

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, APRIL, 22, 1880.

[No. 17.]

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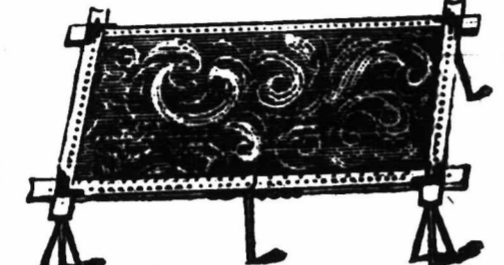
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WELLAND CANAL.

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 3rd 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 20th 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 20th 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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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 a second 100 miles section West of Red River will be received by the undersigned until noon on MONDAY, the 29th of March next.

The section will extend from the end of the 48th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of the Bird-Tail Creek.

Tenders must be on the printed form, which with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa, and Winnipeg, on and after the 1st day of March, next.

By Order,

F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 11 February, 1880.

The reception of the above Tenders is postponed until noon FRIDAY, 9th April, next.

By Order,

F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 22nd March, 1880.



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 furnishing 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 construction 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.

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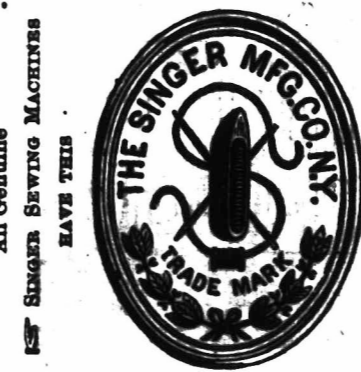
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Dominion Churchman.

THURSDAY, APRIL 22, 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 Wooten, Editor and Proprietor, P.O. Box 449. Office, 11 York Chambers, Toronto St., Toronto.

TO CITY SUBSCRIBERS.

CITY subscribers not receiving the paper regularly are particularly requested to notify the proprietor immediately, by postal card or otherwise.

ONE of the railway cars lost in the Tay Bridge disaster is believed to have been discovered on the coast of Norway.

The House of Lords has delivered a unanimous judgment in favor of the Bishop of Oxford in the Clewer case; so that it is unquestionable now that a Bishop has a discretionary power, either to put the Public Worship Act in force or not, when complaints are made to him from any source. The Lord Chancellor, Lords Penzance, Selborne, and Blackburn, concur with the Lords Justices Bramwell, Baggalay, and Thessiger.

The preacher of St. Paul's Cathedral, London, in Holy Week, was the Rev. J. W. Knox-Little. Throughout the week the Cathedral was crowded.

One of the most ancient and historic Churches in Ireland, that of St. David, Naas, County Kildare, has been re-opened for Divine service, after being closed for five months for extensive repairs and improvements. A handsome Gothic roof has replaced the old cove ceiling. The organ has been taken down from the west gallery and placed in a newly erected organ chamber off the chancel. This latter has also been thoroughly renovated and laid down with handsome encaustic tiles. The ancient font, pronounced to be one of the most unique of its kind in the United Kingdom, which had long lain disused in the Churchyard, has been restored and re-erected in its proper place.—*Scottish Guardian*.

Lent services have been almost universal in the Diocese of Armagh. There has been special Friday evening service in the Cathedral. The question is asked in Ireland, "When will the Cathedrals be popularized, and made the centres of Church life, animated service and high-class sacred teaching which they might become?"

The Bishop of Tasmania (Dr. Bromby) after an uninterrupted residence of sixteen years in that distant diocese, purposes to visit England for a short time, for reasons chiefly of a domestic character.

An interesting and curious biography is announced,—“The Life and letters of the late Rev. Richard Waldo Sibthorp,” who, as Mr. Gladstone once remarked, “thrice cleared the chasm which separates the Roman Church from the Anglican.”

The work is to tell the story of his wanderings, and trace the cause of his Romeward and other tendencies.

It is said that Lord Lytton has resigned the Viceroyalty of India. It is also stated that he is to be created an Earl.

The Afghan war is so unpopular in India that there is little prospect of obtaining on any considerable scale recruits for the army under General Roberts. The Indian Government consequently propose the re-enlistment of native pensioners in order to supply the place of troops despatched to the front. There is announced a conference of chiefs at Maidan, about 25 miles from Cabul. The fighting which has taken place near Ghuzni between the Afghans and Hazaras, does not point to a quiet settlement of affairs.

The Ecclesiastical Commissioners have certified to her Majesty that the necessary endowment for the See of Liverpool has been provided.

The Duchess of Marlborough has announced that sufficient relief has been provided to alleviate the distress in Ireland.

Lord Beaconsfield has asked the Khedive to annex the Western coast of the Red Sea from Zeilah to Cape Guardafui, in order to prevent any maritime power establishing new European fleet stations there without the consent of Egypt or England. The Egyptian Government thereupon despatched four thousand men to Zeilah and Berberah in order to force the Zomalis to surrender the territory. The Governor of Massowah was ordered to send ammunition and arms to Berberah, where fierce conflicts with the Zomalis are expected.

The Primate of Ireland postponed the meeting of the General Synod from the 6th to the 20th inst., in consequence of the General Election. During Holy Week, Bach's Passion Music (St. John's) was sung by the choir of St. Patrick's at the special evening services.

The Secretary of State for war has agreed to appoint a resident chaplain, with a salary of £200 stg., for the Hibernian Military School, near Dublin.

The Parish Church of Roscrea, Tipperary, has been re-opened, after extensive improvements, the sermon at the re-opening service being preached by the Bishop of Killaloe. The Dean of Ossory, who preached the sermon at the re-opening of the Church of Naas (Kildare) said that the Irish Church could derive encouragement from the events of the last 10 years. Instead of Churches lapsing into disrepair, or decay or disuse, they have on the contrary been improved, restored, and kept up as befits a high and holy purpose.

A memorial has been proposed to be raised to the late Bishop of Guildford by a fund for establishing exhibitions in the Surrey County School at

Cranleigh to be held by boys from any part of the ancient diocese of Winchester, and to be called the Utterton Exhibition.

The Rev. Eugene O'Mara died at his rectory at Hazlethatch, near Dublin on the 20th ult. He had long spent his leisure hours in scientific research, and was an industrious worker with the microscope as a student of diatoms, in reference to which he occasionally wrote reports and other contributions.

A legacy of £1,000 stg., has been bequeathed to the Society for the Propagation of the Gospel in Foreign Parts of the late Miss Susanna Caroline Palmer, of Home Park, Berks.

Dean Goulburn, preaching in the nave of Norwich Cathedral, condemned the action of the Government in selecting Holy Week and Easter Week for the elections. The fact is no doubt significant; but did the Dean expect any better Churchmanship in such a quarter? According to the *Jewish Chronicle* the Earl of Beaconsfield still worships in a Jewish synagogue.

The clergy of the rural Deanery of Framland in the Diocese of Peterborough, and the adjacent clergy met on the 9th inst., for a “quiet day” of prayer, meditation, and exhortation.

Soberton Church, one of the finest in the county of Hants, was built by a butler and a dairy maid. The work of restoring the tower has been well begun, by a donation of £10 stg., from a butler and housekeeper.

THE FOURTH SUNDAY AFTER EASTER.

MOST of the Gospels appointed for the Sunday between Easter Day and the Ascension are taken from discourses of the Lord's uttered before the Crucifixion; that for the first Sunday only belongs to the period of forty days which elapsed between Christ's Resurrection and His Ascension. The contents of all those Gospels are preparations for a real departure and for that which was to follow it. In the portion selected for this Sunday the Lord referred to his approaching departure and the sorrow which consequently filled their hearts. He thereupon showed the expediency of his leaving them. If He remained upon earth the Comforter would not come. If He remained among them continuously, He could not be an object of purely spiritual apprehension, for where sight is gratified there is no room for the existence of faith; and so far there would be no need for that Divine and invisible Friend, Who is the Author of all real faith. If Christ had departed the presence of the Comforter would become both possible and necessary, and the Lord promises to send Him Who would be the Author and Giver of this Grace.

When He comes, He will reprove the world of sin, will convince it of the crime of rejecting the Christ. Next, He will reprove the world of righteousness, teaching it that there exists a higher ideal of righteousness than its own. And he will reprove the world of judgment, teaching it that the crucifixion which seemed to be the very victory of

the evil one was really his day of humiliation and of judgment—that “the prince of this world is judged.” This is what He will teach the world; but what will He teach the world? “Unto you I have many things to say, but you cannot bear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all truth.” Now, these words demand very attentive consideration. They show that Christ Himself, in His own Person, did not teach all necessary Christian doctrine. We meet with some people in the present day who claim that the whole teaching of Christianity is to be found in its completeness in the Four Gospels. That what the Lord Himself taught, during his sojourn on earth embraces all necessary Christian they say the words of Christ are enough. They accept these words, and they want no more. Now, this language may sound very well, because it seems so very loyal to Christ; just as we find among another class of Christians who profess the warmest attachment to Christ. They believe in “Christ and Him crucified.” They prate about justification by faith; but they want no Sacramentarianism; no Sacerdotalism. But all this idle talk is the veriest treason against Jesus Christ that can be imagined, as will be seen at once by attending carefully to Christ’s own words. In the Gospel for today, we see that a great deal of important teaching which belonged to His religion was not communicated by Himself during His sojourn on earth, but was to be communicated afterwards by the Spirit of Truth. And we find also that what He really did teach embraced in the plainest and most direct terms a very large portion of what is by some people ignorantly and contemptuously stigmatized as Sacramentarianism and Sacerdotalism.

THE CHURCH AND MR. BRIGHT.

MR. BRIGHT having recently made several accusations against the Church in reference to her treatment of the Quakers; and having also made statements to the effect that the Independents and other Puritans had treated them better, that politician is reminded of several historical facts which are of a precisely contrary character, as regards both the Church and the Puritans. From authentic historical documents it appears that the New England Puritans passed the harshest laws against what they called the “cursed sect,” and provided that an offending Quaker should “for the first offence, if a male,” have “one of his ears cut off, and be kept at work in the House of Correction till he could be sent away on his own charges; and for the second offence, his other ear should be cut off, and he be kept in the House of Correction as aforesaid; and if a woman, then to be severely whipt, and kept as aforesaid as the male for the first offence; and for the second she should be alike used as aforesaid; and for every Quaker, he or she, that should a third time offend, they should have their tongues bored through with a hot iron, and be kept at the House of Correction to work till they be sent away at their own charges!” (Quoted in Anderson’s “History of the Colonial Church,” Vol II., p. 211.) In 1658 some of them were almost whipt to death; in the same year others were condemned to death without the intervention of a jury; and four were hanged at Boston.

But “with the Restoration came a respite from such atrocious severities in New England; and an order was issued September 9, 1661, to Governor Endicott by Charles II., forbidding him to proceed any further in any proceedings against Quakers, whether condemned or imprisoned; and commanding him to send them to England, together with

the charges laid against them, to the end such course might be taken with them there as should be agreeable to the English laws.” (Anderson’s “History of the Colonial Church,” Vol. II., p. 218.) No wonder that the Quakers, those sturdy sticklers for truth to the very letter, who abhorred complimentary and flattering words on the accession of James II., addressed the Sovereign and said: “We are come to testify our sorrow for the death of our good friend Charles.”

One of the Puritans, Blackstone, had the courage to rebuke his party in these words: “that, as he came from England, because he did not like the Lord Bishops, so he could not join them, because he would not be under the Lord Brethren.”

But “the little sect” did not fare much better at the hands of the Independents at home. One of them, in a letter to the Protector, Oliver Cromwell, himself an Independent, says “that though there are no penal laws in force obliging men to comply with the established religion, yet the Quakers are exposed upon other accounts—they are fined and imprisoned for refusing to take an oath, for not paying their tithes, for disturbing the public assemblies, and meeting in the streets, and some of them have been whipped for vagabonds, and for their plain speeches to the magistrates.” (The “Church’s Broken Unity,” Vol. II., p. 227.)

Macaulay says: “The Puritans interdicted under heavy penalties the use of the Book of Common Prayer, not only in Churches, but even in private houses. It was a crime in a child to read by the bed of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians.” (“History of England,” Vol. I., ch. 2.) It is not a little remarkable that the distinguished historians of England and America—Macaulay and Bancroft—alike speak of the intolerance and tyranny of the Puritans.

In 1862, when the Nonconformists kept the Bicentenary Commemoration of 1662, and the younger ministers had to read up the history of those times in order to address their flocks, it is a fact that the result of their reading was to make some of them Churchmen.

Neal, the historian of the Puritans, is forced to confess that their conduct “sullied the glory of their former sufferings—for now it appeared that the New England Puritans were no better friends to liberty of conscience than their adversaries; and that the question between them was not whether one party of Christians should have power to oppress another, but who should have that power.” (I. 296—316.)

MISSIONARY ACTION.

THE attention of Churchmen has recently been drawn to the comparatively scanty and inefficient means that are taken to publish the glad tidings of the Gospel of the Son of God, and to extend the Church of Christ throughout the world. We congratulate ourselves on the little, puny, and spasmodic efforts we make, we indulge in no small amount of self-glorification if we meet with a little success, and we imagine we have done our duty if the smallest attempt has been made to promote the well-being of the Church. But we are desired to bear in mind that in former days, efforts made for that purpose were usually on a scale somewhat more in agreement with the requirements of the case. The *Church Times* reminds us that St. Augustine of Canterbury, as we learn from the Venerable Bede, came to the kingdom of Kent with a staff reported to be nearly forty men. This was in the year 597; and in 601, when little or no progress

had been made outside the dominion of Ethelbert, the Bishop of Rome, hearing that Augustine had a great harvest and but few laborers, sent to him a number of other fellow-workmen and ministers of the Word. “But,” says our contemporary, “conceive the astonishment, not to say the dismay that would have been created in Delahay Street if Bishop Kestell-Cornish had made a requisition for forty priests to begin with, and four years after had asked for further help! And yet we do not see why there should be this difference. There is no lack of men for any thing else; indeed, it is an almost insoluble problem with fathers of families what to do with their sons. Neither is there any lack of energy or ‘pluck,’ or Christian zeal. The exploits of our young Englishmen at home and abroad, the perils which they cheerfully face and the labors they undergo in the pursuit of secular objects, and their self-denying labors for the Cross in our home parishes, make it really astonishing that the road to Holy Orders, and especially to the Mission field, is not thronged as much as the avenues which lead to public employment. On Good Friday, before the Reformation, intercessions were made not only for heretics and the perfidious Jews, but also for Pagans, that they might be delivered from the worship of idols, and be joined to the Church of God to the praise and glory of His holy name. How it is that this was dropped it might be difficult to say. Whether it was from pure carelessness, or whether it was thought that Good Friday had a special reference to Israel, seeing that the Redeemer said of those weary hours—“All the day long I have stretched forth My Hands unto a disobedient and gainsaying people;” or whether Englishmen of the Tudor reign failed to grasp the idea that their descendants would come under a far heavier responsibility in regard of heathen lands than had ever yet fallen upon a Christian nation—for some reason our Good Friday intercession has been cut down to the single collect which names Jews, Turks, infidels, and heretics. But English Churchmen are beginning to realize in some faint degree, their duty to the Pagan world; and, though nothing could be more unsatisfactory than our present system—or rather no system—a good deal of work is now done. The subscriptions to the numerous Church of England Missionary Societies exceed those given to the whole of the Missionary Societies of all the “denominations” in the Three Kingdoms; besides which, many of the foreign dioceses are, or at least embrace, a missionary organization. It is also pleasant to hear that the converts themselves often display a zeal for the further spread of the Gospel; which if measured, as it ought to be, not by the actual amount of their gifts, but by their means, would put the Mother Church utterly to the blush. For instance, we believe that the poor native congregation which has been collected by Canon Lightfoot in Capetown, gradually collected from amongst themselves a handsome sum for the purpose of building a Church, before their admirable pastor would suffer them to appeal for help to any one outside. A similar case has occurred at Guiana, where the Chinese laborers, who as yet have not had so much as a single clergyman specially assigned to them, have raised £200 stg., and built one of the prettiest wooden chapels in the Diocese: nor would it be difficult to multiply instances to any extent. But the whole work languishes for lack of means. Indeed it has been said, and we believe with perfect truth, that if the number of our missionary clergy were multiplied by ten there would at once be found occupation more than enough for them all.

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The fact that is if we had as firm a belief in the truth and efficacy of our religion as we profess to have, we should soon put into active operation the agencies and the means required for its widest extension; and the remark is as applicable to Canada as it is to the mother country.

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

HALIFAX—Easter Elections—St. Luke's.—Wardens—E. H. Keating and James Gossip. Lay Reps.—J. T. Wylde and W. C. Silver.

St. Paul's.—Wardens—R. Taylor and R. Uniacke. Lay Reps.—I. N. Ritchie and T. A. Brown.

St. George's.—Wardens—J. J. Hunt and D. H. Whiston. Lay Reps.—J. J. Hunt and D. H. Whiston.

Halifax possesses besides these the Bishop's Chapel, Trinity Church, St. Mark's and the Garrison Chapel, but none of these are parish churches. St. George's elects Lay Representatives to Synod for the first time. Trinity is now a mere chapel of St. Paul's with a Sunday afternoon service only. St. Luke's dispenses with its curate. So that Halifax, which greatly needs more Church life, is to work this year with a clerical staff reduced by two, and those of the hardest working Parish Priests. However, there is a gleam of sunshine at St. George's. Deo Gratias!

EASTER COMMUNICANTS—City.—St. Luke's, 260; Garrison, 242; St. Paul's, 280; Trinity, 92; Bishop's Chapel, 84; St. George's, 80; St. Mark's, 50.—Total, 1,086.

Country as far as known.—Dartmouth, 55; Truro, 68; Londonderry, 25; Albion Mines, 47; Sydney Mines, 46; S. E. Passage, 31.

BADDECK, C. B.—Wardens—A. Hayman and T. Williams. Lay Representatives—D. McKeen and G. H. Davis.

PICTOU.—Wardens—R. Hockin and Johnston Campbell.

ALBION MINES.—Wardens—J. Hudson and G. G. Carritt. Lay Reps.—H. S. Peole and J. Whitman. Substitute—A. O. Pritchard and Dr. Crane.

SUBSCRIBE FOR THE "DOMINION CHURCHMAN."

MONTREAL.

FROM OUR OWN CORRESPONDENT.

CIRCULAR.—A copy of the following circular has been forwarded to the clergy:

Montreal, April, 1890.

"REVEREND AND DEAR BRETHREN,—

"Permit me to remind you of the usage of the churches of the Anglican Communion, simultaneously to observe a week of Intercession for Missions. The time of observance in the present year, is the week beginning with Tuesday in the Rogation season, (May 4th). Ascension Day and the Sunday after Ascension Day are most fitting opportunities for this act of worship. In accordance with a Pastoral from the House of Bishops, issued at their last meeting, freely circulated at the time, I recommend that the Missionary Diocese of Algoma should have a prominent place both in your prayers and in your almsgiving. Mention should also be gratefully be made of the venerable Society or the Propagation of the Gospel in Foreign Parts, to which we in Canada owe so much.

"One special subject for Intercession the Lambeth Conference has recommended to the Church in the following words:—'As our Divine Lord has so closely connected the unity of His followers with the world's belief in His own mission from the Father, it seems to us that Intercessions for the enlargement of His Kingdom may well be joined with earnest prayer that all who profess faith in Him may be one fold under one Shepherd.'

"Praying that the Spirit of God may rest upon you and guide you into all truth.

"I am,

"Your faithful and affectionate brother,

[Signed]

"W. M. B. MONTREAL."

Rural Dean's Returns.—Blank form for these have just been issued by the Bishop. His Lordship desires the Clergy and Churchwardens of every parish without exception to send the returns duly filled to the Rural Deans on or before 24th May.

Daily Services.—At Aylmer daily morning and evening prayers were offered during Holy Week. There were the usual Good Friday services, morning and evening. The average attendance during the whole of the whole of the Lenten season was very good. The Rural Deanery of St. Andrews is not a whit behind its sister Deaneries, either in zeal or in sound Churchmanship, and it is a pity that so wide an area of country—truly missionary country—should have so few clergymen to work it. This is a continual source of sorrow both to R. D. Robinson and Archd. Lonsdell which, we all hope, will soon be remedied.

ST. JOHN, P. Q.—Rev. O. J. Booth, assistant to Rev. Mr. Mills, goes to St. Catherine's as Rector of St. Thomas' Church, salary \$1200 per annum. We trust Mr. Booth and his new charge may be blest. Mr. Wilkinson, one of the Wardens appointed last Easter Monday, has declined to serve this year and Mr. Mills has appointed W. L. Marler, Esq., to the vacant place.

The Bishop.—Our Bishop has been to Lennoxville last week and on Sunday morning held a confirmation for the Bishop of Quebec at the Sand Hill, one of the College Mission stations. In the evening he preached a most admirable sermon in the college chapel to the students and boys.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KINGSTON—St. Paul's.—The Rev. W. B. Carey has completed five years' ministry in this parish. On the 4th inst., he preached from Solomon's Song 4: 16. In the course of his sermon he referred to the difficulties and opposition consequent upon the efforts made to extend the Church. There are more than 100 pew-holders. The parish has raised near \$14,000 for Church purposes, besides what has been contributed for outside objects. The last year's receipts were the largest the Church has ever had. In contribution to Mission Work the parish stands sixth in the Diocese. About 180 persons have been confirmed and there are 240 communicants. He asked for a more thorough support and greater interest in the Sunday Schools, and desired the congregation would give him their best sympathy and co-operation, with their fervent prayers for him in endeavoring to extend and build up the Church of Christ among them.

NEW EDINBURGH.—Mrs. Peden, who has for many presided at the organ and superintended the choir of St. Bartholomew's Church, was presented, a few days ago, with an address and gold watch and chain. His Lordship the Bishop on behalf of the congregation made the presentation.

OTTAWA—Acknowledgement.—The Rev. Z. A. W. Hanington, the Rector, New Edinburgh, Ottawa, returns his cordial thanks to the undermentioned clergy for their hearty responses to his circular letter, and desires to express a hope that those who have not, so far, made any response, will be disposed to do so at an early date:

The Rev. J. Carry, Port Perry; P. Clementi-Smith, Peterboro; J. Burke, Belleville; H. J. Petry, Dunnville; C. H. Ingles, Parkdale; E. A. W. King, Lewis; G. Robinson, Aylmer; Dr. Scadding, Toronto; Mr. King, —; Dean Boomer, London; Archdeacon Gilpin, Halifax; J. Stannage, Kemptville; J. Spencer, Kingsville; R. Simonds, Dorchester; C. P. Emery, Smith's Falls; G. W. White, Iroquois; J. Hepburn, Magog; O. G. Troop, Halifax; R. Loucks, Picton; J. A. Kaulbach, Truro; —, Staisted; H. E. Pless, Renfrew; J. R. Serson, Crayler; A. Stuart, Orillia; Sacerdos, Ivy; W. S. Darling, Toronto; H. S. Wainwright, Kingston, N.B.; G. H. Parker, Compton; F. Codd, Carp; W. Armstrong, St. John; L. B. Fowler, Prince William, N.B.; R. Lewis, Maitland; G. Low, Merrickville; W. Ross Brown, Iron Hill; S. McMorine, Bell's Corner's; Dr. Jarvis, Shediac, N. B.; W. W. Walker, Hampton, N. B.; V. E. Harris, Londonderry; J. Godfrey, Wolfe Island; Cuthbert Willis, Petitcodiac; J. Forsythe, Liverpool, N. S.; R. Harding, Adolphustown; one correspondent, no name enclosed.

BELLEVILLE—St. John's.—Last evening, 12th inst., the adjourned Vestry was held and fairly attended. The Incumbent occupied the chair. The church wardens and auditors presented a very satisfactory report. The Incumbent's salary had been paid in full to date, and nearly \$400 of debt had been discharged.

Mr. Arthur Mills, Superintendent of the Sunday School, read a very interesting report of the past year's progress. The Incumbent mentioned the gratifying fact that the Rural Dean had collected among the congregation more than the sum for which they were assessed for the Mission Fund of the Diocese, whereupon Mr. John Irwin moved, seconded by Mr. W. R. Smith,

"That this Vestry is gratified to learn that the Rev. Rural Dean Baker's canvass of the congregation of St. John's Church in behalf of the Mission Fund of the Diocese has been successful, and hereby tenders him its cordial thanks for taking the trouble to attend to the Parochial collections himself, and to endeavor to create among our people a deeper interest in the Mission work; and this Vestry believed that his efforts will be of permanent benefit to the cause in this parish."

This resolution was carried unanimously. After a resolution of thanks to the auditors the Vestry adjourned.

In the account of the Easter Vestry meeting it was omitted to state that complimentary resolutions were passed to the ladies belonging to the Sewing Society and to those who held entertainments in their houses, whereby the sum of \$170 had been raised during the past year. Also to Miss Large for her valuable services as organist, to the churchwardens and to the Incumbent.

St. Thomas.—The Rev. Rural Dean Baker in behalf of the Diocesan Mission Fund referred to in our last issue deserves some further notice. The success of the reverend gentleman in the congregations of St. Thomas' Church and St. John's Church was most gratifying. In St. Thomas' congregation the amount of last year's parochial collection was more than doubled; and at the adjourned Vestry meeting, held on Monday evening, April 12, the following resolution was carried and is a well-deserved tribute to the success of the labors which Mr. Baker so kindly imposed on himself and so faithfully discharged.

Moved by R. C. Hulme, seconded by R. Taylor and carried unanimously,

"That this Vestry of St. Thomas' Church, Belleville, desires hereby to express its cordial appreciation of the kindness and zeal of the Rev. E. H. M. Baker, Rural Dean of the counties of Hastings and Prince Edward, in personally making the parochial collection of this congregation, and while rejoicing at the success that has attended his efforts, offer him the sincere thanks of this Vestry and best wishes for the prosperity of the Diocesan Mission Fund for which he has so faithfully exerted himself. And be it further resolved, that the Vestry Clerk be requested to forward to the Rev. E. H. M. Baker a copy of this resolution.

KEMPTVILLE.—During Holy Week there were daily matins and evensong, well attended. Easter Day was appropriately marked by hangings on altar and lectern, while beautiful flowers decked the Holy Table. A large congregation assembled, and sixty received the Holy Communion. The annual Vestry meeting was held on Monday and finances found to be in a favorable condition. The same parish officers were re-appointed. It was determined to proceed at once with the completion of the Memorial Church.

OXFORD MILLS.—Easter Day was marked by large congregations, a few flowers on the altar, and thirty communicants. At evensong the infant son of the Lay Representative was baptized. The font of stone, on wooden pedestal—both gifts—being used for the first time. We were pleased to notice that it was located in the "ancient usual place," in obedience to the 81st Canon of 1604. The Vestry meeting held on Monday was most harmonious.

NORTH AUGUSTA.—It is proposed to improve both the appearance and churchly character of St. Peter's by adding a chancel during the present summer. By the management of the present popular and energetic minister, aided by an attached people there can be no doubt but that all obstacles to this admirable plan will be overcome. We were glad to notice that the seemly administration of Holy Baptism has been secured, a marble font having been procured during the Incumbency of Rev. Mr. Godden.

KITLEY.—Still vacant—many a cry has gone up for a shepherd. It is bad not to advance, but worse to lose ground.

FRANKTOWN.—At the various Vestry meetings held in this parish balances to the credit of the several congregations was shown. There has been a large addition to the general roll of communicants, while the average regular attendance at the altar has doubled the past year. An excellent harmonium has been provided for the church at Ashton, and steps are being taken to procure one for Franktown.

KINGSTON—St. George's Cathedral.—A window of stained glass is to be erected in memory of the late Mr. Watkins, a liberal benefactor to the Church in Kingston.

NORTH GOWER.—The new Trinity Church is being opened to-day. Full particulars next week.

TORONTO.

TORONTO.—St. George's.—The annual Missionary Meeting for this parish was held in the school house on the 15th inst. The Lord Bishop, who presided, gave some interesting particulars with regard to the growth of the Church in this Diocese, with an especial view to correcting some inaccurate statements contained in a letter on that subject which appeared recently in our contemporary. By the statistics to which his Lordship referred, and which were taken from the Census Reports, it appeared that the growth of the Church in this Diocese and more particularly in this city, was relatively greater than in the other Dioceses; and that the figures relating to the Diocese of Huron showed results more unsatisfactory than those of any other Diocese, so much so, indeed, as to give an unfavorable total result for the whole Province. Short addresses were delivered by Mr. Alderman Boswell, Ven. Archdeacon Whitaker, Rev. Arthur Baldwin, Rev. John Pearson, Mr. R. Spratt. The Rector, Rev. J. D. Cayley, read extracts from the annual Provincial Reports for the past year, from which it appears that the amounts given for missionary and charitable purposes in this parish from Easter 1879 to Easter 1880 were as follows:—From the offertory, \$892; subscription to Diocesan Mission Fund, \$875; collected by C. C. W. M. A., \$388; Sunday scholars, \$58; collected by rector, \$71; total, \$1,784. The money was disposed of as follows:—To the Diocesan Mission Fund, \$1,111; Diocese of Algoma, \$396; Diocese of Rupert's Land, \$50 general purposes C. W. M. A., \$38; W. O. (Diocesan) Fund, \$118; Theological Students' Fund, \$25; Irish Relief, \$46; total, \$1,784. The total amount raised in St. George's Parish for all purposes was \$7,176, showing that just one-fourth is appropriated to missionary work.

At St. Luke's the Incumbent, Rev. W. C. Bradshaw, stated that the past year had been one of progress and advancement, that he has held 400 services and paid 660 pastoral visits. The Holy Communion has been celebrated 45 times. On Easter Sunday there were 120 communicants. The average attendance at the Sunday morning service was over 200. The Lay Representatives are Dr. H. C. Burritt and H. T. Strickland.

BRIGHTON.—At the adjourned annual Vestry meeting held in St. Paul's, on Tuesday, March 30, 1880, L. E. Austin and W. H. Eyre were appointed Churchwardens. L. E. Austin was elected Lay Rep. to the Synod.

AURORA.—The annual statements of the Churchwardens show receipts for the past year to be \$583.92, and the expenditure (including balance in the bank of \$18.39) to be \$583.92. The payments to Mission Fund \$22.23, Algoma \$11.80, Widows' and Orphans' Fund \$8.55, Irish Relief Fund \$12.90. The amount collected for Church and Parsonage is \$725.98. Balance in hand towards a new church, \$10.

PETERBOROUGH.—At the Vestry meeting of St. John's the accounts were adjusted and a deficiency of \$138 announced. The Rector, Rev. Mr. Beck, pronounced a handsome eulogy on the Rev. V. Clementi-Smith for his ministerial services.

NORTHUMBERLAND RURAL DEANERY.—The next regular meeting of this Ruri-decanal Chapter will (D.V.) meet at Grafton on Tuesday and Wednesday, 20th and 21st days of April, 1880. There will be Divine Service in the Parish Church at 7.30 P.M., on Tuesday—Preacher, Rev. J. W. R. Beck, M.A., Holy Communion at 8.30 A.M., on Wednesday; Chapter Meeting at 10 A.M. Essayist, Rev. Canon Stennett, M.A. The clergy of the Deanery will please bring surplice and stole, &c., and notify the Venerable Archdeacon Wilson of their intention to be present.

H. D. COOPER,
Sec. Treas. N.R.D.

Colborne, April 12, 1880.

COLBORNE.—At the adjourned annual Easter Vestry meeting held in Trinity Church on Monday, April 5. The Churchwardens presented their annual report, showing the amount raised for Church purposes during the year to have been \$1,187.85, and the expenditure \$1,128.27. A. King and G. R. Willoughby were appointed Churchwardens. F. B. Spillsbury and A. King were elected Lay Representatives to the Synod.

WESTON.—The Rev. Mr. Thomson, formerly of Elora, has been appointed by his Lordship to this parish, the Rev. W. Johnson remaining nominally the Incumbent.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ST. CATHARINES—St. Barnabas' Church.—At the Easter Vestry meeting the financial statement showed that the receipts of the past year amounted to \$919.31, leaving a balance of \$66.40. Mr. H. M. Giles and Mr. J. Gray were elected Churchwardens; Mr. Jos. Nay, Vestry Clerk; Messrs. Giles, Kimpton, and T. Holder, Lay Reps.

The second resolution passed was as follows: "That this congregation, in congratulating Rev. Mr. Macnab on the successful termination of his first year's incumbency of this parish, beg to thank him for the attention, zeal and invariable courtesy displayed in the pursuit of his sacred duties in the parish; and also express their admiration for the careful and reverent manner in which he conducts the services, and for his eloquent and practical sermons. It is also hoped that the ecclesiastical year which has just closed with such perfect harmony and good-will may be a prelude to many such happy Easter meetings, and that the parish of St. Barnabas will ever, as now, present that most beautiful spectacle, 'a faithful priest in full accord with a grateful and united congregation.'"

CAYUGA.—Mr. Cotter and Mr. Davis were re-elected Churchwardens. Best Vestry ever had here. Mr. Farrell, Lay Representative. Income for the year—\$1084.25. Outlay more than \$1050. All debts paid, and money in hand. A new fence, a new library, and new vestments in the year. There is a good evening attendance, particularly of young men.

MARYBOROUGH.—The Rev. W. J. Pigott has resigned this parish to take charge of the Incumbency of Acton. He carries with him the heartfelt wishes of the entire community, that success may attend him in his new sphere of labor, and that he may long be spared to labor successfully in the Master's vineyard. He leaves behind him in all parts of his Mission many warm friends who very much regret that he should remove from among them. His successor has not yet been appointed.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON—Hellmuth Ladies' College.—The Bishop of Huron lately presented the College chapel with a beautiful pipe organ. The instrument is one from the well-known firm of Messrs. S. R. Warren & Son, of Toronto. The tone is remarkably sweet and adds much to the beauty of the services held in St. Anne's Chapel. The following is the specification:—Compass of manual, c c to a 3, 58 notes; compass of pedal, c c c to d, 27 notes; 1—open diapason metal, 58 notes, 8 ft.; 2—dulciana metal, 46 notes, 8 ft.; 3—melodia, wood, 4—stopped diapason, bass, 58 notes, 8 ft.; 5—harmonic flute, metal, 58 notes, 4 ft.; 6—principal, metal, 58 notes, 4 ft.; 7—fifteenth, metal, 58 notes, 2 ft.; 8—bourdon (pedal), wood, 27 notes, 16 ft.; 9—pedal coupler, bellows signal, tremolo, swell pedal.

STRATFORD.—At the Vestry meeting, A. Burnham and J. Grayson Smith were re-appointed Wardens. It was announced that the unpaid pew rents amount to \$375; cash lent by the senior Wardens, \$260; contributions towards liquidation of the floating debt, \$1800. The expenditure for the year amounted to \$4,869. At a meeting for the purpose, R. Smith, LL.B., and G. Horne were chosen Lay Representatives to the Synod.

BRUSSELS.—We have ere now had the pleasure to report the steady growth of the good work in our parishes and missions in the northern parts of the Diocese. The church of St. John's, Brussels, is no exception to the general progress. At the Easter Vestry meeting the parochial reports were very satisfactory. The report of the Building Committee showed that on January 5, 1880, the debt on the church was \$2,540. It was resolved at a meeting then held that a committee then appointed should solicit subscriptions from the members of the Church to reduce the debt by Easter and, if possible, pay the whole. The Committee of the Vestry meeting were able to report the result surpassed their expectations. They had raised in cash and notes the sum of \$2,290, leaving only a balance of \$250 to pay the whole debt. Of the amount raised nine members had given \$150 each; three \$100 each, and the balance was made up

of subscriptions of from \$25 to \$75. It was also stated to the meeting that the Sunday School children had commenced a subscription for the purpose of buying an organ for the Sunday School. The Churchwardens elected for the present year are Messrs. Jas. Knox and F. C. Rogers. Dr. T. Holmes is Lay Rep. to the Synod.

MITCHELL.—At the Easter Vestry meeting of Trinity Church, Messrs. J. M. O'Connon and J. C. Davis were elected Lay Reps. to the Synod, and Messrs. W. A. Davis and A. Dent were elected Churchwardens. A vote of thanks was unanimously passed to Messrs. J. E. and W. R. Davis for their having presented to the Church a very handsome marble font. The Messrs. Davis's father and two brothers are clergymen of the Diocese, and this gift to Trinity Church is but another testimony to the loyalty of the family to the old, old Church. This, the first Vestry meeting since the appointment of Rev. B. P. DeLom to the parish, promises well for the hearty Church work of a united and earnest mission work of rector and people.

SIMCOE.—The Rev. John Gemley, newly appointed Rector, presided, *ex officio*, at the Easter Vestry meeting. The Churchwardens of last year were unanimously elected, as well as the Lay Representatives to the Synod, Judge McMahon and Sheriff Deedes. A committee was appointed to devise ways and means for the removal of a debt contracted during the past years; also to make arrangements to meet the expenses of the present year.

HELLMUTH LADIES' COLLEGE.—The new pedal organ, the gift of His Lordship the Bishop of Huron, was used on last Sunday for the first time in St. Anne's Chapel and was highly appreciated by the elite congregation. It was built by Messrs. Warren & Son, Toronto.

BORVOIKE.—At the Easter Vestry meeting of this congregation, Messrs. Alexander Cowan and James Higgins were elected Churchwardens, and Messrs. G. Lucas and W. Cowan Lay Representatives to the Synod.

By the Divine blessing, the Incumbent has been enabled to raise by subscription in money and material the sum of \$450 for the purpose of erecting a shed and doing some necessary repairs to the Church.

Resolutions were also passed endorsing the sense of the Vestry as to the injury resulting to the congregation from the present formation of the Mission and pledging themselves to raise (under certain conditions) the sum of \$500, instead of \$300, and to pay two-thirds of the cost of erecting a suitable Parsonage.

METCALF.—A very satisfactory meeting was held in this church, at which Messrs. J. Hughes and W. Buchanan were elected Churchwardens. Mr. Thos. Moyle was elected Lay Representative to Synod. The financial report was very creditable, and a spirit of zeal shown by this congregation which is worthy of emulation.

Here also a resolution was passed condemning the present arrangement of the Mission, as injurious to every part of it, and impracticable by reason of mud roads, and the distance of the churches from each other, (at least 9 miles). The Vestry pledged itself, in order to the formation of a Mission composed of two churches, or of a self-supporting parish similarly formed, to raise at least \$200, and to pay a just proportion towards the erection of a suitable parsonage. The Incumbent has to record also, his sense of the kindness of the above congregations in substantial presents of grain, &c.

SARNIA INDIAN RESERVE.—At the annual Vestry meeting of St. Peter's Church, the Rev. J. Jacobs occupied the chair. Mr. Peter Gray was appointed Warden and Lay Rep. to the Synod. Mr. Sampson Jackson also appointed Warden. Miss Amelia Wabunong was re-engaged as organist. The Churchwardens' account was read and submitted, which showed that the amount of the Sunday collections was just sufficient to cover the expenses of the church. During the past year the congregation had paid off the debt on the church organ, amounting to \$40 and had also \$45 towards the church building fund, the church having been badly damaged by a terrific storm in July last. The congregation is now engaged in erecting a new fence around the church and parsonage. In addition to the above, \$25 was subscribed and paid to the missionary society of the Diocese of Huron. During the past year there has been quite an increase in the attendance at the Sunday services. The number of communicants had also considerably increased. The Sunday School was never in a more prosperous condition, the number in attendance had about doubled during the past year.

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KETTLE POINT.—At the annual Vestry meeting of St. John's Church, Kettle Point, Rev. J. Jacobs occupied the chair. The Churchwardens' report for the past year was read and adopted, which showed that after paying all expenses there was a small balance on hand. Mr. Sutton Shawkeence and Mr. Adam Kiyosh, Wardens and Lay Representative to Synod. The following were appointed trustees of the mission day school for the current year:—Messrs. Jeffrey, Bressette, Isaac Shawnoo, jr., Lewis Cloud and Elijah Eshquabe. The church choir was re-organized with the addition of a few new members. The Sunday School is in a very satisfactory condition, and the and the congregation is at times quite large, the chapel is at times scarcely large enough to accommodate the number that attend divine service. If funds were on hand it is most desirable to build a new and more commodious church, and the present chapel could be used entirely as a school house. The number of communicants are increasing, and there are a number of candidates awaiting confirmation.

DELAWARE.—The annual Vestry meeting was held at Christ Church on Easter Monday. The meeting being opened in the usual way by the chairman, the Churchwardens presented their financial report, which showed a considerable increase in the Sunday collections, and all accounts being paid there remained a balance on hand of over \$70.

The retiring Wardens were re-elected—Mr. C. J. Fox and Mr. Thos. Nagle. Mr. R. Price was re-elected Lay Rep. to the Synod.

The old church, which is a frame building erected nearly half a century ago, is now beginning to show marked signs of decay, and all agreed that soon a new and more substantial edifice would be required to fill its place. It was therefore deemed necessary to take some steps towards the formation of a Building Fund for that purpose. A building committee was accordingly appointed and a subscription list opened. The good people of Christ Church are to be congratulated on the success of their new enterprise, as we understand the subscriptions already amount to nearly \$600, and all join with them in the hope that with God's blessing upon the united effort that is now being put forth their new church may be opened free from debt and consecrated at the opening service.

ALGOMA.

[From our Own Correspondent.]

The Rev. T. Macaulay Tooke desire to acknowledge the receipt of a Communion Service for the use of the Huntsville congregation, and forwarded by the Rev. Canon Givins from Hamilton, by the Lord Bishop of Algoma.

The Missionary Bishop of Algoma thankfully acknowledges the following contributions received for Mission work in his Diocese:—St. Anne's, Richmond, P. Q., per Miss Cleeve, \$12.50; St. Anne's, M. Iboune, P. Q., per E. Journeaux, \$10.50; Amherst, N. S., per Rev. Canon Townsend, \$30; Board Foreign Missions, N. B., per W. M. Jarvis, \$89.87; Rev. E. Cooper, England, interest, per Mahaffy-Robb, \$16.15; Mrs. Mahaffy, \$1; Mrs. La Batt, England, for Church Building, £40=194.66; Dr. Ridley, per Rev. Canon Givins, \$20; C. W. M. Aid, per Miss Westcott, for Rousseau Mission, \$50; Rev. A. Holland, per Rev. T. H. M. Bartlett, \$20; Mrs. Bartlett, per Rev. T. H. M. Bartlett, \$13; per Rev. F. Kirkpatrick, Sec. Treas. Diocese Ontario, \$54.55; per Mrs. Simpson, Sec. Treas. Diocese Montreal, \$244.90; per Wardens St. Thomas Church, Bracebridge Collection Missionary Meeting, \$11.55; per Mrs. Bromfield, England, for Neepigon Indian Mission, £4 16s. stg.

During a late tour through the Muskoka and Parry Sound districts the Missionary Bishop of Algoma held 60 services at 45 different stations or settlements; baptized 49; confirmed 85; administered Holy Communion to 437 persons; and travelled nearly 800 miles in cutter or on a buckboard. Sermons and addresses, 78.

The Bishop of Algoma's address is Yorkville, P.O.

Mr. G. J. Cox, Lay-Reader, begs to acknowledge with thanks the receipts of a parcel of book from the Rev. C. W. Patterson, Oak-ridges, per the Rev. T. Liwyd, Gravenhurst, for Holy Trinity Sunday School, Ryde.

THE BISHOP'S TOUR.

(Continued from our last.)

We started on our return journey on Monday, Feb. 23rd, driving twelve miles over a very rough, stony road to Commanda Creek, where we remained for the night. This is a wild weird looking place, one our

forefathers would have peopled with "eyrie folk," and a place which puzzles you to think how any one could come to settle in it. Yet even here we met with many who once had been Church people, but who had joined the Sects because the Church did not seem to care for them, whereas the Sects sent some one to keep the people together. A congregation of forty-nine met us for service in the evening. Two men took up the responses, and as these two stood, knelt and sat in the proper places they saved us from the necessity of having to tell the rest when to do so. One of these men came last year from Essex, England, and we wish he could have been heard, not only in his old home in the village of Chulmley, or his county of Essex, but in all England, when he was describing to his Bishop in Canada what he and his wife felt "because he could not go to Church." "Sir," he said, "if I hadn't my Prayer Book and Bible I should be soon worse nor a heathen." If he could but be heard we do not think those at "home" who hear the sound of the Parish Church bell every Lord's Day, would be quite so indifferent as they appear to be at the spiritual destitution which is starving the souls of their brothers and sisters in Christ. This man's house being on the roadside, the Bishop called and left with him a "Churchman's Almanac" that he might be able to find the Lessons and read them as Sundays came round. He and his wife had walked six miles of that wild road and had to walk back the same night. At 7 A.M. we left Commanda Creek, Tuesday, Feb. 24th, and got over the twelve miles to Mecunoma by 9 A.M., and were happy to meet there the Mr. and Mrs. R— previously mentioned, with their little baby. The people belonging to the house are Church people, and with a few strangers, also Church members, we formed quite a congregation for the Baptismal service. We had considerable talk with Mr. and Mrs. R—, who did not regret the sixty-two miles of travel they had had to get their babe made a Christian; and they told us there were quite a number of families about Eagle Creek, all members of the Church at present. How long they would remain so could not be said, as the sects were very busy amongst them. We ascertained that a highly respectable young man was school teacher of that section, whom the Bishop and Messrs. Crompton and Moseley all knew, so a message was sent, asking him kindly to get the people together, and, with the assistance of Mr. R—, hold a Lay Service every Sunday, until Mr. Crompton could manage to come to them, which he promised to do (D.V.) in the summer.

Again we set forth and did our ten miles, arriving at Magnetawan Village about 1 P.M. We had a meeting of Church members at 3 o'clock, they being in somewhat more cheerful and hopeful spirits. Mr. Crompton promised to make an earnest appeal to outside friends so that a Church could be erected with as little delay as possible. We went to see several sites, some of which were offered as gifts, others at a very low rate. We were also told that the Methodist preacher had on the previous Sunday evening quite "pulled to pieces" all that the Bishop had said in his former address. This was good, because it thoroughly roused the people, and our friends beat up from far and near, so that at 7 P.M. the school-room was densely packed. The night was a very wet one, and the water freezing on the roads made them dangerous even to pedestrians, but the people came five, eight, and ten miles to the service, our friend of "I'm there, if God spares me," being one of the number. Mr. Crompton had just commenced the exhortation when a commotion was made at the door, and a woman's voice heard saying, "please let me pass," and then, "come on, mother." With some difficulty a way was made, and two women carrying babies came forward, and some men. The younger got as near to Mr. C. as she could and he recognized her as a candidate of his upwards of four years ago, who, after her confirmation, had married and gone back into the bush. Mr. C. handed her a Prayer Book, and soon her voice rang clearly over the room in unison with that of her old pastor, as if they had never been separate; this brought about quite a revolution, for we had a cheerful and a hearty service. The young woman and her mother had come upwards of five miles to have their children baptized, with several others. We had another meeting after service, when it was determined to take immediate steps towards building a Church in the village. Mr. Crompton was pressed very much to promise to come and hold service, and finally he did so, providing the Bishop is enabled to supply some of his other numerous stations. Much outside help will be needed here, for it will not do to put up a temporary building, but something to tell amongst the people. Plenty of help in the shape of work was promised there and then, and more will be forthcoming; but of money they have none, and at the least \$600 or \$700 will be required in cash. Oh, that God may put it into the hearts of His children more highly favored to send the money needed.

We left Magnetawan village with spirits somewhat more cheerful but in a down-pour of rain, and crossing Ah Mec Lake we drove to Mr. Guttridge's at Midlothian, in the Township of Ryerson. Here we found our friends in good spirits. They have started

a Sunday School, which is prospering, and in answer to an appeal from Rev. Mr. Crompton, the sum of £60 stg. was sent by the congregation of St. Peter's Church, Newton-le-Willows, England, by the Rev. Mr. Monck. They are preparing to build their church; the foundation logs are placed, and as every man who owns a yoke of oxen turns out to draw lumber to the site from the mill, seven miles, they hope to commence the building early in the spring. We had a sweet service at which the Bishop baptized, preached and celebrated the Lord's Supper. His address will be treasured in their recollection, and much was the hand-shaking, and loath the tongue to say "good bye" at parting.

Going south eleven miles we spent an hour or so, having prayers, at the house of Mr. Roberts, Doe Lake, where we had the pleasure of meeting several Church friends, particularly one, who was a sort of deputation from a number living near and at Katrine, and who came to see if arrangements could not be made by Mr. Crompton for holding a monthly service there. The Bishop was especially pleased with this man's conversation, and Mr. C. promised to write and as soon as possible arrange for a service at Katrine on his way south from Magnetawan village.

Seven miles more, and we called at the house of Mr. Boys and met more friends.

A further drive of ten miles and the Bishop was met by his son, who has a beautiful location on Fawn Lake, Township of McMurrich, whilst Mr. Crompton drove a further eleven miles to his home for a day or two.

The night of Saturday, Feb. 28th, was exceedingly stormy; one of the fiercest wind-storms ever known came and continued all Sunday morning. Mr. C. had to drive over eleven miles to meet the Bishop at Christ Church, Ilfracombe, and as the journey was one of extreme peril, one of his sons accompanied him with his axe. The cutter had to be lifted over trees and driven over some, whilst upwards of a dozen had to be cut out of the way, so that the journey took three hours to accomplish, with the pleasant thought that some of the falling boughs might bring all to a sudden conclusion. The consequence of the storm was, that many who meant to be present at service were afraid to venture through the bush, or over the lakes. Yet we had a decent congregation and a good service at which Mr. Crompton presented four for confirmation and we had twenty-five communicants. A fifth, a young woman, would have presented herself, but she dared not venture the five miles in the bush; her brother (who was confirmed) said, he had hard work to get there.

After luncheon at the house of C. G. Harston, Esq., we drove down Buck and Fox Lakes to Hoodstown, where, as usual, a numerous and joyous people met us in their new, but far from finished, Church. Being all more or less musical, the service was really well done. A brother and sister were presented for confirmation, and we had twenty-seven to meet at the Lord's Table. The two confirmed, make four out of the same family within three years of Mr. Crompton's ministry who have been bitter dissenters.

March 4th.—Morning service in St. Mary's Church, Aspden, with a very numerous company of worshippers, cheerful service, baptism of four and a celebration with sixteen communicants. After service a Church meeting was held and the Bishop was urged upon very pleadingly to try if he could not let them have a clerical service oftener than once a month. Mr. Lalor was appointed Lay-Reader.

Friday, March 5th.—Evensong at St. George's Church, Lancelot. The day was an exceedingly stormy one with a deep fall of wet snow, so that women could scarcely get along, and, in consequence, we had not so many in attendance as we expected. But his Lordship was pleased to see those who were there, and he complimented them on the evidences he saw that "Life" was amongst them.

Thus was brought to conclusion a long and arduous tour. We have had much to encourage, but more which gave us pain. It is sadly grieving to hear on every hand the cry for the Bread of Life; it is still more grieving to know that there are thousands of youths of both sexes belonging to Church parents, who, when grown up will have left the church of their fathers, because she has not made any provision to retain them; and it is sadder still to think that there are thousands more being reared without any knowledge of God in the world, and who are growing up practically worse than the heathen. The places mentioned in this tour are not by any means to be considered as the limits of our calls; most of them may be styled "Head centres" from whence many stations could be formed.

At Spence there is East Road, some twenty miles, having in it many Church families.

At Magnetawan village we could branch down Chapman Valley, sixteen miles, well peopled, chiefly with members of the Church.

At Mecunoma we have Eagle Lake road on the one side and an eastern road on the other, from ten to six teen miles again with Church people.

At Commanda Creek, wild and wierd as itself may be, there are roads branching east, west and south, with many members of our Church therein.

At Nippissing village we were told of a place five miles north west, and of South-East Bay twelve miles (where the C. P. R. is to come), where there are many of the Church, or who were members in former years.

All these people never see a parson or hear a Church service from year's end to year's end, and whose children are frequently unbaptized, and who gradually fall away from the influences of religion altogether.

We leave the report to speak for itself, there not having been any attempt at garnishing, feeling certain that this simple statement of facts as they occurred will tell more upon the hearts of God's children than any colored account the cleverest writer could give. We know many hearts will be pained by what has been written, sorrowing that those for whom Jesus died should be lost through the supineness of His brethren. The impression made by the Bishop's visit has left nothing to be desired, but the hope of assistance also created in the breasts of our perishing brethren makes a demand upon us that we should say, "God helping us, these people shall be helped, and as far as we can do it, they shall be saved." God grant that this feeling may animate the hearts of all who read this tour and then the hope which has been raised in the north is certain to be satisfied and the name of Jesus glorified. Mr. Crompton has distributed upwards of three hundreds copies of the *Dominion Churchman* during the tour.

TO CORRESPONDENTS.

H. D. C. Received too late. W. R. B. New York *Churchman*. F. G. Not correct. R. C. One dollar only pays for six months, when not paid strictly in advance. E. F. R. Received. J. G. Received. W. D. B. Yes.

ERRATUM.—In our last issue, page 182, column 2, line 19, for "our party," read "one party." We belong to no party in the Church.

Correspondence.

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

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?—St. Matt. 27, 46.

SIR.—In the last issue of the *DOMINION CHURCHMAN*, Mr. Garland suggests the idea that Christ, when he uttered these words upon the cross, actually tasted spiritual death to atone for those who by sin have deserved it. I would hesitate to endorse the interpretation on the following grounds:

1st.—If Christ really tasted eternal death he could not pray "My God, My God," etc. Eternal death is, according to the utterances of the holy Scriptures, that fearful state, or place, where there is "weeping and wailing and gnashing of teeth," a state then of utter despair and hopelessness; and in 2 Thess. i, 9 we are told they who know not God, and obey not the Gospel of the Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." So that it would appear that there is no possibility for those who are consigned to eternal death to pray unto God.

2nd.—If Christ actually tasted eternal death and in this fearful state could pray, "My God, God," etc., and was graciously answered, then we must believe that there is a chance given to those who go down into the pit of eternal perdition, to leave their place of punishment and to come into the presence of God. If this was possible for Christ, who was true man, why should it be impossible for any other man? But this I think is, judging from his letter, not the belief of Mr. Garland.

3rd.—How could Christ be really separated from God, who is God Himself? In the Creed of St. Athanasius we confess "unity in Trinity and Trinity in unity, neither confounding the persons, nor dividing the substance." But we divide the substance if we believe that Christ's Spirit could be, even for a moment, separated from His Father.

I am rather inclined to think with Meyer, that the intensity of His sufferings caused in him the feeling of being abandoned by God. While he lived on earth, before his last hour had come amidst all his poverty, humility, and persecution, the closest communion with his heavenly Father was to him, no doubt, the source of the richest spiritual comfort; nay, even when he fought the fiercest battle with his adversary, at Gethsemane, he found consolation in doing the will of his Father. But when on the Cross his sufferings were overwhelming, in such great measure, that aw-

ful moment was attended by such fearful anguish of soul, that he could find no light, no relief for his spirit, even in his intercourse with his Father; in other words his human nature gave way under the weight of his trials, which reached their summit on the Cross: hence the cry, "My God, My God, why hast thou forsaken me?"

The question whether this kind of abandonment of God could furnish a sufficient atonement, can be answered decidedly in the affirmative, when we remember that he who underwent it was the Son of God. The dreadful feeling which he perceived when he believed himself to be forsaken of God, was to him what eternal abandonment of God is to the wicked.

Yours, etc., S. G. EDELSTEIN.

Hanover, April 9, 1880.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

SIR.—Will you permit me to reply, as briefly as possible, to the questions addressed to me by Professor Hirschfelder. Knowing that the interpretation of Leviticus xviii, 18, has been discussed already, at great length and with great ability, I purposely refrained from touching on it in my letter, and availed myself of the fact that the promoters of the Bill before the Legislature had broken new ground, and proposed a wider breach of the law than heretofore, to give some general reason why men should pause and reflect as to the ultimate consequences of the course on which they are entering—assured as I am that the relaxation of the law which is now proposed must inevitably lead to others. Prof. Hirschfelder is not, however, mistaken in supposing that I regard both the unions which the Bill proposes to sanction as violations of the Divine law, and although I strongly feel that so important a subject as that which he has opened requires to be handled in books or pamphlets, rather than in the space which you can reasonably be expected to allow for such discussion, I will endeavor to give him a reason for my persuasion.

He will, I am assured, allow that the law recorded in Leviticus xviii, is of Divine origin, and consequently that we are not at liberty so to interpret it as to impress upon it a character of caprice or imperfection. We should look, on the other hand, in a law solemnly promulgated by God, for a Divine consistency, completeness and equity. Let us consider then how we are to interpret this law. Are we to affirm that it allow all unions which it does not expressly forbid? Observe, then, what follows on this hypothesis. It is lawful for a man to marry his own daughter. If we would escape this monstrous result, what rule of interpretation must we perforce adopt? We must confess that the express prohibition of marriage between any persons near of kin involves the implicit prohibition of marriage between other persons who stand to each other in a relation strictly parallel to that in the case of which the prohibition is expressed. If a son is forbidden to marry his mother (Lev. xviii, 7), we must confess that this prohibition contains within itself the prohibition that a father shall marry his daughter. Otherwise we venture to heap on this Divine law a load of intolerable infamy. Nor is it without significance that we have been left to infer that so grossly incestuous a connection as that which I have mentioned is forbidden, that it is not proscribed *totidem verbis*, that we can only reply to a bold questioner of the future, who may ask, "Where is the Divine word which prohibits this union?" "God has forbidden another which is strictly parallel, and that prohibition involves this."

Shall we venture to say that we may draw this inference when we please, and to deny that we must draw it in every instance in which there is an exact parallel between a relationship in the case of which marriage is expressly forbidden, and another relationship which is passed over in silence? Is this dealing reverently with a Divine law? Would it be regarded as dealing fairly and honestly with a human law? Must we not either hold to the bare letter or adhere with the strictest rigor in every instance to that interpretation which in palmary cases is forced upon us by reason and conscience? Be it understood, too, that the express prohibitions in the law are not restricted to cases in which the bar is presented by consanguinity. Out of thirteen cases enumerated the bar is in seven presented by affinity. No kind of distinction is hinted at between the one relation and the other, as regarded as an impediment to marriage. Let us take an instance under the head of affinity, in respect of which I think every reasonable man will confess that we are bound to adhere to that law of interpretation under which only we can affirm that God has forbidden the marriage of a father with his own daughter.

In Leviticus xviii, 14, marriage with a father's brother's wife is forbidden. There is no express prohibition of marriage with a mother's brother's wife.

Yet is it possible to conceive of a just and holy law which shall forbid the one union and allow the other? God speaks to his people as intellectual moral beings, and leaves them to interpret His silence in the one instance, by His express prohibition of the other.

We may now pass to another relation, in the case of the bar is again presented not by consanguinity, but by affinity. In verse 16 marriage with a brother's wife is expressly prohibited, and by the rule of interpretation already stated and applied in two instances, I affirm that we are compelled to infer that marriage with a sister's husband is forbidden to woman, or in other words, that a man is forbidden to marry his deceased wife's sister. On what pretence, I would ask, do we seek to evade the application of the general rule by which the law is interpreted to this special case? We come then to the consideration of verse 18, with this overwhelming *a priori* evidence against the interpretation of the verse for which Prof. Hirschfelder contends. I do not say that the verse presents no difficulty. The Professor himself appears to allow that its language is ambiguous, and, this being so, I am amazed that any man should give it, without hesitation, a meaning which flatly contradicts what has preceded, if it be interpreted throughout by a rule which commends itself alike to our reason and to our conscience.

The case, then, is very different from what it would have been if this verse stood alone. We are obliged by the context, duly weighed, to approach the consideration of the verse with the conviction that a certain marriage is absolutely forbidden, and it is not a little startling to be told that that solemn prohibition is here restricted to the life-time of the first wife, and is withdrawn at her death.

I do not intend to enter into the question of the interpretation of verse 18, except to express my opinion that it is probably to be regarded as a prohibition of polygamy. This being the case, it will be evident that Prof. Hirschfelder's questions 1, 2, and 3 do not affect me.

To question 4, "Why did the sacred writer not express it in the same simple manner as he expressed the law forbidding the marriage with a deceased brother's wife? There is no mistaking that language. See Lev. xviii, 16." My answer is, "Because it appears to have been the will of Him who spake to Moses that it should not be expressed at all, but implied in that command, the language of which the Professor justly says 'cannot be mistaken,' though, alas! in our days it may be treated with open contempt. The sacred writer was, it would appear, taught to observe here the same instructive silence which he observed respecting the marriage of a father with his daughter, or of a man with his mother's brother's wife. The words spoken would suffice for the willing and obedient, and to them God spake them, and speaks now."

In question 5 Professor Hirschfelder refers to the Mishna. Will he be so kind as to tell me whether I am in error in supposing that in Lib. xxiii, (Yebamoth), chap. 1 and chap. 3, secs. 7-9, it is stated in connection with the law of the levirate that, if the brother's widow be the sister of the wife of the man on whom the law of the levirate would impose this duty of marrying the widow, then he may not marry her, the reason being that the man and his wife's sister are related within the degrees forbidden by the holy law.

In support of my opinion as to the import of v. 18, I will do no more at present than avail myself of the following statement:—"The phrase 'a wife to her sister,' or rather 'a woman to her sister,' and the similar phrase, 'a man to his brother,' occur with slight variations forty-two times in the Hebrew Bible, and that they are never once employed to designate the blood relationship of the two sisters or the two brothers. When used of persons they invariably mean two men together or two women together, and when used of things they mean two things of the same kind. They are actually thus translated in our Bible in thirty-two out of the forty-one other places in which they occur; and in the other nine places the word 'brother' obviously does not denote consanguinity, but merely a proximity or association. If, therefore, in Lev. xviii, 18, 'a woman to her sister' be not idiomatic and metaphorical (as our marginal version makes it), it is the solitary instance in the whole Bible."

The main question, however, does not stand or fall with this interpretation of the verse; the verse is capable of other interpretations, on which I cannot ask your permission now to enter.

I am, Sir, Yours faithfully, GEORGE WHITTAKER.

Trinity College, April 14, 1880.

Busy not thyself in searching into other men's lives; the errors of thine own are more than thou canst answer for. It more concerns thee to mend one fault in thyself than to find out a thousand in others.

Family Reading.

The busy day is over,
The household work is done;
The cares that fret the morning
Have faded with the sun;
And in the tender twilight,
I sit in happy rest,
With my darling little baby
Asleep upon my breast.

White lids; with silken fringes,
Shut out the waning light;
A little hand close-folded
Holds mamma's fingers tight;
And in their soft white wrappings,
At last in perfect rest,
Two dainty feet are cuddled,
Like birdies in a nest.

All hopes and loves unworthy
Depart at this sweet hour;
All pure and noble longings
Renew their holy power;
For Christ, who, in the Virgin,
Our motherhood has blest,
Is near to every woman
With a baby on her breast.

OUR NEW NEIGHBOR.

CHAPTER III.

A few young people—amongst them were Maggie Darrent and her brother Hugh—had, meanwhile, assembled in the drawing-room. Sibyl rushed upon Maggie and poured out questions about her uncle. When did he arrive? Was he all Maggie had pictured him? How long was he going to stay? Did he like a civilized life?

Maggie asked if she was expected to answer all the questions at once.

"Begin at the beginning," said Sibyl, folding her hands in her lap; "tell me everything, as if it were a story."

Then Maggie looked serious, and her great brown eyes grew soft and glistening, and enthusiasm spoke in her low musical voice.

"He is different from what I expected," she said; "different, but not disappointing. He is not lively, and he has not told us one single story yet about his adventures, and you know how bold we thought he would be."

"With piercing eyes, like the men in books," put in Sibyl.

"He may be bold," said Maggie; "I dare say he is, but he is very gentle; and sometimes, when he is speaking to one, he looks sad; but if he sees anyone in trouble that he can relieve, or if the children ask him a question about the birds or insects, or bring him even so little a thing as a leaf or a twig, why, then he changes in the most marvellous way. His face lights up as though great thoughts were behind it; and he has told us wonderful things. He makes me feel as if what the other day I thought a nut-shell was a great world, full of change; as if any moment I might go out and discover something new."

"But what do you think makes him look so sad?" said Sibyl, upon whom—for she was romantic—this part of Maggie's story had taken the most effect. Maggie shook her head.

"That I cannot tell," she answered. "I should think the sorrows of other people, those sorrows that no one can relieve. There are such sorrows, Sibyl."

"I know, I know," said the young girl, rising hastily. Yes, she knew. She knew there was poverty, she knew there was sickness, she knew there was death. But she did not think it was necessary to dwell upon such things. They were utterly beyond the reach even of her sympathy.

Sidney Harcourt joined them. He did not find the society of the gentlemen in the dining-room quite to his taste. "I suppose," he said, addressing Maggie, "you can think of nothing but Uncle James now. When is my sail to be finished?"

"How many pages of Thucydides have you ready for me?" Maggie returned. "You remember our compact?"

There was a mutual help association between Maggie and Sidney, which, like many arrangements of the kind, was somewhat one-sided. For Sidney's sake, Maggie was learning Greek, and, in consideration of their lessons, which were devised subtly as a means to keep him up to the standard of necessary examinations, she helped him in a variety of ways—disentangled his tackle, made fishing-nets, constructed flies of the most deceptive character, and last, but by no means least, was deeply engaged in making a huge sail, of a certain specified form, for the small sailing-boat Sidney had been permitted to hire for the season.

Sibyl withdrew to a little ottoman near the window, and left these two to their discussion.

Maggie's words had been suggestive. As Sibyl sat there alone, her hands folded in her lap, and her eyes fixed on the blackness outside, certain new ideas came to her. They had nothing very definite about them; so shadowy were they that they scarcely deserved the name of ideas. They were fancies, rather, of an imaginative heart and brain. "The noble nature suffers"—in some such shape her thoughts ran—"suffers, because its weakness to help suffering is always present to it." And then what definiteness there was in her ideas became lost altogether: only vision was left. The noble nature, spent with the life-long task of living down its sorrow, might be revived. Oh, yes, such things had been. There were other natures, neither so rich nor so noble, but fresh, sincere, and loving. It had been known that the less had wrought upon the greater beneficially. If a vision, it was a fair one. Sibyl's lips parted in a smile. She felt nearer the world of suffering humanity than she had done a few moments before.

There was one who noted with pleasure the young girl's silence, the languor of her attitude, and the rich red color that all at once, as she recognized whither her thoughts were tending, flooded her face. The astute observer was Miss Harcourt.

Naturally biased, she put her own construction upon Sibyl's thought-wanderings; and, to encourage her dreamy mood, she asked for music.

"Try and persuade Miss Darrent to play," she said to her nephew, Sidney, who made a mock bow, and offered Maggie his arm sedately.

This awoke Sibyl from her reverie, and she came forward into the lighted room.

"What are you going to play, Maggie?" she said, for, drawing off her gloves, Maggie sat thoughtful, as if in doubt or hesitation.

"Let it be something pretty and low," suggested Miss Harcourt; "one of those pastorals that Maggie plays so charmingly."

But Sibyl said, in a low tone, which only Maggie and Sidney caught, "I should like a march, a call to battle. Soft music makes one womanish."

"Give us something familiar, dear," said gentle Mrs. Vernon. "I think," addressing Mrs. Darrent—the two ladies sat together near the piano—"half the charm of music is in its power of association."

"But the memories are not always pleasant," said Mrs. Darrent; "through some music there runs an undertone of pain."

"Yes, but it seems to me that the pain is refined."

Mrs. Darrent smiled. "James would say that it is taken up into the region of art, and purified there. Play what pleases yourself, Maggie," to her daughter, who still sat a little doubtful before the piano, "then you will be sure to please others."

"Yes, yes, play what you like," came from different sides of the room.

Miss Harcourt, with a benignant smile, as of one who expects to be pleased, threw herself back in her arm-

chair, and addressed to her neighbor, Mrs. Morton, a few remarks, embodying a short history of Maggie's musical talent, and what she called "her remarkable gift of improvisation."

Mrs. White, leaning forward, said, "that Sibyl must be persuaded to play presently. Her performances were wonderful; to see her fingers running up and down their new grand piano was a sight not to be forgotten."

Mrs. Morton, thereupon, observing that a piano was as difficult to choose as a friend, made tender inquiries about this new piano, upon whose excellence Mrs. White was only too ready to dilate, and, being thus engrossed, none of the three noticed that Maggie's prelude had begun.

It was excusable, for this prelude was low and tender, like a dream told in a silent evening.

It moved Sibyl, and she escaped from the warm room and the ladies' chatter to the moonlit terrace outside.

A pain—it was an incomprehensible pain, but it had a strange new sweetness in it—made her heart vibrate. This music seemed the echo of her dreams. Her eyes filled with tears. Then she told herself indignantly that she was womanish and weak, and longed to be a man. Men never wept. Men never felt music and the loveliness of things as a subduing power. But did they not really? Would it be well to live in such a world as this and never shrink and shrink and tremble, never recognize its wonder, never feel its mystery? Yes, she was inclined to think that men had these feelings too.

By which it will be seen that Sibyl, daughter of the self-made man and of the gentle little lady without ideas, was also a child of the age, in that she had inherited that complex mental organization which makes our modern life so difficult.

But the fundamental qualities of girl-nature differ very little, after all, throughout the ages. Those large vague ideas described a circle ever narrower, as they swept through Sibyl's mind, and presently they grew to a point. "I wonder," she said, to herself, "if James Darrent feels so. I wonder if pathetic music would make the tears start to his eyes. Perhaps it is his sympathy with human suffering that makes him quiet and sad."

And here she reflected that an uneasiness so deep-seated would be difficult to cure, and, for a few moments, was actually impatient with the world for being so unsatisfactory and causing people so much trouble. Wherewith, having a keen sense of humor, she laughed at herself. "I am only a baby, after all," she said, half aloud.

But Maggie's music changed. She was thinking of Sibyl now—Sibyl, who wanted a war-song—a clash of trumpets and a gathering together to battle. Since her childhood she had looked upon her bold, frank, audacious play-fellow—first to ask a favor and first to confess a fault—as a warrior-maiden, one to whom the sentiment of fear was unknown. Fear was well known to Maggie, and she had an inordinate reverence for the fearless.

The martial notes, meant for Sibyl, went straight to Sibyl's soul. Tears and womanly softness fled away together.

Again she longed to be a man—not a poet or sentimentalist—but a leader, a warrior, a conqueror; like Epaminondas, first in her country's senate, and foremost in its battle-fields. This girl's nature was a responsive one. She was peculiarly open to impressions, and the impressions found for themselves an outward vent in her attitudes and expressions. Hence that variety about her, which, people said, was her principal charm. As she listened to the music, as, in imagination, she filled some of the greatest roles in the world's history—imagination, we must remember, has no limits—her grand form seemed to dilate unconsciously, so intense was her feeling. She threw her hands on her head, and lifted her eyes to the deep starlit sky of night. The world was too small for Sibyl at this moment. Only heaven,

or heavenly aspirations, could answer to her need.

"If it is acting, it is superb acting," said, half to himself, a gentleman who, standing at the further end of the terrace, just outside the dining-room window, had been watching the girl's gestures and expressions. Sibyl was not aware that she stood exactly in the centre of the light that streamed from the drawing-room, and that her profile was strongly illuminated. James Darrent was in shadow.

He was a sympathetically sensitive man. His action in watching her had been as unconscious as her response to the music. When he discovered what he had been doing, he bit his lip in annoyance, and passed away from the window into the garden.

The gentlemen were just leaving the dining-room. When they appeared amongst the ladies, Miss Harcourt intimated to Sir Walter that Sibyl was on the terrace. The intimation implied a wish that he should join her there. Sir Walter was, of course, not unaware of the future his aunt planned for him, and his attitude towards this future was, until just lately, a tolerably neutral one.

He had no objection to Sibyl, he rather liked her; and he felt keenly how unpleasant a thing it was to be short of ready money. If Sibyl cared to supply this need, and to receive from him the advantages of a good name and an assured position, he had nothing to say against the bargain. It was his opinion, in fact, that both of them might do worse. She might be taken in by a fortune-hunter; he might be compelled—it was part of his life-creed that he must marry money—to marry some one utterly distasteful to his feelings. But a few days before this evening party, things had changed a little for Sir Walter. He would not, probably, have confessed so much; indeed, it is likely that he was scarcely conscious of the change that had come to him. There are changes in mental attitude, other than that momentous one which we all should know of. For in the midst of influences of every kind our mental tissue is being wrought. The beauty of the world; the passion of that art by which man grows into sympathy with nature, and tastes the rapture of creative power; the sweetness of domestic affection; the subduing power of noble example; the energy, thrilling through all time, of heroic deeds; friendship; the compelling charm of a rare individuality; these are some of the influences which mould us. And most often they work gradually; but now and then, as all history testifies, they sweep down upon us suddenly, like a torrent, and we are borne away; we cannot resist.

Something like this had happened to Sir Walter.

He was pacing his horse through the woods one evening. He heard the sound of a voice carrying on what seemed like a monologue. The voice was penetrating and musical. Being curious, he went slowly in the direction whence it proceeded.

He was near a certain little sheet of water, well known by the children in the neighborhood for the ferns, and wild flowers that grew upon its banks; above this pond were some young beeches. He could hear the voice distinctly now. It was of an exquisite quality. But the words seemed a jargon of nonsense.

Sir Walter felt that he ought to pursue his way quietly. For whomsoever the words might be intended, they were certainly not for him.

(To be continued.)

FOR SALE—A BARGAIN.

Excellent Pipe Organ!

Substantially new. Six stops. Suitable for any no. grade-sized Church. Apply to Messrs. J. L. Orm & Son, or Rev. Canon Bedford Jones, Ottawa.

KING CHARLES THE FIRST.

BEHEADED JAN. 30, 1649.

Charles the First, King of England, was the second son of James the Sixth of Scotland and Anne of Denmark. He married Henrietta Maria, daughter of Henry the Fourth, King of France. Whatever view may be taken of his political conduct, he was undoubtedly a Christian of sincere piety and uncommon magnanimity—characteristics which, apparent in his life, became ennobled in his death; as the following account will prove:—

On the morning of his death, King Charles, according to the relation of his faithful attendant, Sir Thomas Herbert, awoke about two hours before daybreak after a sound sleep of four hours. He called to Herbert, who lay on a pallet by his bedside, and bade him rise. "For," said the king, "I will get up; I have a great work to do this day. I fear not death; death is not terrible to me. I bless God, I am prepared." Soon after the king was dressed, Bishop Juxon came to him, according to his appointment the night before. He remained an hour in private with him, when Herbert was called in, and the bishop prayed with the king, using the prayers of the Church, and then read the chapter of St. Matthew, which so beautifully describes the Passion of our Savior. The king thanked the bishop for his choice of the lesson; but he was surprised and gratified to learn that it was the lesson for the day, according to the calendar.

Attended by the bishop on the one side, and Col. Tomlinson on the other, he walked out through the garden of the palace into the park, and said as he went along, "He now went to strive for a heavenly crown with less solicitude than he had often encouraged his soldiers to fight for an earthly diadem." When delayed at the cabinet chamber of Whitehall, he offered up several prayers, and entered into religious discourse with the bishop. Herbert and the bishop were deeply affected at the signal for their final separation from their sovereign and master. The king stretched out his hand to them, which they kissed, falling on their knees and weeping, the king helping the aged bishop to rise.

In his address to those about him, he said, "Now to show you that I am a good Christian, I hope there is a good man, (pointing to Bishop Juxon,) that will bear me witness that I have forgiven all the world, and even those in particular that have been the chief causes of my death. I pray God forgive them. But this is not all; my charity must go further; I wish that they may repent. For indeed they have committed a great sin in that particular. I pray God, with St. Stephen, that it may not be laid to their charge; nay, not only so, but that they may take the right way to the peace of the kingdom; for my charity commands me not only to forgive particular men, but endeavor to the last gasp, the peace of the kingdom. You must give God His due, by regulating rightly His Church, which is now out of order. I pray God it be not laid to your charge, that I am the martyr of the people. I have delivered my conscience. I pray God you take those courses that are the best for the good of the kingdom, and your own salvation."

Bishop Juxon then said, "Though your Majesty's affections may be very well known as to religion; yet it may be expected that you would say something thereof for the world's satisfaction." The king replied, "I thank you heartily, my lord. In troth, sirs, my conscience in religion, I think, is very well known to all the world; and therefore I declare before you all, that I die a Christian according to the profession of the Church of England, as I found it left me by my father." Turning to the bishop, he said, "I have a good cause, and a gracious God on my side." The Bishop—"There is but one stage more, this stage is turbulent and troublesome; it is a short one, but you may consider

it will carry you a great way; it will carry from earth to Heaven, and there you will find a great deal of cordial joy and comfort." The King—"I go from a corruptible to an incorruptible crown, where no disturbance can be, no disturbance in the world." The Bishop—"You are exchanged from a temporary to an eternal crown—a good exchange."

GOD'S FULL FORGIVENESS.

It were cruel to a debtor to read all the past accounts, and yet some of you are so stinted in generosity, that before you can forgive one evil you must bring to mind a whole host of others. You have not mastered that great grace, that a forgiven thing should be a forgotten thing, as far as may be—covered up from sight, blotted out. In our forgivings how often we forgive as a stingy man gives a feast—making much of it, thinking of the value of the liquor, telling you of the cost, that he may make you feel the value of his bounty. But the large-hearted—they give without counting the cost. A cramped and stingy soul will see to his balances, and his "beggarly accounts" of candle-ends and copper savings; but to a generous soul there is no more need to keep account of forgiveness than for the sun to keep account of its shining, or to settle how much light and warmth it shall pour forth upon the earth.

You remember that tale, never too often told, of that great, big-hearted, earnest soul, Peter, the faithful fisherman, who went back to his nets; the man who felt so sadly, who fell into sinfulness; he who wove a thorn into his master's crown more sharp than did the Roman soldier; who offered the cup that was more bitter than the gall; who used the lips that should only have opened for benediction, to curse withal. This was the man to be forgiven. Oh, scant the forgiveness man would have doled to this great, sinning, erring soul! But the Lord calls this blushing, sinful soul to him three times. Thrice the question, "Lovest thou me?" in order that thrice the grand answer might come; thrice the demand, not degrading, but tending to reconciliation. "Lovest thou me?" says Christ, again and again; and at last that great, sorrowful man, weary of being asked three times, put Christ at a disadvantage, overcomes the Master, and casts himself upon Christ's own knowledge. What could Christ do? No more could be said; no more could be done. And after that, what comes? Not the kiss of reconciliation only, but the crook, the staff, the spiritual sceptre, the holy trust, the eternal charge, "Feed my lambs." Now this is but a brief story of divine love, as set forth in the holy Book. God is good to man in letting his sins wound him. God is good in letting him cry passionately, "Blot them out!" God is good in reconciliation. God is good, full, abundant, merciful. He will not suffer the penitent to remain in the outer court; he must be brought in. When the prodigal comes home—for him the fatted calf, the ring, the robe, the music, the sonship, the old place, the bed, the board. This is the fulness of the forgiveness of God.

THE POWER OF A HOLY LIFE.

It is the power of a consistent Christian example—the power of a holy life. As good old Matthew Henry says, "thanksgiving is better than thanksgiving," so we may say that pious living is better than pious talking, and a holy example than the best of verbal appeals; for the former may only possibly come from the lips, while the latter is from the heart, and even where the former is from the heart it is virtually included in the latter.

"Under whose preaching were you converted?" "Under nobody's preaching," was the pleasant, smiling reply; "it was under Aunt Mary's practising." The life that her aunt led before her was the means of leading her to the Saviour. It was not what the aunt might

have said, but it was what she did—her consistent example, which was the means of her niece's conversion.

And so a young man, who gave clear evidence of conversion, on being asked what had led to the great change in himself when he had before been so wild and thoughtless, whether it was through any sermon or book that he had been impressed, replied, "No, neither the one nor the other." "What, then, was it? Did some one speak to you particularly on the subject of religion?" And he still said, "No." "What was it, then, that first led you to think seriously on the subject?" "It was my living in the same boarding-house and eating at the same table with J. Y." "Well, did he ever talk to you on the subject of religion?" "No, never until I sought an interview with him. But there was such a manifest principle, such a sweetness of disposition, such a heavenly-mindedness in his whole life and demeanor, as made me feel that he had a source of peace and happiness and comfort to which I was a stranger."

HOME ENCOURAGEMENT.

For pity's sake, give your wife a little encouragement. It won't hurt her. She made your home comfortable, your hearth bright and shining and agreeable—for pity's sake, tell her you thank her, if nothing more. She does not expect it. It will make her eyes open wider than they have these ten years, but it will do her good, and you too. There are many women to-day thirsting for the language of encouragement. Through summer's heat, through winter's toil, they have drudged uncomplainingly, and so accustomed have their fathers, brothers and husbands come to their monotonous labors, that they look for and upon them as they do for the daily rising of the sun and its daily going down. Home every day may be made beautiful by an appreciation of its holiness.

THE CARPENTER'S DREAM.

A poor man was a carpenter; and he often said to himself and to others, "If I was only rich, I would show people how to give." In his dream he saw a pyramid of silver dollars—all new, bright and beautiful. Just then a voice reached him, saying—"Now is your time! You are rich at last; let us see your generosity!" So he rose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it, he walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that the pyramid should not be broken! * * * and then awoke. He awoke to know himself, and then awoke. He awoke to know himself, and to see that he would be generous only while comparatively poor.

MIRTH AT HOME.

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones," declares the wisest of men. A swift appreciation of the ludicrous is the happy birthright of some fortunate people, but there are those who never see a joke quickly, and who cannot comprehend why it makes others laugh, even after it has been duly explained. If, as the proverb says, laughter is medicinal, they are much to be pitied. They are not cushioned against the sharp corners and hard knocks of life. There is a coarse wit which is allied to buffoonery, and may descend to indecency, and the less we have of that the better. The brightness and buoyancy which make the dull day cheerful, which lifts the wearied and the ill from their depression, and which imparts courage when disaster seems imminent, are priceless gifts.

Hear instruction, and be wise, and refuse it not.—*Prov. viii., 33.*

The memory of the just is blessed; but the name of the wicked shall rot.—*Prov. x., 7.*

HOW OLD IS GLASS.

The oldest specimen of pure glass bearing anything like a date is a little moulded lion's head, bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. That is to say, at a period which may be moderately placed as more than 2,000 years B. C., glass was not only made, but made with a skill which shows that the art was nothing new. The invention of glazing pottery with a film of varnish or glass is so old that among the fragments which bear inscriptions of the early Egyptian monarchy, are beads possibly from the first dynasty. Of later glass there are numerous examples, such as a bead found at Thebes, which as the name of Queen Hatasso or Hashep, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments.

It cannot be doubted that the story prepared by Pliny, which assigns the credit of the invention to the Phœnicians is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenæ, though Homer does not mention it as a substance known to him. That the modern art of glass-blower was known long before, is certain, from representations among the pictures on the walls of a tomb at Beni Hessian, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture is among the half-obliterated scenes in a chamber of the tomb of Thy at Sakkara, and dates from the time of the fifth dynasty, a time so remote that it is possible, in spite of the assiduous researches of many Egyptologists, to give it a date in years.

Children's Department.

THE FLOWERS.

How could little flowers bloom,
If the sun were gone?
All their tints and sweet perfume
Would be quickly flown.

How can little children's hearts
Bring forth flowers of love,
Unless Christ the Lord impart
Sunshine from above?

Love, and gentleness, and peace,
Are the Saviour's flowers;
He Himself brought forth all these,
In this world of ours.

Oh! how patient and how kind
Jesus used to be!
He will put His gentle mind,
If I ask, in me.

BOYS, READ AND HEED THIS!

Many people seem to forget that character grows; that it is not something to put on ready made, with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business; prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things, will never be a noble, generous, kindly man—a gentleman.

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PURE IN HEART.

"The pure in heart are ever blest,"
Our loving Saviour said;
Their hope and promise is that they
Shall "see God" when they rest.

The clean of hand and pure in heart,
It is declared to us
A blessing from the Lord shall have,
And God shall be their part.

Then Jesus, do Thou grant that we
So pure in heart may live,
That we may see Thee when we die,
Still living—live to Thee.

BIRDIE.

COMING TO JESUS.

"Mother, what does it mean to come to Jesus? I cannot see Him, and how can I go to Him?"

"You cannot see Him, but you can speak to Him, you can pray to Jesus."

"If He were on earth, as He once was," said the child, "there is no trouble I would not take to go to Him. I would set off at once. I would travel hundreds of miles. I would push my way through the biggest crowd, and fall down before Him and cry, 'Oh, Lord, give me a heart to love and serve Thee.' But now, how can I go to Jesus?"

"Without all this trouble you can come to Jesus. Coming to Jesus is the desire of the heart after Him. Call to Him as the blind man, who, though he did not see Him, cried out, 'Jesus, Thou Son of David, have mercy on me!' You are really better off than those men who lived when He lived on the earth. They often had to travel very far. They sometimes could not get near Him for the crowd. But you may have Him as much to yourself as if there was no other person but yourself in the world. He is always within your call. He sees you, knows all you feel, and hears all you say. If you feel a desire for His forgiveness, for the support of His friendship, for the comfort of His love, and pray, 'Jesus, save me; Jesus, help me; Lord, I am ignorant, teach me; my heart is hard, soften it; help me to love, believe, and obey. Save me from sin, and fit me for heaven'—this is coming to Jesus. Can you not do this?"

THE FOUR P'S.

"If only I may succeed!" exclaimed the beginner in a useful work which at first did not seem to promise much success.

"You will if you do not leave your P's out of your plans," said a gray-haired friend who was at hand.

"What do you mean?" asked the other, unable to understand him.

"The four P's stand for prayer, pains, patience, and perseverance," was the reply; "and I know of nothing which these will not conquer."

Are you ever inclined to be faint-hearted in any work that is put into your hands to do for God? Then mind that you, too, take the four P's into your plans, and I have no doubt at all that you will succeed.

TRUST IN OUR FATHER.

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry, now."

"Nevermind," said Johnny, in a sweet, happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson that Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontent, but a sweet trust in our Father's love and care that we will not be overburdened. Our heavenly father never lays a burden upon us that we cannot bear. So we will trust Him, as little Johnny did his father.



THE LESSON ABOUT THE BIRDS.

THE LESSON ABOUT THE BIRDS.

It was very interesting to us, last summer, to witness the scene depicted in the picture. A little sparrow fell out of its nest, a distance of nearly thirty feet, and yet it was not killed.

The kind-hearted wife of a gardener ran to take up the poor fledgling, and after warming it at the fire she put it into a cage outside the window, hoping that the old birds would come and feed their nestling. In this expectation she was not disappointed. The parent birds, evidently missing their little one, began a diligent search for it. Their chirpings of distress were soon heard by the poor bird, for in a few moments the parents flew to the cage, bringing it food. They continued this attention; and for days the children of the school took great delight in witnessing the feeling of the little bird, and we are glad to add that Miss Hills, the schoolmistress, wisely embraced the opportunity of giving the children some useful and interesting hints on the importance of kindness to God's dumb creatures.

THE BLACK VALLEY.

STORY FOR YOUNG FOLKS.

The sun was gilding the rugged mountain-tops with softening light, and sparkling on the distant waters of the lake, as a party of tourists rode along by a narrow winding road towards a deep dark valley enclosed by surrounding hills.

"Herbert," said little Katie, as her pony toiled up the steep path, "how dreadful it would be to live in that dismal place! I heard the guide tell papa, that for many months of the year the sun never shines there."

"Well, I don't know about that," replied her brother, "but I hear the river's full of fine fish, and I'd like to run

down and take a look at it next time we stop."

"Papa said particularly we were all to keep together."

"Oh, never mind; I dare say I'll not go. Don't make a fuss about it."

Presently the whole party dismounted, and, after rest and refreshment, the children began scrambling about in search of ferns and mountain flowers.

"Where are you going, Herbert?" asked little Katie, as she saw her brother descending a rugged path towards the valley.

"Hush!" he whispered. "Don't say anything about it. Papa thinks there will not be time to explore the valley, but I'll be back long before the horses are rested."

"Of course I'll not tell," replied Katie; "but indeed, Herbert, I wish you would not go, when papa said not to."

"Oh, he'll never miss me," answered the boy, as he hurried on, swinging himself from rock to rock, till a sudden turning hid him from his sister's view.

But Katie's pleasure was gone. She had found many pretty plants, but they no longer interested her. The sun had got behind a cloud, and everything looked less bright as she returned to her father's side, and hoped he would not ask for Herbert. Time passed slowly to poor Katie, who could think of nothing but her brother, until at length, to her dismay, she heard some of the party say they had better set off soon, as the boat would be waiting to take them across the lake to their hotel. At these words the child alighted, unobserved, found the projecting rock, and hurried to the place where she had last seen Herbert, hoping to catch a glimpse of him in the distance and hasten his return; but, though she watched and waited, he was nowhere to be seen.

"I must find him," she thought, "or papa will be so displeased," and climb-

ing down from her high position, she scrambled along the rocky path by which her brother had descended. "I'm sure he has gone to the river, and is so taken up watching the fish, he has forgotten how late it is; but it doesn't seem very far. I'll try and make my way there too."

It was a more difficult matter than Katie imagined, however, to reach the stream which flowed through the black valley. On, on, by rocky passes and steep and rugged paths the child scrambled, until she found herself on the borders of a broad stretch of swampy ground, lying at one side of a deep river, which in winter overflows its banks, changing the hollow into a kind of lake.

Still Katie persevered in her endeavors to find her brother. Picking her steps across the soft spongy moss, where here and there a large stone afforded a steady resting-place, she stood and gazed around; but Herbert was not to be seen. "What shall I do now?" thought the child. "Papa will miss us both, and that will be worse still; I'm afraid I must go back without Herbert." Stepping down from her post of observation, Katie tried to make her way out of the swamp and return to her father as quickly as possible. But the shapes of surrounding mountains seemed so very different from her present position, that it was difficult to decide what direction would be best to take in order to rejoin her party, and poor puzzled Katie looked from one to the other in perplexity.

"It was surely near the foot of the purple-colored cliff that Herbert and I stood in the sunshine looking down at this dark place. Yes, I'll make for that spot of light, though it seems further off than I thought."

And so indeed it was, further than poor little Katie, with eyes unaccustomed to measure distance, could conceive; while every step she took involved her more and more in the wide morass. She tried hard to regain firm ground, but met fresh difficulties at every turn.

"Oh! what am I to do? Is there no one to help me?" cried the poor child, as, worn out and frightened, she threw herself down on a lichen-covered stone.

All around was wild and dark. The mountains in their rugged grandeur stood like gigantic sentinels guarding every pass of this black valley, where Katie believed herself to be the only living creature. All was so still, so very still, that she could hear her own heart beat. No bird sang, no leaf rustled; even the river flowed silently along. A feeling of awe crept over the heart of the little girl, alone in such desolate solitude, when suddenly a thought flashed across her mind, which seemed to bring light even into this place of perpetual shade.

She was not alone, after all. No mountain so high, no valley so dark, that the eye of God cannot penetrate it.

How strong must He be, who could form those wonderful hills, and set them each in their own place, and how much more could he take care of a little wandering child, and bring her back safely to her friends!

"O God, Who made the mountains," prayed Katie, "tell my papa where I am, that he may find me. And take care of Herbert, too."

Then hope began to revive, and it occurred to her that it was possible her brother might also have lost his way, and was perhaps not very far off. At all events, she would call him as loud as ever she could.

(To be continued.)

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ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Given, Rector, Rev. T. C. DesBarrea, incumbent.

TRINITY.—Corner King East street and Brin 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. Evensong daily at 5.30 p. m. Rev. J. D. Gayley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.

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

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

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

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

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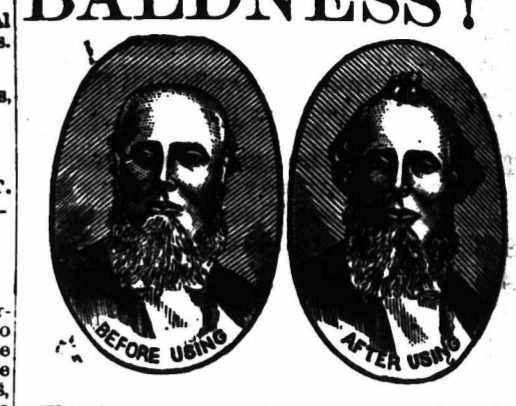
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