in the yard; her pockets were full of biscuits for her dogs, and sugar for her horses. There was a young calf in the cow-house, that she had forbidden the dairy-maid to feed until she was up; her beautiful new aviary required her supervision. Sibyl ran away from her flowers.

And first she let loose her particular friend in the establishment, a superb smooth-haired St. Bernard, with powerful limbs, and melting brown eyes, that seemed to crave affection.

Thus Sibyl passed on, her attendant

trudging along by her side. When her morning duties were accomplished, it still wanted an hour of their usual breakfast-time.

"We can get some fresh moss for the baskets," she said; and to Don's irrepressible delight, she found her basket and gloves. Leaving the Park by a postern-gate, they come out upon a private road. Sibyl did not like roads, and Don was entirely of her mind. They left the road and struck across one of those stretches of common for which Surrey is famous.

Melbury Hall stood on the outskirts of Melbury civilization. Beyond it were the wastes of heather and furze which separated the village from another and less distinguished village in the neighborhood; and where Sibyl stood presently, on the brink of a sandy hollow, there was an absolute silence and solitude.

It was such a position as the girl loved. Filling her lungs with the keen fresh air of the morning, feasting her eyes upon the pomp of colour, the heather's purple—for it was late July—and the golden fringing of hawkweed and tansy, she paused and looked round her. Don stopped too. Sibyl thought he looked a fine object against the morning sky, moveless, erect, his ears pointed, his limbs rigid.

"Do you see anything, old man?" she asked.

He took no notice of her question. "I do believe he does," she murmured, "Don, what is it? I insist on your answering me."

Don's tail began to sway uneasily from side to side. No doubt he considered the interruption untimely. Then, all at once, he laid his ears to the ground, growled angrily, and darted away. At the same moment there came to Sibyl's ears distinctly the sound of a child's cry, and she remembered that this part of the common had a bad name; tramps and vagabonds were said to make their bed in the heather.

For a few moments she stood listening. The sense of possible danger rather stimulated than alarmed the bold girl.

"With Don and this," she said, flourishing her small riding-whip in the air "I should be a match for any number of tramps."

Nothing could be heard now, and she had lost Don among the furze; but she caught sight again of his tawny coat, flashing in and out of the clumps of heather, and, gathering up her skirts, started to follow him. As she ran, she heard continually the same sound—a melancholy monotonous child's wail. It guided her, for, swift of foot as she was, she could not keep up with her powerful Don, whom she soon lost from sight.

The sounds became clearer.

"Oh! my Gipsy! my Gipsy!" she heard, in a voice choked with sobs. "My poor little Gipsy's gone!"

Sibyl was out of breath by this time. She drew up, and looked around. A small hillock was before her. Rounding its shoulder cautiously—for she did not wish to be taken at a disadvantage—she came out all at once upon the object of her search; and for all her sympathy, she could scarcely refrain from laughing. This was the queerest little scrap of humanity she had ever seen.

It had evidently been well dressed a short time since, for remnants of lace still clung to its pinafore, which showed a curious combination of red and brown stains, and patches of snowy white. Its curly head was bare, and so were its little pink feet, at which it looked down ruefully. For the rest, the little torn pinafore and a tiny under-garment were the only covering it possessed. But the face was what amused Sibyl. Such a face!—small, white, weird, with a tiny saucy nose, large brown eyes, and a mouth like an opening flower-bud, so brilliant in color were the rose-red lips, provokingly pursed together. Sibyl was at that stage of a woman's life when, if she love children at all, her love is a passion.

"You little darling!" she said, enthu-

siastically; and—sitting down upon the grass beside the little one, she tried to draw it to her arms. But the mite resisted with all the force of which she capable.

"I see not a beggar," she said; "I see lots of pennies at home."

"I see you are a very nice little girl," Sibyl said, reassuringly; "and no doubt you had a frock on this morning."

"They've been and took it away," said the child, sobbing again.

"Ah, well, never mind the frock. I might find you another, if you would come with me. My house is not far away, and there is breakfast there."

At the pleasant word breakfast, the child, observing that she was "so hungry, she didn't know what to do," edged herself closer to Sibyl, who rose, took her in her arms, and, since she met with no further opposition, carried her in the direction of the Park. "And now that we are so far friends," she said, "perhaps you will tell me your name."

"I see the Witch," replied the baby, readily.

"The Witch!" exclaimed Sibyl, for the child had relapsed into an unchild-like melancholy, which was painful to behold, and she wished to make her laugh. "Now you must be making a mistake; the Witch is at my house, shut up in my stable."

The startling intimation had the effect Sibyl desired.

The little pale face resting on her shoulder was lifted, and a look of contradiction made its dark eyes bright.

"No, she ain't," said the mite, with decision.

"But I tell you she is," answered Sibyl.

The idea that there might possibly be two Witches began now to dawn upon the child.

"Is it little?" she asked, with some excitement, "and has it a white face and big eyes? I see a white face and big eyes."

"So I see," said Sibyl, looking with much gravity into the child's eager face. "No; my Witch is quite different from you; she is brown, not white, and she has a mane like silk, and beautiful soft eyes, and she is big enough to carry me all over the common."

"What a funny girl!" said the mite; and Sibyl had the pleasure of hearing her laugh heartily.

In all probability the picture conjured up by her imagination was of this big girl, who could carry her, being carried carried about herself by a girl still bigger. Presently, however, she recalled to mind the misfortunes of the morning, and her sorrowful wail recommenced.

Sibyl was at her wits' end. She did not know how to comfort her. But happily Don created a diversion. With a little long-haired dog trotting along by his side, whom in rapturous exclamations the child hailed as her own Gipsy, and the remnants of a blue cashmere frock, he came rushing up to them.

They all went on happily together.

Sibyl gathered, by further catechising the child, that she knew neither her second name nor her habitation, and that she had no mother, only what she was pleased to call a "new mammy." This latter person romantic Sibyl at once interpreted as a step-mother, and she made up her mind that the Witch was treated unkindly at home. In fact, she had already begun to speculate about the possibility of the Witch's father, if he could be found, allowing her to keep his little girl, and to frame visions of summer and winter days to come, during which her newly-found treasure would form an important part of her life.

That the Witch, in a voice broken with sobs and the true accent of affection, should cry out now and then for her new mammy, and crave to be taken to her at once, proved nothing from Sibyl's point of view; for does not all the world know how forgiving children are?

We meanwhile must turn from Sibyl to her mother, and consider Mrs. White's state of mind, when, on coming down from her room, in her usual neutral

frame towards things in general, with a reserve of strong feeling always ready to manifest itself towards her daughter, she met in the hall the little party we have seen wending their way to the Park—Sibyl, flushed and eager, with the half-naked child in her arms; Don, whom she had not remembered to return to his kennel, looking proud and defiant by her side, and the long-haired terrier, running from corner to corner, and wailing piteously its conviction that something was wrong.

The poor lady stopped aghast. "Why, Sibyl," she cried out, "what in the world have you been doing now?"

"I picked up a Witch on the common, mother; look at it and tell me if it isn't lovely."

But the Witch would not be examined. She buried her head in Sibyl's shoulder, declared that this wasn't home, and begged to be taken to her mammy.

Sibyl consoled her by vague promises of being taken to her mammy presently, and then succeeded in persuading her to be dressed in some minute garments of Sibyl's, long laid by. By this time Mrs. White had recovered from her first shock, and was full of curiosity and interest, mingled with tremulous half-tearful recollections of a certain dark day many years ago, when, for two long hours, her own darling had been missing, and shuddering determination that Sibyl should no more walk the common in the morning without two or three servants in attendance.

At breakfast, when the Witch, who, being dressed now in white embroideries and blue ribbons, had resumed her former dignity, and was busily occupied with bread and milk, eggs and honey, the important question of where she belonged, was discussed, Sibyl maintaining her suspicion that the child's "new mammy" was a step-mother, asked if any widower in the neighborhood had married lately.

Mrs. White could not remember any such case, and Mrs. White knew everybody. Mother and daughter looked thoughtful.

Then Sibyl declared her conviction that the Witch was unkindly treated at home, and proposed that they should keep her.

But Mrs. White started a new idea. "There is one person I do not know," she said, with hesitation, "a lady lately come to the neighborhood—a widow. They tell me she has adopted a child."

"Do you mean Mrs. Rosebay?"

"Yes, Mrs. Rosebay. She—"

"The Witch is Mrs. Rosebay's, I am sure," interrupted Sibyl, jumping from her seat, and striking her hands together. "I wanted to meet her; nothing could have fallen out better. Sarah" (to her mother's maid, who was helping the Witch), "tell James I want the pony-phaeton at once."

Mrs. White did not countermand her daughter's order, but she ventured a feeble protest. "You will not go yourself, Sibyl?"

(To be continued.)

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A MOTHER'S TRAINING.

Six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions

of the father. As they grew up one after another came into the Church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter, I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put His words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."

LITTLE DUTIES.

A letter-carrier in one of our large cities, a few months ago, found, on reaching the post office, after a long round of delivery, a letter in his bag that he had overlooked. It would have taken him half an hour to return and deliver it. He was very tired and hungry. The letter was an ordinary, unimportant-looking missive. He thrust it into his pocket and delivered it on his first round the next day. What consequences followed? For want of that letter a great firm had failed to meet their engagements; their notes had gone to protest; a mill closed, and hundreds of poor workmen thrown out of employment. The letter-carrier was discharged for his oversight and neglect. His family suffered for many of the necessities of life; but his loss was of small account compared to the enormous amount of misery caused by his single failure in duty.

Another case: A mechanic who had been out of work for a long time in New York went last September to collect a small sum due him. The gentleman who owed it, being annoyed at some trifle, irritably refused the money. The man went to his wretched home, and maddened by the sight of his hungry wife and children, went out to the backyard and hanged himself. The next day an employer sent to offer him a permanent situation. Her was a life lost, and a family left paupers, because a bill of a dollar or two was not paid at the right time.

The old Spanish proverb says: "There is no such thing as a trifle in the world." When we think how inextricable the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion a gigantic machinery, whose effect is entirely beyond our control. For this reason, if no other, let us be careful to perform promptly and well the duties of life, even the most trivial.

OBSERVANCE OF SUNDAY.

One great cause of the falling off in a proper observance of Sunday is the widespread doubts of the truth of Christianity. Obligations will certainly be impaired in the proportion that such doubts are entertained; and where the sense of obligation is impaired there will be indifference and neglect. Some who have sufficient doubts to be indifferent, go to church nevertheless, though they care little or nothing for the services. Very likely, if a convenient opportunity presents itself, they will leave before the offertory is taken. Such persons are apt to criticise the reader and the preacher. The minister's elocution is faulty; hence their excuse for so little interest. There are others who admit that religion is rooted in the human heart, that it supplies a gap that nothing else can fill; but, as for themselves, they must be allowed liberty in this free country. Others still neglect their duty in regard to church attendance because something is always wrong. In their opinion, certain things are not as they should; the music does

not suit them. Is the choir a quartette? - congregational singing should be substituted. Is there a chorus?—a quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free they should be rented; the preaching is too warm or too cold; the sermons too long or too short. And these are objections with which conscience nor religious principle has anything to do; yet they influence great numbers, even persons who profess and call themselves Christians, and ought to know better than accord to them any weight. Legitimate attractions, said the Bishop, are admissible; yet, if church attendance is a bounden duty; if it is based upon the positive commandments of God, it must be considered independent of such minor questions. The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, on this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ; for surely those who are not for Him are against Him.—Bishop Littlejohn.

SUGGESTIVE TO FAULT-FINDERS.

"Now, friend, I've just got one word to say. I can't bear our preaching! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But, if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."

PRIVATE DEVOTIONS.

Before Service.

Grant, O Almighty God! that I may enter this thy house with deep reverence and sincere purposes of devoting my heart and thoughts to thee and thy service, let Thy Holy Spirit help my infirmities, that my prayers and praises may be acceptable in Thy sight, through Jesus Christ our Lord.

Or this.

Grant me the aid of Thy Holy Spirit, O Heavenly Father! to assist me in this service; give me a true and lively sense of my wants, and of Thy mercy and presence with me, that I may serve Thee with my heart, as well as my lips; and that my prayers may be heard for the sake of Jesus Christ, my Saviour and Redeemer.

After Service.

Accept, O Gracious Lord! in Thy mercy, of this my imperfect service and worship. Pardon my wanderings and infirmities, my coldness and inattention; give me henceforth what is needful both for my soul and my body; and keep me ever under Thy protection, through the merits of Jesus Christ, my only Saviour.

Or this.

Sanctify unto me, O Lord! I beseech Thee, the words which I have heard this day, that the truths of Thy blessed Gospel may sink into my heart, that I may observe them through the whole course of my life, may I receive the full comfort of them in my dying hour, through the merits and mediation of Jesus Christ my only Saviour and Redeemer.

Genius without religion is only a lamp on the outer gate of a palace. It may serve to cast a gleam of light on those that are without, while the inhabitant sits in darkness.

Four of the Bishops of the Church of England are widowers—the Archbishop of Canterbury, the Bishop of London, the Bishop of Rochester, and the Bishop of Bangor. All the rest are married men, and most of them have large families. The Bishop of London, for instance, has eleven daughters, the Archbishop of York has four sons and five daughters, the Bishop of Salisbury has five sons and eight daughters, the Bishop of Bath and Wells six sons and four daughters, the Bishop of Hereford seven sons and three daughters, the Bishop of Oxford three sons and four daughters, the Bishop of St. Albans four sons and three daughters, the Bishop of Lincoln two sons and five daughters, and so on all through the spiritual peerage. The only two Bishops who are childless are those of Worcester and Lichfield; and the Bishop of Lichfield has not yet for gotten his honey-moon. One, and only one, of the Bishops has been twice married—the Bishop of Rochester, and he has been a widower for a couple of years.

Children's Department.

EDWARD'S ATONEMENT.

STORY FOR YOUNG FOLKS.

CHAPTER I.

Edward sat up in bed, rubbing his eyes. "Was it a dream?" he asked himself.

The moonlight was streaming in through the deep embrasured lattice window, falling in level bars upon the bare oaken floor, black with age, streaming upon the tapestried walls, upon the bed with its fair hangings, tenanted by a fair-haired boy.

Every detail was exactly as he had been accustomed to see it day after day, as far back as his memory would carry him into the fourteen years which formed the sum of his existence.

But scarcely a moment ago he had opened his sleepy eyes and beheld his mother, Lady Beaufort, gliding through the chamber. This circumstance alone would not have excited his wonder, for before retiring to rest herself, that fond mother was in the habit of visiting his bedside, to bestow a fond caress upon her sleeping boy, and to offer up there her earnest prayers to Heaven for his temporal and spiritual welfare.

Now, however, she never paused by his couch, nor did she even turn her eyes in that direction, and in the hurried glance Edward was able to obtain, her face seemed pale and troubled, her eyes red, as if by weeping, and she was accompanied by a stranger. His features were noble, but fear and fatigue had thrown over them a ghastly pallor. The black robe which he wore was rumpled and soiled with mud, the Geneva bands which appeared at his throat sadly needed to be replaced by cleaner ones, and his whole appearance, though by a gentle dignity of demeanour, denoted suffering and fatigue, and seemed to suggest that a long and toilsome jour-

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ney, not unaccompanied by danger, had but now terminated in safety.

Edward resolved to await his mother's return, so as to satisfy his curiosity, but the sports and studies of the preceding day soon produced their natural and beneficial effect, and long ere Lady Beaufort's light footstep passed again through his chamber, he was sleeping soundly.

But next morning, when admitted to pay his respects to his parents, as soon as Lord Beaufort, his father, had retired, Edward asked his mother if she had visited him the preceding night, or whether it was a ghost he had seen.

"My Edward, who hath spoken such folly to thee?" asked his mother, looking attentively at him.

"'Twas Roger, madam; he saith that my chamber is visited by more than one ghost o' nights; and, my mother, last night I saw—"

Lady Beaufort's cheek paled, and she broke in hurriedly—

"Whatever you may have seen, I charge you, speak not of it. Surely my son fears no spirit, and will not, must not, listen to Roger's idle gossip."

"But may I not speak to you of it, dearest mother?" and he paused, waiting respectfully for her reply; for those were the days when parents were honored by the observance of a formal politeness; of which it were well that some traces might be found to linger in our own day, and which in this case was accompanied by an affection as ardent as you, my dear children, feel for your own less stately and more familiarly loving father and mother now.

"Speak freely to me, my Edward," replied his mother fondly. "What saw you?"

"I fear no ghost, madam, but was curious to know if such a thing did haunt my chamber; for last night I beheld you, it seemed to me, but accompanied by one I knew not."

"Hast thou said aught of this to any one?" broke in Lady Beaufort hurriedly.

"No, in truth, madam, I—"

"See thou mention it to none, then, and I will repose a confidence in you, my son, which I trust will not be misplaced. For reasons which I judge unnecessary to disclose, this dear friend will stay awhile in concealment under our roof. But I would not that any one should know of it, for so the danger of discovery will be lessened. Although I believe my household to be faithful, yet it is better so. Go now to thy studies—and anon to thy sports, in which I can presently give you a companion, as I have invited thy cousin, Philip Wyatt, to share both, and he will arrive in a day or two."

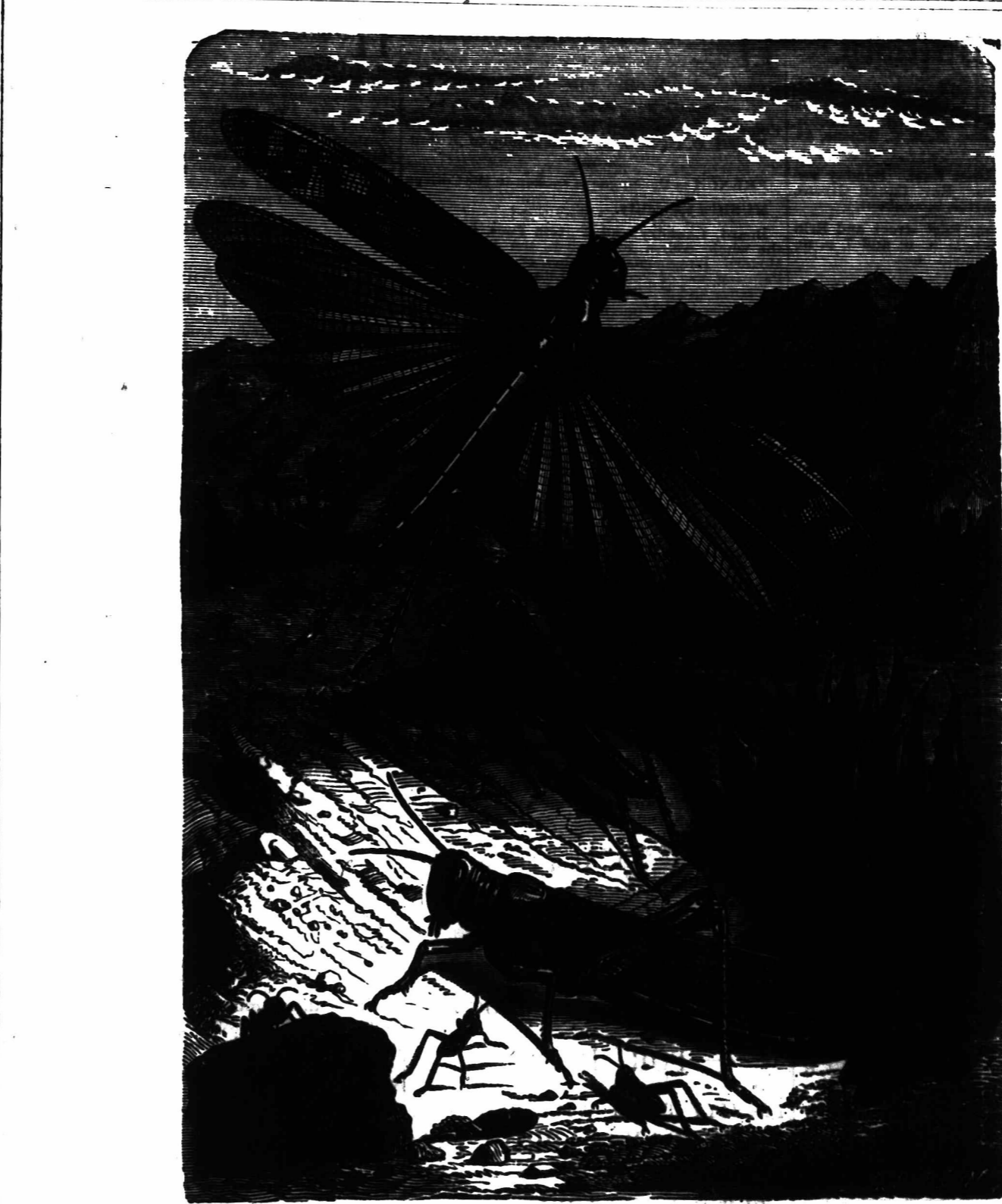
"How gay we shall be!" replied Edward, joyfully; and, saluting his mother with mingled gratitude, love, and respect, he obediently withdrew.

Edward Beaufort was fondly loved and much indulged by both his parents, especially by his gentle mother, to whom he had given great anxiety by his distaste for study, and his preference for boyish and military sports.

His father, too, who was sterner with the lad than Lady Beaufort—although he liked to see in his heir a taste for manly pursuits—had taken him to task very severely lately, for he wished him to cultivate and strengthen his mind as well as his body.

Edward had promised to amend, and had told his mother that if he had a companion his tasks would seem much lighter to him than they were at present. Ever ready to grant the indulgence of any reasonable wish, she had invited his cousin Philip to take up his abode at the Castle.

Colonel Wyatt (the father of young Philip), having lately become a widower, was only too happy that his motherless boy should receive the care and attention which he knew his sister was so fitted to bestow, especially as he wished to travel on the Continent, which, at his son's age, would have retarded the boy's education. He, therefore, immediately wrote, telling Lady Beaufort the day they would arrive.



THE METAMORPHOSES OF THE MIGRATORY LOCUST. []

According to the pleasant fashion of those courtly times, Lord Beaufort rode forth, accompanied by two or three servants, also mounted, to meet and welcome his expected guests.

Lady Beaufort, too, accompanied by Edward, stood at the entrance of the great hall to which she had descended the moment the sound of hoofs, crossing the drawbridge, had given her notice of their arrival.

It was a fair and touching sight to see the motherless boy as he bent reverentially before his gentle kinswoman, and craved the blessing his mother had been wont to bestow.

So touching to her, that it was with tears in her eyes that she raised him, and imprinted a gentle motherly caress upon his pale cheek.

Edward looked on in awe and a little disappointment, for Philip's woeful countenance was not what he had pictured to himself, when delightedly anticipating his arrival.

He had never seen his cousin but once before, and then he had looked merry and happy enough, but now his dark curls waved back from a brow sallow almost in its pallor; and although older by more than a year than Edward, Philip was noticeably shorter and slighter than his happy, healthy-looking cousin, and his features, though delicately moulded, and almost perfect in their outline, bore a look of gravity and reserve unnatural in one so young.

Before many hours had passed, however, Edward's lively disposition and merry gossip had won two or three sad and wondering smiles from Philip, and when the time came for them to retire to rest, he seemed quite pleased to hear

that, at his cousin's request, they were to share one chamber.

(To be continued.)

THE METAMORPHOSES OF THE MIGRATORY LOCUST.

The illustration we give this week is one of the metamorphoses or changes through which the Migratory Locust passes in its progress after it has left the egg to a state of maturity. The Locust or gryllus is of the same tribe of insects as our common grasshopper. It is of different species and in its flight from one region to another it usually consists of two species, one of which precedes the kind called the Migratory Locust. These pernicious animals, although they are a terror to most countries where they are found, are used as food in several parts of the world, and we are told that one thing St. John the Baptist lived on was the Locust. Sometimes these insects pass over a country in such quantities as to darken the sun, and where they alight in full force they eat off every trace of living vegetation, as was the case in Manitoba a few years ago. The celebrated naturalist Cuvier, in describing them says:—"This is the insect whose ravages have been the theme of naturalists and historians in all ages, and upon a close examination we find it to be peculiarly fitted and furnished for the execution of its office. It is armed with two pairs of very strong jaws, the upper terminating in short, and the lower in long teeth, by which it can both lacerate and grind its food; its stomach is of extraordinary capacity and powers; its hind legs enable it to leap to a considerable distance; and its

ample vases are calculated to catch the winds as sails, and so as to carry it sometimes over the sea, and although a single individual can effect but little evil, yet when the entire surface of a country is covered by them, and every one makes hare the spot on which it stands, the mischief produced may be as infinite as their numbers. The first records of the ravages of locusts, which we find in history, is the account in the book of Exodus, of the visitation to the land of Egypt. Africa appears to have been most generally the quarter of the globe most severely subjected to the incursions of the locust tribe. According to Arosius, A.M. 3,800, the north of Africa was so infested by them, that every vestige of vegetation vanished from the face of the earth. After this, he adds, that they flew off to sea and were drowned, but their carcases being cast upon shore, emitted a stench equal to what might have been produced by the dead bodies of one hundred thousand men. We are told by St. Augustine, that a pestilence arising from the same cause, destroyed no less than eight hundred thousand people in the kingdom of Numidia, and many more in the countries along the coast."

BOGUS and COUNTERFEIT.

There is no genuine Hop Bitters made or sold in Canada, except by Hop Bitters Mfg Co. of Toronto, Ont. nor can there be, for the sole and exclusive right to use the name Hop Bitters is secured to said Company by the laws of Canada, by two registered trade marks, and it is a heavy penalty for any one to use the name Hop Bitters or sell anything pretending to be like it. Druggists and consumers should remember this and shun all spurious, injurious stuff made by others or elsewhere. Hop Bitters is the purest and best medicine made.

Church Directory.

St. James' Cathedral.—Corner King East and Church Streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainford and Rev. R. H. E. Green, Assistants.

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givena, Rector, Rev. T. C. DeBarros, Incumbent.

Trinity.—Corner King East street and Erin street. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

St. George's.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd and 4th Sundays of each month) and 11 a. m. and 7 p. m. Rev. J. D. Gayley, M. A., Rector.

Holy Trinity.—Trinity square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 7 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 Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Brown, M. A., Rector.

St. Peter's.—Corner Catherine and Becher streets. Sunday services, 11 a. m. and 7 p. m. Rev. E. J. Boddy, M. A., Incumbent.

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

St. Luke's.—Corner Broadbent and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. Langtry, M. A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, M. A., Incumbent.

All Saints.—Corner Sherbourne and Beach streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

St. Bartholomew.—Corner St. Paul and Wilson Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. J. Matthews, M. A., Rector. Rev. J. Matthews, M. A., Rector. Sunday services, 11 a. m. and 7 p. m. Rev. G. J. Taylor, M. A., Incumbent.

St. Matthias.—Strachan St., Queen West. Sunday services, 8, 11 and 7 p. m., and 4 and 7 p. m. Daily services, 8.30 and 9 a. m. (Holy Communion after Matins), and 3 and 4 p. m. Rev. R. Harrison, M. A., Incumbent, 25 Lumley street.

St. Thomas.—Bathurst St., north of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCullum, M. A., Incumbent.

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

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. W. Stone, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. and 7 p. m.

St. Mark's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingles, Incumbent.

Trinity College Chapel.—Sunday services, 1 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

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