

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 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 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 4th 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 Office, 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 Canadian Pacific Railway under construction, Frost-proof Tanks with Pumps, and Pumping Power of either wind or steam, as may be found most suitable to the locality.

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

By Order, F. BRAUN, Secretary.

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



Canadian Pacific Railway.

Tenders for Iron Bridge Superstructure.

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

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

By Order, F. BRAUN, Secretary.

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



Welland Canal.

Notice to Bridge-builders.

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

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

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures 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.

Intercolonial Railway.

TENDERS FOR ROLLING STOCK.

TENDERS will be received by the undersigned up to Noon of TUESDAY, the 20th APRIL, instant, for the immediate supply of FOUR LOCOMOTIVES.

Drawings and specifications may be seen and other information obtained, on application at the Mechanical Superintendent's Office, Intercolonial Railway, Moncton, N.B.

By order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 6th April, 1880.

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Dominion Churchman.

THURSDAY, APRIL 15, 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 Wootten, 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.

THE Bishop of Lichfield preached the three hours' service at his Cathedral on Good Friday.

The appointment of Canon Ryle to the Deanery of Salisbury has been formally announced. The value of the Deanery is £1000 stg. a year. The elevation is expected to make a sounder Churchman of him, as was in some respects the case with Dean Close and one or two others.

The sum of £2,270 has been subscribed towards the Southwell Bishopric in the Archdeaconry of Salop alone. The total amount now standing to the credit of the Fund is about twenty-three thousand pounds.

The money subscribed for presenting a public testimonial to the Bishop of Manchester on the occasion of his marriage is to be devoted to the foundation of a Scholarship at Owens College, and will be called "The Bishop Fraser Scholarship."

At a meeting of the Christian Knowledge Society, the sum of £1,200 was voted for educational purposes to the Assyrian Christian Church, at the suggestion of the two Archbishops. A grant was voted for £1000 towards Sunday Schools, for building and rent. Notice was also given of a grant of £1000 towards the new Bishopric to be founded in North China, for which £10,000 has been given by an anonymous donor.

A letter was read at a late meeting of Burslem Town Council from the Bishop of Lichfield, in which his Lordship said that the Chapel intended to be built in the cemetery for common use would only be available for Nonconformists, as, of course, he could not allow clergymen to officiate in it.

The Archbishop of Canterbury has expressed his inclination to allow an unconsecrated building in the cemetery at Herne, to be used by all "denominations," as well as Churchmen. The sound Churchmen there, however, propose to have two buildings erected, one to be consecrated for the Church, and the other to be for Nonconformists.

The late Miss Mary Woodward of Sproughton, Ipswich, has bequeathed a legacy of two thousand pounds to the National Society for Promoting the Education of the Poor in the principles of the Church.

The Bishop of Ossory held an ordination on the 24th at Christ Church, Gorey, and this being the first ever held there was attended by a large number of the clergy and laity of the vicinity.

The Bishop presided at a meeting held in Kilkenny for the purpose of furthering the claims of some of the clergy to further compensation out of the Church Fund.

It appears that out of 7,557 voters for the University of Oxford, 2,894 are in Holy Orders. Of 6,221 who are on the register at Cambridge, 3,287 are in Holy Orders.

Bishop Maclagan, although his life has been spent as a working clergyman, has, in his primary charge, fallen into the error of fancying himself called upon to decide dogmatically upon the great questions which agitate the Church in the present day. In doing so he has misstated the belief held by our party, if not the "views" of the other. The charge is, however, upon the whole, a good one, and has a number of valuable directions.

The elections in Great Britain appear to be going most adversely to the Beaconsfield administration. This was to a great extent expected. The way in which the Turkish question was bungled up has pleased no one. The two expensive wars in Afghanistan and Zululand were unprovoked and wanton in the extreme; and what is worse than that, neither of them can be said to have been very satisfactory in its results. The Church party too, even moderate members of it, have gone very much against the Government, in consequence of the way in which it has coquetted with the Persecution Company. But who is the coming man to take the reins of Government seems doubtful. Lord Hartington is nobody, and has no opinion of his own. With all the great powers of Mr. Gladstone, no one, unless it be the *Guardian*, seems inclined to trust him. Should he take the helm, there is not a soul on earth that could even conjecture the nature of the shore on which he would land the nation. Lord Granville also is spoken of.

In what is termed the Colombo award, delivered by the five prelates of the highest rank, on the dispute between the Bishop of Colombo and the Church Missionary Society, the opinion of the prelates has been, as might be expected, considerably adverse to the exorbitant claims of the Society to govern the Bishop's Diocese from their Committee Rooms in Salisbury Square. This is especially the case in the main question, that of licenses; and a strong rebuke is administered to those missionaries who refused to join in Communion with the Bishop on the most frivolous pretexts. The Bishop's right of control over lay missionaries in certain cases is plainly affirmed. The Society will doubtless see that it cannot claim to be a Church Missionary Society if it repudiates the principles of government which regulate the Home Church. The matters in which the Society might seem to have an advantage over the Bishop are in reference to things the Bishop had neither done nor intended to do, but which the Society and its agents had conjured up from the depths of their "inner consciousness."

An ecclesiastical Art Exhibition is to be held in London in a building made of iron and glass with enrichments of mosaic. The Exhibition is to be opened on the first of June. It will consist of pictures for Churches, cartoons for wall paintings, mosaics, sculptures, illuminations, stained glass, architectural drawings, wood and ivory carving, bells, embroidery, tapestry, missals, heraldry, sacred symbolism, music, musical instruments, sacred books and vessels, tiles, frescoes, mural decorations, models of churches, &c., &c. The building will cost £10,000. The exhibition is expected to be kept open for eighteen months.

A large meeting has been held in the town hall of St. Alban's to consider an offer made by Sir Edmund Beckett to continue the restoration of the Cathedral. Some opposition was made to the proposal, but application has been made for a faculty to carry it into execution.

The Diocese of Chichester has sustained a great loss in the death of a parish priest of unusual excellence, the Rev. Burrell Hayley, rector of Catsfield, and elder brother of the late revered rector of Brightling.

The Parish of Trinity, New York, contains seven churches. Besides the rector there are ten "assistant ministers," three more clergymen, in charge of Mission Chapels, and two others, one designated "Assistant Priest of St. Chrysostom's," and the other without any specified field of work. The first Trinity Church was built in 1696, and was burnt down eighty years afterwards. The present building dates from 1839. The corporation of Trinity Church contribute by annual donation and otherwise to the support of eighteen other churches in New York. St. Luke's, for instance, receives an annual allowance of ten thousand dollars.

THE THIRD SUNDAY AFTER EASTER.

THE Church's Teaching in the Gospel to-day is the Presence of Christ with His Church. And that Presence must be a real one; for an unreal Presence is nothing but an absurdity. It may be a Mystical Presence, but it must be Real or no benefit could result from it. And then, as a consequence of this Presence of Christ with His Church, comes the Power whereby those who are admitted into the fellowship of Christ's religion, are enabled to avoid "those things that are contrary to their profession, and follow all such things as are agreeable to the same."

In that portion of time we are now considering the Saviour was seen again by His Disciples, and although His appearance would impart a large amount of consolation, yet they must have felt assured that He would soon be taken from them in body. At such a time, and as their faith grew with the Resurrection Life of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had in part been fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His Natural Body as an ever-living intercession, He could not be seen by the bodily eyes of His Disciples; but because He was going to the Father to be a continual Mediator and Intercessor, the benefits of His Presence would

be imparted to all His faithful followers; even as if their eyes rested upon His visible Person. In this way the Divine Redeemer comforted His flock before His Death and after His Resurrection; and thus in the Service of the Church, He is ever at this season speaking to us, and bidding us look to Him in His Sacraments in particular, and in His ordinances generally, for that Real Presence of Himself which will bestow that strength on His regenerate children which will enable to perform the duties of the high position to which they have been exalted.

The importance of this principle is in proportion to the difficulty of acting upon it; and nothing is so difficult as to act up to a holy, wise, Scriptural standard of religion. To a Christian nothing is so difficult as to rise above the habits and feelings which prevail generally in the age and country in which we live. That which was the sum of natural religion before Adam fell was the love of God; that which constitutes the bliss and the glory of heaven's inhabitants is the love of God; and the whole of the Gospel is a remedial dispensation to bring us back to the love of God we had lost—that love which will be a safeguard against sin and an incentive to holiness.

BISHOP MACLAGAN'S PRIMARY CHARGE.

THE Bishop of Lichfield's charge has been anxiously looked for for some time, and that for several reasons. The immense capacity he had shown for parish work in general and for organization in particular had made him a man of mark almost all the world over; and perhaps from the fact that he had never sympathized with the evil doings of the Persecution Company it was supposed that he held the dogmatic teaching of the Church in its fulness. There is one fact in reference to the Bishop's charge that does seem somewhat remarkable; which is, that although but very recently consecrated, he appears to have felt called upon to decide some questions which the Church herself has not decided, and which the acutest minds and the soundest theologians have hitherto not succeeded in settling. But notwithstanding some blemishes of this kind, the charge appears to have given general satisfaction among Churchmen, who express themselves as in most cases not disappointed. Upon the whole the charge is regarded as "an eminently sensible one, and far more directly practical in its scope and bearing than the ordinary run of such documents." The Bishop has been one of the working clergy and therefore, as he himself says, his work is not production of a great ecclesiastical lawyer, a profound scholar, an erudite Canonist, or a learned liturgiologist. His life has not been spent in the study or in college halls, but in the Lord's vineyard.

The Bishop begins by remarking that the Laity of the Church should contribute more largely than they have hitherto done for the support of the clergy of their respective parishes. But he also thinks that this duty is not sufficiently enforced upon them. He thinks that even in the poorest parishes much more might be done than heretofore. On the subject of the Diaconate, he objects to any change in the present standard of age, but favors the revival of the office as a permanent order and not necessarily leading to the priesthood. He thinks Parochial Missions have been less successful than is sometimes imagined, and thinks that in no case can a merely temporary and spasmodic force enable the clergy to dispense with a regular and continuous energy. He complains of the inadequate observance of Ascension Day and other holy

days, and the comparative rarity of daily service, and speaks of the usefulness of Churches open for private prayer. He is shocked to find so much lawlessness in his Diocese, that in sixty parishes the Athanasian Creed is never said at all. He expresses himself as unable to discover how a clergyman can thus neglect his bounden duty, especially after subscribing to the Trinity Nine Articles, and fears that many of the objectors to the use of the Creed have a very imperfect faith in the truths it declares. His Lordship also recommends public catechising especially on the Prayer Book, and indicates that we want less preaching and more teaching. He recommends a larger amount of theological study, which is too much neglected both in England and Canada. On confirmation, he remarks that many of the clergy fix too high a standard of fitness for the rite, and treat it as if it was a reward for being good, instead of a help for becoming so. He treats the various religious aspects of the nineteenth century temperately from the standpoint of a very moderate Broad Churchman.

On Sacramental teaching, the Bishop says:—"We shall not, I think, be mistaken if we associate with a growing faith in the Holy Spirit and with deeper desires after spiritual life, the great impulse which has been given to what is called Sacramental teaching. *The Church of England, indeed, has never withheld or disguised that truth. So prominently does it declare itself in her Liturgy, that even now strenuous efforts are being made to get rid of expressions and symbolic actions which go beyond the faith of a considerable section of professing Christians. But even were this accomplished, the Articles would still remain to bear a testimony as strong and as clear to the safety of Sacramental grace. The Sacraments are there declared to be 'effectual signs of grace'—'efficacia signa'—and, to make this still more clear, it is added 'by the which God doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.'*" As with very trifling exceptions Evening Communion have only been introduced in modern times, and that doubtless for the purpose of depreciating the Sacrament, the Bishop could scarcely fail to rebuke the practice, which he does in no doubtful manner. He says he certainly feels it is "contrary to the mind of the Church, guided as we profess to believe by the promised help of the Holy Spirit." And he adds: "Further, it can scarcely be denied that in the history of the Reformed Church of England, such a practice has been unknown until within recent days. I am aware of the argument that is often used on behalf of the late hour, that it is impossible for certain classes of our parishioners to come either at mid-day or in the morning; but my experience as a parish priest leads me to believe that this not so. I have known an Evening Communion discontinued, with the substitution of sufficiently early hours on the Sunday morning, and the addition of a forenoon service on one of the other days of the week, without the loss, so far as I could ascertain after careful inquiry, of a single communicant who had formerly attended the evening service. I believe that a similar result would follow if the same course were adopted in other parishes, and I earnestly trust that the experiment may be tried. I would only add that, to leave to the closing hours of the Lord's Day, after all its necessary demands upon the spiritual powers of the worshippers, that special and only service the observance of which is commanded by our blessed Lord Himself, seems to me likely to foster, if it does not indicate, a somewhat imperfect and languid condition of spiritual life, the very reverse of

that which is likely to be quickened and sustained by the dedication of the earliest hours of the day to these holy mysteries."

THE ARMENIAN CHURCH.

KNOWING that our readers are particularly interested in any thing which concerns the Oriental branches of the Church Catholic, we give the following account which has appeared in the English papers.

On the 20th ult., a meeting was held in London, England, to hear from Archbishop Mighuditch, the Armenian Archbishop of Aintab, an account of the reformation in the Armenian Church of Asia Minor. The chair was occupied by Colonel Macdonald, and the Bishop of London and Bishop Ryan were among those present. After prayer and a brief address from the chairman, Canon Tristram said that as the Archbishop was not thoroughly acquainted with the English language he (the Canon) had undertaken to speak for him that afternoon. Fifty years before the Emperor Constantine had emblazoned the cross upon the walls of Constantinople the Armenians had formed a Christian kingdom. The Church in Armenia had separated at an early period from other Christian Churches, but eight hundred years ago it was probably the purest in the world, and closely resembled in doctrine and practice the English Church in the days of Cuthbert and Bede. Rome, however, soon drew away a section of the Church by yielding certain concessions to it, an act which showed that Rome knew how to yield for the purpose of ensuring gain to herself. Innovations had crept in till the Armenian Church was now practically one of the most corrupt of religious communities. She had adopted many of the errors of the Romish Church, and had supplemented these with some peculiar errors of her own. For more than forty years American missionaries had been laboring in Armenia, and Archbishop Mighuditch was selected thirteen years ago to combat the views of the strangers and to counteract the effect of their teaching. That prelate was led in consequence to study the Word of God and the doctrines of Reformed Christianity, and he found at length, to his dismay, that his own Church was full of unscriptural errors. The Non-conformists did not satisfy him, for he could not abandon the Episcopal system. An Oriental people, too, required for their spiritual sustenance formal prayers, and without such it was impossible to hold them together as a Church. In this difficulty he met with a copy of the English Prayer Book in the Turkish tongue, and that was felt by him to be the very system he wanted. He abandoned his ecclesiastical work, and although the Church could not deprive him of his orders it deprived him of his benefice and prevented his further teaching as far as possible. Still, despite the persecution with which he had been treated, he had succeeded in drawing around him a congregation of some three hundred persons, and, after tedious delays, a firman to build a Church for his flock was obtained from the Sultan. Between £800 and £400 had been expended on the edifice, this amount having been principally contributed by the late Bishop Gobat and the late Rev. W. Newton, who had through all his difficulties been his firm friends. The work of building had been arrested owing to the lack of funds, and the Archbishop had now come to this country to ask for support, and, by gaining a knowledge of the English language, to be able to translate our Prayer Book into the vernacular of his people, and he also wanted to get his congregation recognized as a reformed Armenian Church, in or-

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der to relieve them from persecution and from unjust taxation. Archbishop Mighuditch then entered into an explanation of the doctrines of the Armenian Church proper, and gave some account of the persecutions and the threats to which he and his followers had been subjected. Mr. H. Rassam also delivered an address. Before the proceedings terminated Canon Tristram showed that the Armenian Archbishop had enlisted the support of the Primate by reading official letters in which the Archbishop of Canterbury recommended him to the sympathy and care of the members of the Church of England.

THE MARRIAGE BILL.

THE Lord Bishop of Fredericton requests us to state that the Lord Bishop of Algoma has signed the Protest against the Marriage Bill, and that the Lord Bishop of Huron will send a petition of his own against it, the Metropolitan's letter having been delayed by his absence on Diocesan duty.

BOOK NOTICES.

ZECARIAH AND HIS PROPHECIES, considered in relation to modern criticism; with a critical and grammatical commentary and new translation. Being the Bampton Lectures (with additions) for 1878. By C. H. H. Wright, B.D., &c. 2nd ed.; London: Hodder and Stoughton, 1879. Toronto: Rowsell & Hutchison. Lar.: 8 vo.: pp.: lxxv: 614. Price, \$4.50.

The reproach which Dr. Littledale brings against the Church of Rome in his work recently noticed in these columns, certainly cannot with justice be brought against the Church of England, whose noble stores of learning are constantly being added to by fruitful labors in Biblical, Philological, and other branches, and are the answer to the prayer in the Coronation Service for "a pious, learned, and useful clergy."

To his other works on Genesis, Ruth, the Pentateuch, the Fatherhood of God, &c., Mr. Wright now adds this volume on what is admitted to be an obscure and difficult portion of the Holy Scripture.

The English works upon Zechariah have not been so numerous as could be desired. McCaul's translation with notes, of Kimchi's Commentary is tolerably well known. Blayney's 4 to. work of 1797 has given place to others of a more recent date.

It is several times noticed by Mr. Wright, who corrects some of the renderings, e.g., chap. xi, 8, A.V. "Three shepherds also I cut off in one month." By Mr. Wright translated, "And I cut off the three shepherds in one month," but which by Blayney is given as, "I will set aside the authority of the shepherds."

Bishop Newcome and Dr. Pusey, on the Minor Prophets, have afforded invaluable assistance to Biblical students in a form otherwise very difficult of attainment; but we think our author's claim that the Critical and Grammatical Commentary appended to the Lectures is fuller on such points than anything which has yet appeared in England, will not be very much contested.

Mr. Wright is strong upon the fact of the external evidence as supporting the traditional view of the unity of the book, and although he admits that the style of the second portion is in many respects very different from that of the first part, yet believing as he does that the prophet depicts in the greater part of the first six chapters a vision actually beheld by him, which consisted of several parts, he cannot consider it strange that the description of that vision of the night season lacks the "elevated and imaginative style" of the latter prophecies, where the writer, though predicting facts and ideas communicated by Divine inspiration, was yet free to give scope to his own individuality. Certain peculiar forms of expression are found in both parts of the book while the language is on the whole pure Hebrew.

The author does not stand alone in his defence of the post-exilic origin of the book in which he is supported by Hengshenberg, Keil, Lange, Pusey and others. As he says, "The prophet, though living in the days of the Restoration, formed his written language after the purest type of that spoken by the ancient prophets. . . . It is time for modern critics to give up the assumption which is too often made, that a writer who uses prose on one occasion may also at another time be the author of poetry." As he justly remarks, "It is highly improbable that the compilers of the Canon could have been ignorant with regard to the writings of a prophet who lived so near to their own times, or that they could have so easily confounded with his genuine productions the prophecies of two other prophets who lived previous to the Babylonish captivity."

For our own part we are quite content with the opinion of Bishop Gray (Bristol) that "whatever may be determined as to these three chapters, there is no sufficient reason to suppose that the xii, xiii, and xiv, which constitute a distinct prophecy, were written before the time of Zechariah, since they contain nothing incompatible with the period of that prophet."

Though dealing with such a difficult yet important book of the Minor Prophets, there is nothing in the Lectures themselves which cannot be understood by an intelligent English reader, even though unacquainted with Hebrew.

The side lights thrown upon other portions of the Holy Scripture than that contained in the Book of Zechariah itself, are very numerous, and for sermon work they will be found most useful.

The following extract will illustrate what we mean, and show the manner in which Mr. Wright treats his subject—in this case as to the Messianic prediction in Chap. xi: 12, 13, which he renders: "Then they weighed out for my wages thirty pieces of silver. And Jahaveh said to me, Fling it to the potter, the glorious price, at which I was priced by them. So I took the thirty pieces of silver, and I flung it in the house of Jahaveh, to the potter." He says, "The thirty pieces of silver paid to Judas by the chief priests and elders of the Jews were in reality the price at which those representatives of the Jewish nation valued the services of our Blessed Lord. By fixing that as the price for His person they manifested how much they despised Him and His work. No prophet, as in the prophetic picture, but the traitor Judas it was who received that despicable price. But Judas as one of the chosen twelve might well in this particular be regarded as the representative of our Lord."

The money paid to him was virtually paid to his Master as a compensation for his toil. It is most remarkable that Judas was ultimately driven by remorse for the crime he had committed to bring the thirty pieces of silver into the temple of God, and that he, when the chief priests listened coldly to his confession of guilt, should in very deed have dashed down the pieces of silver on the pavement of the house of the Lord. And it is even still more remarkable that these unfeeling priests did not venture to cast that money into the treasury, but deterred, notwithstanding their callousness, by the law in Deut. xxiii, 18, took counsel and bought with the paltry sum a potter's field, probably denuded of the clay which had once made it valuable. Thus it happened that the money passed into a potter's land, one might almost say, having been flung to him in the house of the Lord. All these facts certainly prove that foreknowledge is exhibited in the prophecy, and that the hand of an overruling Providence so directed the events that, though the prophecy had been essentially fulfilled when Christ was rejected by the Jewish people, a visible sign was given to all whom it concerned that the awful rejection of the Lord spoken of by Zechariah had become an accomplished fact when Jesus of Nazareth, having been betrayed into the hands of His enemies, suffered death upon the cross."

As a specimen of the translation to which we have referred, we subjoin the following:—

Open, O Lebanon, thy doots,
And let the fire devour thy cedars,
Howl, cypress, for the cedar is fallen!
Because the glorious ones are laid waste.

Howl, oaks of Bashan,
For the inaccessible wood descends (goes down)
A voice of lamentation of the shepherds!
For laid waste is their splendor.
A voice of the roaring of lions!
For wasted is the pride of Jordan.—xi, 1-3.

And I will pour out upon the house of David, and upon the inhabitant of Jerusalem,
The spirit of grace and supplication:
And they shall look unto me (him) whom they pierced,
And they shall mourn over him,
As the mourning over the only son,
And they shall make a bitter mourning over him,
As one is bitter (in grief) over the first-born.
In that day the mourning shall be great in Jerusalem
Like the mourning of Hadadrimmon in the valley of Megiddon.
And the land shall mourn,
Families by families apart.—xii, 10-12.

We find that there are at least 170 texts "illustrated and not merely referred to," besides chapters.

The Critical and Grammatical portion (pp. 525-598) is what might reasonably have been expected from so able and painstaking a scholar.

Diocesan Intelligence.

MONTREAL.

From our own correspondent.

A STAUNCH PROTESTANT.—In many places in this Diocese our traditional, whole-souled ultra-Protestantism is growing so weak in the knees, and has so few real defenders that when one comes across an out-and-out, uncompromising, and not-to-be-trifled-with supporter of the cause, one may be pardoned for gazing a little, if not in admiration at least in awe, at such person. Such a *rara avis* may be found at St. Lambert, in the person of an energetic tradesman of somewhat broad theological views. (Bear in mind that the word *broad* is not here used in every sense to include Ritualism, Catholicism, High Churchism, or even Low Churchism.) We have no Anglican Church at St. Lambert, and our services are held in the village school house, in which place our Methodist neighbors also hold their meetings. This "happy family" condition of things gives our Protestant brother much satisfaction and he feels that, in matters religious, his lines have fallen in pleasant places. On Sunday morning he attends the Episcopal service, on Sunday evening the Methodist service, and in the afternoon he conducts a Sunday School class. It appears that some Church people tried to brighten up the old school-house a little for the Easter service by putting an I. H. S. and "Christ is Risen," on a white cloth which covers the antiquated school-house blackboard. Just here is where the staunch Protestantism comes in: When our friend came down to the Sunday School on the afternoon of Easter day, he declared it would be impossible for him to teach his class while those "ritualistic letters" remained on the wall; and so, in order that his scholars might not suffer the dire loss of his exposition of the subject for the day, he went boldly up to the blackboard and with his own hands removed the hateful monogram.

Now does not this deserve mention? It is all very well for some to assert that our friend "had not the faintest idea as to what the letters meant." The allegation is doubtless true, but this is only an additional proof of the man's thorough orthodoxy as a Protestant; for, as everybody knows, the genius of ultra-Protestantism has ever been to pull down and destroy what it does not understand. We make no doubt the gentleman is a very energetic theologian, as well as a staunch Protestant; still, even staunch Protestants have their drawbacks, and Mayors and Corporations seldom go to the tombs of such to weep. But this is an ungrateful world, anyway!

PORTAGE DU FORT.—The annual Vestry meetings of this mission were held on March 29th, at which the following elections were made:

Messrs. C. J. Rimer and T. Thacker, jr., Churchwardens for St. George's Church, Portage du Fort; and Messrs. John Amy and John Crawford, Lay Representatives.

Messrs. W. G. LeRoy and H. Porteous, Churchwardens for St. James' Church, Bryson; and Messrs. W. G. LeRoy and C. G. Geddes, Lay Representatives.

The children of St. George's Church Sunday School have for the last three or four years, during the season of Lent, saved up their money and handed it to the Incumbent on Easter Sunday, as an offering towards some work in Algoma. This year the amount was \$1.45, to which was added \$2.15, part of

the collection taken up at the Friday evening services during Lent, making in all \$6.60, which was sent to Mrs. Simpson of Montreal for the Neepigon boys. One little boy earned his money by shoveling paths for his father, two little girls by carrying in wood for their mother, others by getting up in the morning and dressing themselves. It is the intention that every child in the Mission who can give shall get an opportunity to do so next year. Many who have not done so before expressed their willingness to do so next year. They did not before because the plan was not laid before them until this Lent. The following is the amount given by each scholar:

Amy, Mary, 50c; John, 45c; Louisa, 23c; Harold, 10c; Aggie, 17c; Beckett, Willie, 22c; Cowly, Emma, 10c; Dunlop, John, 01c; Mrs. Knight's children, 50c; LeRoy, Lindsay, 25c; Maud, 15c; Louis, 10c; Motherwell, Geo. B. 50c; Widdman, Birty, 05c; Albert, 01c; McWilliams, Chas., 18c; Etta, 43c; Somerville, G. B., 18c; Thacker, Harriet, 10c; Hannah, 10c; George, 05c; Elizabeth, 02c; Young, Julia, 05c; Young, S. A., 05c.

Through the kindness of Mrs. John Amy, we had our first Easter offering of flowers for "The Holy Table" on Easter Sunday. These as well as the ones the same lady gave for our Thanksgiving service last autumn were of the choicest and most fragrant; prominent among those for Easter was a lovely white lily. Perhaps the Easter offering was the more valuable when we consider that Mrs. Amy had to send for the flowers to a hot-house 20 miles from here.

KNOWLTON.—Wardens—Hon. Judge Dunkin and J. S. Williams; Lay Reps., Hon. W. W. Lynch, Solicitor-General Prov. Quebec and Doctor Prime.

SOUTH STURLEY.—Wardens—Messrs. E. P. Martin and Stephen Knowlton; Lay Reps.—Messrs. Robert Dunlop and Wm. R. Knowlton.

DUNHAM.—Wardens—Stephen Baker, Henry Ten-Eyck; Lay Reps.—Hon. Thomas Wood and S. Baker.

PHILIPSBURG.—Rev. H. Montgomery was elected at the Easter vestry to represent this parish on the Corporation of Dunham Ladies' College.

NORTH ELY.—Wardens for the ensuing year—W. L. Davidson and Mark Davidson; Lay Reps.—J. Davidson and Thos. Davidson.

BOLTON.—Rev. F. H. Clayton has three churches in his extensive mission; we do not think there are many of the clergy who have harder work than he has. His Vestry meetings were held on Monday with the following results:

Bolton Centre.—Wardens—H. C. Cleavland and Levi Fraser; Lay Reps.—Messrs. Cleavland and Hall.

East Bolton.—Wardens—Messrs. A. Sparling and Melvin Taylor; Lay Reps.—A. Sparling, Esq., and Alex. Borowman, Esq.

South Bolton.—Wardens—John McManus and Darius Adams; Lay Reps.—Darius Adams and J. W. Brayley.

MANSONVILLE.—Our people here made a "Donation Visit" to their pastor and his wife a few days ago; money, and gifts valuable as money were presented to Mr. and Mrs. Ker. These little tokens of affection do much to gladden the heart of the faithful pastor.

BOSCOBEL.—The annual Vestry meeting was held on Easter Monday. Lot Hackwell and Henry Osborne were elected wardens; Wm. Hackwell and George Copping were elected Lay Representatives. We congratulate the conscientious and exceedingly painstaking incumbent of this out-of-the-way Mission on the happy and prosperous condition of his charge. Mr. Abbot has long since proved himself a valuable missionary.

GLEN SUTTON.—Bishop Oxenden has presented some books and altar linens to this Church. Mr. Ker is anxious to have a school erected this summer, and a Church day school established. He thinks the District school system of this province almost valueless for the life that now is, and *altogether* so for that which is to come.

VACANCIES.—Buckingham and North Shefford amongst the Missions; Philipsburg and Lacolle amongst the Rectories.

Mr. Robert Acton, at present a student of the Dio-

cesan Theological College, has been conducting the Sunday services at Lacolle for some months past.

MONTREAL.—Twenty-five thousand dollars for interest have been paid by the St. George's congregation during the past eight or nine years. Doctor Sullivan proposes a scheme for the gradual liquidation of the debt now upon his church which, he rightly says, is seriously hindering and cramping the charitable works of his people. Most earnestly do we hope the scheme may be successful.

The Missions of this Diocese have reason to bless St. George's and pray for its prosperity, for right generous are the hearts of the people who make up that great congregation. Notwithstanding their own weighty load the St. George's people always give "more abundantly" to our Mission Fund than any other church in the Diocese, and it is seldom indeed that any clergyman of the Church, from any quarter, when he appeals to a St. George's man for a dollar or two is sent empty away.

"CHAPTER" OF VETERANS.—There are not many clergy in the Deanery of Iberville but they are all workers. It is not long since we directed attention to the quiet and thorough nature of the Church's operations in this portion of the Diocese. It is no great wonder, however, that the Church should thrive here; Rural Dean Fulton, at Franklin; Rev. Messrs. Sutton at Edwardstown, Allen at Huntingdon, Lockhart at Ormatown, and Davidson at Hemmingford have long been bearing the burden and heat of the day,—some of them for years before any of the rising generation of clergy were born. It is a very great pity, to use no stronger word, that not a single clergyman from this interesting and laborious field of labor is at present honored with a seat either at the Dominion Court, on the Delegation to the Provincial Synod, or upon the Executive Committee. This condition of things is wrong and should be put right. Rural Dean Fulton is an exceedingly energetic and useful man, and it is unfair both to him and the Church to treat the Rural Deanery of which he is the head as it was treated in the matter of appointments at the last Synod.

ST. JOHN'S, P. Q.—Rev. O. J. Booth.—Since this gentleman declined the rectorship of Trinity Church, Montreal, (\$800) he has also declined that of Trinity, Quebec city, (\$1,000); he has also declined an appointment at Sackville, N. B., as well as the rectorship of Lacolle in this Diocese. Last Sunday, by special invitation, he preached in St. Thomas' Church, St. Catherine's, but up to the present we have not learned whether he has had any formal offer for that congregation.

The annual Missionary Meeting was held in St. John's, on the 1st inst., and was fairly well attended. Addresses were delivered by Doctor Sullivan, Canon Evans, and Rev. J. P. Du Moulin, of Montreal.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—At the Easter Vestry Meeting, Messrs. Kewin and Silmsner, Church Wardens, presented a very satisfactory and encouraging statement of receipts and expenditure, and on retiring from the office which they had held for two years received a cordial vote of thanks.

The Rector appointed Mr. Rowland Snetsinger Church Warden, and the people elected Mr. James Reid Campbell.

At a meeting of the Laity, Dr. Pringle was re-elected Representative to Diocesan Synod.

The Rector was the recipient of some valuable Easter presents.

BROCKVILLE.—Trinity Church.—On Palm Sunday, being the anniversary of the death of the Rector's mother, a most beautiful memorial window was placed in position in Trinity Church. The design of the centre panel, which is a memorial to the late Hon. Geo. Crawford and his wife, is the Ascension; the Lord Christ is represented just in the act of rising from the earth with hands outstretched in blessing. At His feet are two of the Apostles kneeling, while the upper part of the body of another Apostle is seen just rising above the brow of the hill in the right hand corner. The right hand panel, which is a memorial to the late Hon. Lt.-Gov. of Ontario, the Hon. John Crawford, and his brother, Lt.-Col. James Crawford, contains the figures of St. James and St. John; St. James holds in his hand a pastoral staff, while St. John has in one hand a chalice with a dragon issuing from it, and in the other a pen; at his feet is an eagle holding a scroll in his beak, upon which are seen the first two verses of St. John's Gospel. The left hand panel contains two female figures of St. Anne and St. Catherine, the former with a book

in her hands, the latter with a palm branch, and a wheel at her feet. This is a memorial to Anne, wife of S. Keefer, Esq., C. E., and Isabella, wife of George Easton, Esq., both daughters of the late Hon. G. Crawford. The trefoils above are filled with heads of angels, the three upper ones holding scrolls on which are the words, "Glory to God in the highest, on earth Peace," while the three lower ones are playing on musical instruments. No description can give any idea of the exquisite beauty of the designs, the perfect harmony of color, and the softness and delicacy of all the faces. It is certainly a work of art of the highest order, and reflects the highest credit on Mr. J. C. Spence, of Montreal, to whom was entrusted the whole designing and execution.

The Easter services at Trinity Church were exceedingly bright and hearty; the singing was excellent throughout and large congregations were present at all the services. At the two celebrations a total number of 116 communicants participated, the largest number ever yet communing at one time in the parish. At the children's service at 4 P.M., a very beautiful object lesson was selected in the shape of a floral butterfly, in the breaking of which the large number of adults present took just as great an interest as did the children. An exquisite anthem by Berthold Tours, "God has appointed a day," was very well sung by the choir at the evening service.

The annual Easter Vestry Meeting was most harmonious; Mr. W. H. McConkey being re-elected Warden, and the Rector appointing Mr. T. Rice, J. D. Buell, Esq.; was elected Representative to the Synod for the next three years.

BELLEVILLE.—The Rev. Rural Dean Baker has taken the trouble to canvass Belleville himself in behalf of the Mission Fund, and with great success. He has succeeded in almost every instance in doubling the subscriptions of previous years. His work will lastingly benefit the Mission cause in the city.

TORONTO.

To the Subscribers to the \$8000 Fund to meet the offer of "Fratres."

GENTLEMEN,—As it is highly desirable that the time of auditing the Synod accounts should see all the assets of the Mission Fund, as far as possible, realized, I beg, in accordance with directions received from His Lordship the Bishop, to call your attention to the statement that nearly one-half of the subscriptions to meet the above offer, are yet unpaid. May I ask that any of your number who have not paid the amounts which you kindly promised, will have the goodness to remit them promptly to the Secretary-Treasurer at the Synod office.

In addition to the above urgent reason, I may state that the Messrs. Henderson are extremely anxious to have the transaction immediately closed; and have repeatedly enquired as to the payment of the subscriptions. Their payments have always been in advance of the proportion that has been received from the subscribers, and they are desirous of at once handing over the balance in accordance with the terms of the offer.

I beg to subscribe myself,

Very respectfully yours,

THOS. J. HODGKIN,

Mission Secretary.

To the Subscribers to the Special Appeal Fund for extinguishing the Mission Fund Debt.

GENTLEMEN,—Three years ago the city of Toronto was canvassed and liberal subscriptions were obtained, to relieve the then embarrassed state of our Mission Fund. Some of those subscriptions were to be paid by annual instalments, the whole of which are now due. The entire amount, with all similar sums, is much needed, that money borrowed may be repaid, and that a clean balance sheet may be presented. At this time there is nearly \$2,000 on the list still unpaid. Will you kindly render the personal service of seeing that you are individually clear of any further obligation by the above subscription, as by so doing you will greatly facilitate our Diocesan Mission Work.

I beg to subscribe myself,

Very respectfully yours,

THOS. J. HODGKIN,

Mission Secretary.

P.S.—The Synod financial year closes April 30. It is therefore highly important that all monies be forwarded to the Sec.-Treas. before that date.

SIMCOE.—The Rev. C. H. I. Channer on his removal from Trinity Church was presented with the following address:

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Simcoe, March 31, 1880.
To the Rev. C. H. I. Channer, A.M.,

REV. AND DEAR SIR,—We, the undersigned members of Trinity Church, feel that we cannot permit you to leave Simcoe without attempting to express, however feebly, the very sincere respect and esteem with which we regard you, both as a clergyman and a man.

Since you came among us we have always found in you a faithful pastor and a sincere friend, and we are profoundly grieved that the intimate relations that bound us together have been severed.

We hope and pray that although we have been deprived of the privilege of receiving your ministrations yet that in some larger sphere of usefulness others may for very many years to come be blessed thereby.

We beg that you will convey to Mrs. Channer our kindest and best wishes. We trust that you may long be spared to each other and that we may often be gladdened by hearing of your welfare.

In conclusion we would ask your acceptance of the accompanying purse—an inadequate token of our respect and esteem—and we would subscribe ourselves ever most faithfully yours,

N. C. Ford, Clarence C. Rapelje, James Robb, G. B. Jackson, Duncan Campbell, James Harper, H. Mulkins, Edmund Deedes, A. McCall, Henry Groff, Frank King, I. F. Wilson, William Finlay, J. G. Killmaster, and many others.

HURON.

(FROM OUR OWN CORRESPONDENT.)

EXETER.—The annual vestry meeting was held on Easter Monday at 10.30 a. m. in Christ Church. The Incumbent, Rev. E. J. Robinson, in the chair, B. V. Elliott, Esq., Sec. Mr. Isaac Carling and Mr. Back were appointed wardens; Mr. W. Case and Mr. Kemp, sidesmen; Mr. W. Case, Lay Representative to Synod. All departments of the Church work for the year showed great prosperity. The Sunday collections being the largest for years.

HENSALL.—The annual Vestry meeting was held in St. Paul's Church at 2.30 p. m. Rev. E. J. Robinson, chairman; Mr. Jackson, Sec. The Wardens showed a balance in hand of \$24. The Church debt reduced by \$60, and the Vestry pledged itself to pay off the remainder at once. Mr. Klausen and Mr. W. Wilson were re-appointed wardens. All departments of Church work in good order and prosperous.

NEWBURY.—A concert, interspersed with readings, &c., was given in the Town Hall, in this village, on Monday, March 29th, on behalf of the portion of the debt still remaining upon Christ Church. Thanks to the energetic exertions, in a great measure, of one of the Wardens, Mr. R. Brydon, the building has within the past year been thoroughly renovated, and all matters connected with the Church were, perhaps, never so bright as at present. Schiller's beautiful poem, "The Bell," with tableaux, was given; music, vocal and instrumental, a capital impersonation by Mr. Kay, (editor of the *Wardsville Post*), &c., making up an admirable programme. A very large audience showed by their repeated applause their approbation. The Incumbent, Rev. W. J. Taylor, was chairman, and opened the proceedings with prayer. About \$40 were realized. Some \$50 of debt still remains, which is proposed at once to raise by subscriptions. On the following Friday evening the members of the Church choir met at the Parsonage, by invitation of the Incumbent, and spent a pleasant evening.

STRATHROY.—The Easter Vestry meeting of Strathroy, held on Monday evening, was a very satisfactory one. The Churchwarden's Report for the last year showed that the good Church folk of St. John's have not diminished aught of their zeal in the good cause. The congregation has increased in numbers. The average attendance in the Sunday School during the year was 177, being an increase since Easter, 1879, of 52. Col. John English and Mr. G. M. Francis were appointed Churchwardens, and Messrs. P. J. Allison and J. P. Winlow were appointed Lay Representatives to the Synod. The Ladies' Aid Society have been very successful in reducing the debt of the Church.

PETERSVILLE.—St. George's.—At the Easter Vestry meeting, Messrs. Gibson and Edmonds were unanimously re-elected Churchwardens, and Messrs. Ling and Bertram were elected Lay Representatives to the Synod. The financial report will be presented to the Vestry at the adjourned meeting.

LONDON—Easter Vestry Meetings.—There is generally a small attendance of Churchmembers at the Vestry meetings. The conservative spirit of the Church,

so averse to novelties, has a calming influence little known elsewhere. It is known that all is well, and hence but few attend our parochial meetings. At only one Vestry meeting in the city was there any opposition in the elections, and at that one rumour saith that there was preparatory canvassing.

St. Paul's.—At the Vestry meeting there were unanimously elected the same Lay Reps. to the Synod and the same Churchwardens as last year—Messrs. Jas. Hamilton, Richard Bayley and E. B. Reed Lay Reps., and Messrs. R. Bayley and H. D. Long, Churchwardens. The financial statement for the year is not presented till the adjourned meeting, a fortnight hence.

Christ Church.—Messrs. Aquila Hardy and Stephen Grant were reappointed Churchwardens, and Lieut. Col. Taylor and Mr. W. Robinson Lay Reps. to the Synod. Votes of thanks were passed to the Ladies' Aid Society for their efficient aid during the year.

MEMORIAL CHURCH.—Messrs. J. Roe and T. Aspden were unanimously elected Churchwardens, and Messrs. V. Cronyn, Rowland and Gill Lay Reps. to the Synod. Rev. J. B. Richardson read the annual report which was found satisfactory. Mr. Cronyn suggested the re-enlargement of the Sunday School.

LONDON SOUTH—St. James' Church.—Messrs. Hungerford and G. D. Sutherland were elected Churchwardens, Mr. J. Beattie having declined re-election, after having been Churchwarden for six consecutive years. The Representatives elected to the Synod are Messrs. J. Beattie and T. Churcher. Mr. Hungerford, Warden, read the financial statement for the year, showing a small balance on hand. Approved of.

Chapter House.—Judge Davis and Mr. W. J. Imlach were elected Representatives to the Synod. The annual financial statement not being presented to the meeting, the Vestry meeting was adjourned for one week.

Correspondence.

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

MARRIAGE WITH A DECEASED WIFE'S SISTER.

SIR,—So much has been written, and well written, on the question of marriage with a deceased wife's sister, that it may seem presumptuous to say anything further on a subject which has been so fully discussed.

There are, however, considerations which may weigh with some who are undecided as to the merits of the question, and which, so far as I know, have not been put prominently forward.

If we accept the scriptural account of the origin of the human race we must perceive that unions which would now be justly regarded with abhorrence must in early days have been not only lawful but necessary. Accordingly we find that such unions were not shunned by men who nevertheless present high examples of moral excellence. Hence it follows that there could not have been from the first, written upon the heart of man, a law which would forbid such unions as civilized society would now unhesitatingly condemn.

Whence, then, is derived the law which we consent to observe? Has it been evolved from the moral consciousness of man? Have we gradually learned what, in this most important regard, is seemly, and pure, and good? Nothing of the kind can be inferred from history. The union which from the beginning would have been abhorred as a gross invasion of another's, and a father's, rights, we do indeed find abhorred among the purer heathen, though not even this among all. We read indeed of some gross spectators who could but deride the sorrows of an Oedipus, as represented on the Athenian stage.

Where, then, are we to seek the source of this invaluable law? The Jew and the Christian will alike assure us that it came from God, not as the republication of a moral law, originally inscribed upon the heart of man, for this, as we have seen, it could not from the nature of the case, possibly have been; but as a positive law, enacted by the Maker and Ruler of mankind, and promulgated to His chosen people at a fitting time, when it would no longer impose a harsh restraint on liberty of choice; yet, while allowing full scope for this liberty, would guard by gracious prohibitions the sanctity and purity of domestic relations, and also extend more widely the hallowed circle within which the charities of home might be cultivated and enjoyed.

If the law which is recorded in Leviticus be not accepted as the law of God, as a positive law imposed by the Creator on the creature, at the fitting season, in

order to secure to man from that time forth moral and social blessings to which he otherwise must have remained a stranger, then we have to confess that we have no law whatever to which we can appeal against the inordinate affections of gross or wilful men.

The self-same arguments of expediency which would commend the relaxation of the law which is now proposed, would with equal justice commend other relaxations. In England last year a man contrived to contract marriage with his son's widow, urging in his defence that he was the most fitting guardian of his son's children. Marriage with a deceased wife's niece will appear no more objectionable, and often more eligible than marriage with her sister; and the transition from the relation by affinity to that by consanguinity will, to those who have, gone so far, appear by no means impracticable.

Men are prone to entertain a blind vague confidence in some instinctive sense of right, without inquiring as to its origin. It is indeed a marvel how use may become a second nature, and we most thankfully acknowledge that the recognized will of the Creator becomes at length almost identified with the will of the creature who obediently consents to recognize it.

It has been well said of late, in proposing to the deniers of Christian doctrine the grave question, "What substitute do you propose to furnish for Christian morality?" that avowed unbelievers have not as yet passed forth from the penumbra of our Christian faith, and so are prone to regard much which is due exclusively to Christianity, and which they must ultimately abandon with it, as being an inalienable heritage of their own, the fruit of human wisdom and virtue, the product of our boasted civilization.

And so with regard to the question before us, men greatly need to be reminded that we have not yet passed forth from the benignant shadow of that Divine law beneath which the Church of God has dwelt for centuries, that we have not as yet passed forth into that cold, cruel light in which, when that law shall have been once for all "cast behind our back," we must learn to read anew, both others and ourselves, our mutual relations and duties to each other.

Be it remembered, too, that the Bill now before our Legislature presumes to repeal the express words of the divine law, authorizing, as it does, marriage with a brother's wife. Will it be replied that the same authority which gave the law does, under certain circumstances, suspend its operation? Surely no reasonable man will contend that this exceptional provision of the law-giver Himself can justify one to whom the law has been given in abrogating it altogether. I believe that the contention will rather be, "The law of Leviticus is no law for us;" and I reply, "Then we have no law," and the self-same pleas which are urged now, and bolder, grosser pleas, which will too surely be urged if these are allowed to prevail, will at last lead us to deny, in every detail, the sacred law, the authority of which we have already in general repudiated, familiarizing us by degrees with all the "abominations" which the law forbade, and so gradually more and more "defiling our land," until God "shall visit the iniquity thereof upon it."

I am, Sir,
Yours faithfully,
GEORGE WHITAKER.

P.S.—In the statement of the case given above, I have purposely omitted some doubtful questions, to which I will now briefly refer.

1.—It is supposed by some that the substance of the prohibitions found in Leviticus was given long before, among the so-called Noachic precepts, and thus became the law, not of Israel, but of the whole human race. The character of the marriages contracted by Abraham and by Amram the father of Moses appears to me to indicate a probability that any restriction imposed after the flood extended only to degrees of direct, and not of collateral, consanguinity. Be this as it may, the law, whether first given after the flood to the descendants of Noah collectively, or, after the Exodus, to the children of Israel exclusively, remains a positive law, superinducing a new condition of things on that which had previously existed.

2.—It is also urged that the nations of Canaan could not have been ignorant of the law conveyed in Leviticus xviii, or they would not have been destroyed for the violation of it. I cannot but regard this conclusion as unwarranted by the text. Very gross offences are mentioned in that chapter, independently of the violation of the marriage laws there given, and for these offences the nations of Canaan were probably subjected to exclusion; had the indictment against them been more general, it would have included very many, if not all, other heathen nations.

3.—I am aware that there is high authority for the opinion that the law of the levirate was not designed to over-ride the general prohibition of marriage with a brother's wife, but was intended to bind only such kin of the widow as would have been permitted under other circumstances, to contract the marriage. While I regard this interpretation as probable, I do not regard it as

indisputable; and I therefore prefer to concede to opponents the seeming advantage which may follow from not insisting upon it. The prescription of a *duty* is something very different from the concession of a *liberty*; the moral effect of the one and of the other would be widely distinct. And again a special proviso, introduced by the great Legislator Himself, limiting, in a particular instance, the application of His own law, cannot possibly be urged, with any good reason, as a ground on which man may dispense with that law altogether.

4.—It may be urged that the law of marriage is a matter to be regulated altogether by civil governments. I am convinced that it is one of those points on which, if a civil society is to exist at all, human laws must rest upon the sanction of laws divine. Should this great principle be abandoned, this great safeguard disallowed, then civil governments must be insensibly led to recognize no higher function than that of pandering to the passions of the multitude, or of gratifying the caprice of individuals.

G. W.

Trinity College, April 2, 1880.

THE MARRIAGE QUESTION.

DEAR SIR.—The Bishops of the Province have had good reason to say in their petition that it is with surprise and alarm they had heard of the Marriage Bill now before the House of Commons, and which has been so cunningly devised and sprung on the country. Had the Bill been one to legalize marriage with a deceased wife's sister only it would not have occasioned so much surprise, as it was the same as had passed in the House of Commons in England, but to tack on to it marriage with a deceased brother's widow, seemed so incredible to some that it was thought it would surely be struck out in Committee. But not so, there it is as at first, and retained by members of Parliament in favor of it as though the two blacks when blended together would produce a white, and leaving us to doubt as to their belief in the Levitical code in relation to marriages being a part of the moral law. If they believe in it at all the exception to the Jews as found in Deuteronomy should be in no wise a rule or of any account to us in the face of the plain statement of the 16th verse of the 18th chapter of Leviticus which clearly prohibits marriage with a brother's widow. As to marriage with a deceased wife's sister the principal arguments, used in its favor, apart from the social aspect, are derived from the words of the 18th verse of that chapter, "in her lifetime," or "so long as she liveth," as otherwise rendered, but from which it does not necessarily follow that these words should imply that the second sister may marry her brother-in-law after the death of the first, any more than the words of St. Paul, "He must reign until he hath put all enemies under his feet," or of the Psalmist, "sit thou on my right hand until I make thine enemy mine footstool," would imply that our Lord's Kingdom would come to an end, and that he would leave his exalted position in heaven after he had conquered his foes. If the use of an inference from the words "in her lifetime," gave permission to marry the second sister after the death of the first, so might an inference from the words "to vex her," as was pointed out by St. Basil, be made to allow of a polygamous union with both at the same time, if from the temper of the two sisters there was no vexing, and were content to live with the same husband together as other women were when polygamy existed among the Jews, to which this verse has reference in particular. From the peculiar construction of the words "in her lifetime," might be applied to either sister, so that there is not much left in it to admit of the presumption to marry the second sister at all. The general prohibition, "none of you shall approach to any that is near of kin to him," as contained in the 6th verse, covers the whole chapter whether of those related by consanguinity or affinity, and we thereby conclude that if a man and his wife are one flesh they who are related to either are of kin to them both, and as the woman cannot marry any that is near of kin to her husband, neither can he marry any that is near of kin to her, as we may see by the 17th verse, where he is forbidden to marry her mother, daughter, or granddaughter, because, as it says, "they are her near kinswomen," and surely her sister must be a near kinswoman too. If we are not to be governed by the Levitical law in respect to marriages where else are we to look for guidance apart from it. In the New Testament there are but a few cases mentioned compared with the many we recognize as sinful connections, and the instincts of nature are not to be relied upon to lead us aright as we know that such highly civilized nations as the Egyptians, Persians, and Athenians, practised the most infamous incests, and human nature therefore requires some law to restrain its passions. We have such a law; and I hope it may not be altered either in the Church or in the State, and judge that Churchmen know better than to be led by the sophistry, the ignorance, or pride of those who casting aside the law of God, the deci-

sions of Councils, and the traditions of the Christian Church for at least 1,500 years, substitute for them their own private judgments and views of expediency for Catholic consent, and would have us to follow the licentious customs of foreign nations and adopt a Bill which would be the precursor of still more vicious laws until the country is poisoned by legalized immorality. Already it would seem as though the vile odor of the Bill had tempted such men as Ingersoll, like a fowl bird, to seek an atmosphere congenial to his taste, and the sooner we stamp it out the better, and let every true Churchman, not only as a Christian, but as a citizen be ready to do what he can to put his foot down on the obnoxious thing as our forefathers of England did long ago when they left us the Canon of 1608 as a heritage. A petition of the citizens of this place against the Bill, has been sent and others are being prepared to follow, and it is to be hoped that Toronto and other places will not be behind in the matter.

Yours truly, W. SAWYER.

Kingston, April 9, 1880.

SYNOD OF HURON.

SIR.—As the time is now approaching when Synod will be in session, a few words on a means of fulfilling the Bishop's wish of seeing a full Synod may not be out of place. In all political organizations the burden of legislating is borne by all according to their means, but in the Church it is the poorer members who have to pay proportionately the most. In London, for instance, having paid the assessment there is no further call on the congregation, but in the distant counties of Bruce and Grey there is first the assessment, then the stage and railway fare, and then the living expenses.

Now, would it not be an improvement if there was one general fund out of which all those expenses could be paid? Suppose, for instance, that there was one, or if necessary, two special collections in every congregation each year for Synod purposes, proceeds to be paid to the Secretary-Treasurer. Then at the close of the Synod let each Representative put in his bill for actual necessary expenditure and let the Secretary-Treasurer give his cheque for the amount.

By this or some similar means I think there would be little difficulty in convening a full Synod, whilst at present Lay Representatives, however willing to give their time gratis, do not as a rule see their way to assessing either themselves or their congregations for the expenses.

Yours, &c., J. W. GAMBLE.

April, 1880.

MISSION WORK IN OUR HOME MISSIONS.

SIR.—In your issue of 25th ult. you append to the article under above caption an invitation to correspondents.

This is a very important and practical subject. Many of our clergy have spent their best years in missionary work. I have waited to read correspondence on the subject, in your last issue. Failing words from experienced missionaries, may I be permitted to express a few words on this subject. The Church's progress has been great during the last 20 years. Why not greater? The rising generation do well to learn not only from but also by the experiences of their seniors.

To find a possible remedy for the evil fact that in many of rural sections and small towns the Church is not represented, the first point is, I conceive, to look back, and expose any of the causes which have led to this sad condition. First, I do not think any dispassionate observer or enquirer will say that such has been the result of any neglect on the part of our missionaries. The honest world will acknowledge that no more pious, faithful and hardworking priests have ever been sent forth by the Church than those who spent their early days in ministering the Gospel as missionaries in this land.

Permit me then to suggest a reason for the prevalence of indifference among so many professed Churchmen in our rural districts. A reason well known to any one who has ministered in our home mission field, but not perhaps duly considered by the laity who grumble at the small results which appear to follow the expenditure of large offertories to Mission Funds.

Churchmen emigrate to Canada and settle upon farms. They find no Church and perhaps not even a travelling Missionary ever visits them. The sects with a ministry? less exacting as to educational ability and social and religious standing than that of Church of Christ,—a state of affairs which will ultimately prove their ruin, but which has done much injury to the cause of true religion, have maintained preachers and built meeting-houses in every corner of

the land. The Church having no provision, or at least not having given due encouragement to lay-readers as a set-off to sectarian local preachers, has withdrawn, for want of sufficient clergy in full orders, her ministrations from thousands of her children scattered throughout the newer settlements. By simple and most natural processes, affecting respectively the original settlers and their descendants, many have been lost to the Church and gained by the sects.

1st—As to the original settlers—these may be classed for our purpose thus:—

- (a) The well-instructed Churchman.
- (b) The "loose" Churchman.
- (c) The godless Churchman.

A has himself clung closely and faithfully to his spiritual mother, in the midst of adversity and neglect.

B, having religious principles and pious aspirations, but not having been well grounded in The Faith, has for want of the Church's ministrations accepted such as were afforded by the nearest sectarian society. We dare not blame such a one.

C has remained godless, in which case he has been pointed out by the sectarian preacher as an example of a "Church of England" man or if haply awakened by sectarian preaching to a sense of sin and the need of a Saviour, has in gratitude therefor (and we may not blame him) joined the society under whose ministrations he has been converted.

Thus of the original settlers in many parts none have been left to us but the well-instructed, pious Churchmen—alas! how few!—and the godless, or at best indifferent, nominal Churchman, a dead-weight upon the Church to which he gives a lip-adherence.

As regards the children, it is evident that having been brought up with no personal knowledge of the Church's services or system, they have been naturally and easily absorbed into the ranks of the various sects.

Local preachers among the Wesleyans and others have been a great power in keeping together the members of their respective societies until such time as regular preachers could be appointed in their several circuits. In these our new settlements and in large sections of Ontario, some of them extending almost to the limits of cities, in country towns and large villages in the older provinces, with a wide system of lay-preaching members the Church might more successfully save her children from the vigorous proselytizing which marks the conduct of sectarian preachers and people. I say lay-preaching, because we know that congregations neither in town or country, can be induced to attend except on rare occasions on the ministrations of a lay-reader who is not empowered to preach. By an extension of the Diocese empowered to baptize and admitted by the Bishop to preach, many a congregation might be held together and many a congregation gathered to-day, awaiting the time when the occasional visits of the travelling missionary would be exchanged for the settled ministrations of a parish priest.

Again hoping, Sir, that some of our experienced Churchmen—clerical and or lay—may take up this subject for the information of your readers,

I am yours truly, CHAS. E. WHITCOMB.

April 5, 1880.

DYING WORDS.

It is probably natural that, at the last, the scenes which have made the strongest impressions in life should be recalled by memory. The old mountaineer, when he comes to die, with his last whisper says his snowshoes are lost; with the stage-driver he is "on a down-grade and cannot reach the brake; the miner cannot get to the air-pipe; the sailor says "eight bells have sounded;" and the gambler plays his last trump. A little girl died here a few years ago, and as her mother held her wrist and noted the fainting and flickering pulse, a smile came to the wan face, and the child whispered: "There's no more desert here, mamma, but all the world is full of beautiful flowers." A moment later the smile became transfixed. In an Eastern city, not long ago, a Sister of Charity was dying, and at last from a stupor she opened her eyes and said: "It is strange; every kind word that I have spoken in life, every tear that I have shed, has become a living flower around me, and they bring to my senses an incense ineffable."

Married people live longer than unmarried men, and a tall man is likely to live longer than a short one. Until the fiftieth year, women have a better chance of life than men; but beyond that period the chances are equal.

SUBSCRIBE FOR THE "DOMINION CHURCHMAN."

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Family Reading.

HELP ME, MY GOD, HELP ME.

"Help, Lord, for the faithful has ceased from among the Children of Men."

Help me, my God, help me,
The dark hours come,
A wanderer lone and sad,
No friends, no home,
No friends, no home,
Jesu, like Thee, forsaken,
Deserted, and despised,
The storm hath o'ertaken,
Help me! my God, help me.

Help me, my God, help me,
The Serpent's coil
Begirts my thorny way—
In this night of toil,
Of narrow paths, the lion's roar
Doth shake my soul,
Jesu, lead me to Mercy's door,
Help me, my God, help me.

Help me, my God, help me,
The keen blasts chill—
The tempest's voice is dread,
A horror still
And dark, and dire, hangs o'er
My bowed head,
Jesu, take, lead me safely on,
Leave me no more,
Help me, my God, help me.

Help me, my God, help me,
Only be near,
Then boldly on my way,
Calmly, without fear,—
Through snares and gins will go,
Will not repine.—
The Shepherd's voice I know,
Jesu, walk with me,
Help me, my God, help me.

Help me, my God, help me,
The rugged way,
Is all beset with terrors,
No sunbright day
With dawn of rosy hours
Lights up my road,
No sheen of silvery Stars
Bedecks night's robe,
Jesu, be Thou my Sun and Star,
Help me, my God, help me.

OUR NEW NEIGHBOR.

CHAPTER II.

Caroline Harcourt was not an ill-natured woman, and she had sufficient attractions of her own to prevent her from disliking a handsome woman simply because she was handsome. But Mrs. Rosebay was more than handsome. She had that sort of appearance which stamps a woman peculiar, and makes foolish male creatures imagine her the heroine of a romantic tale. Besides, there was undoubtedly a mystery about her; and to anything in the shape of doubtful antecedents Miss Harcourt had a sensible and well-born lady's dislike. But, over and above all this, she had young people under her charge, and young people, as all the world knows, are apt to take an interest in solitary loveliness. The young people were her cousins, though they called her aunt.

Caroline, whose father had been fortunate in several financial ventures, was the only member of the family in tolerably prosperous circumstances, and, upon the death of her two uncles within a year of each other, she readily undertook the education of their sons.

Sidney, the younger and poorer of the cousins, was still a minor. Sir Walter, who had lately come of age, was struggling to free his estates, situated in the North of England, from the heavy mortgages with which his father's extravagance had burdened them. His aunt assisted him, so far as she was able, and he paid her frequent visits. Meanwhile, she had her own plans for his future, their formation dating some years back.

There was a pretty place, in the neighborhood of Melbury, that went by

the name of "the Park." It consisted of about nine hundred acres of ground, mostly laid out in grass and trees, and an ancient house, which had then long been empty and ruinous. The pleasure-ground, which was quaintly picturesque, was a favorite haunt of artists and holiday-makers; indeed, Melbury considered "the Park" its own, so long had it been the picnic ground of its better class of inhabitants.

But one fine day came the startling news that the Park was taken, and whoever or whatever its purchaser might be, it was evident soon that money, at least, was coming into the neighborhood.

An army of workmen arrived, and, in a short time, marvels were effected. The old gardens were made to bloom brilliantly; glass houses, run up rapidly, filled, as if by magic, with the choicest flowers; gates were painted and gilded; at the corners of the grounds, which commanded the finest prospects, new statues replaced those of old, and waste places were transformed into spacious lawns.

Meanwhile, within the house—a sedate-looking Elizabethan mansion—painters and decorators and artists held high revel for the space of three months or more, under the eyes of a distinguished person dressed in black, and at last even he—and he was said to have the most fastidious taste in England—pronounced the thing complete.

Curtains of satin and damask swept the polished oak floors; the large tiled hall, set around with trophies of the chase, and old armoury, and furnished with tables and chairs that might have been heir-looms in a family for any number of generations, was dimly lighted by windows of Munich glass. The library, the drawing-room, the dining-hall, the ball-room, each was a wonder in its way.

Mrs. White, the widow lady whose power to command labor had set these varied activities on foot, had one merit—she had no ideas.

She arrived in due time, with her one child, a girl about nine years of age.

Melbury, of course, was curious and interested. It looked to Miss Harcourt for advice. She saw already in dim prospective the advantages that might accrue to the Harcourts primarily, and through them to society, from her making herself the new-comer's friend and patron.

Scarcely had Mrs. White been more than a week at home before a well-appointed pony-carriage drove up the avenue. Peering out timidly from behind her satin curtains, Mrs. White perceived that the lady who stepped out was elegantly dressed, and had what she was accustomed to call "style."

Mrs. White's husband had owned a monster drapery establishment in the West End, and it had pleased her greatly to serve his more distinguished customers herself. This lady resembled a certain countess, who used to deal with them, and who had treated her, she remembered, with lofty condescension. Was she, in her new life of grandeur, to mix on terms of equality with such people as the countess? But how could she? Even in her own house, she was sure, their lofty politeness would so frighten her, that she would be guilty of some breach of etiquette, and stamp herself at once as not of their order. These thoughts troubling her, Mrs. White neglected to read the card handed to her. When Miss Harcourt was shown in, she addressed her as "your ladyship," and humbly begged her to take a seat.

But Caroline was equal to the occasion. She said, with her most charming smile, "You are mistaking me for Lady Blake. We are said to be rather alike. I am Miss Harcourt."

"Oh! I beg your pardon," Mrs. White stammered; "you see I am new to the place."

"Yes, and I fear I am almost too early a visitor; and yet," looking round her, "you seem to have done almost everything. What a charming place you

have made of the old Park House!"

Mrs. White was beginning to feel at ease. However grand Miss Harcourt might be, she was not loftily polite. "I am glad you like it," she said; and, after a little more desultory conversation, in which Miss Harcourt betrayed real interest in her arrangements, Mrs. White asked if she would like to look round.

"Of all things," Miss Harcourt said; and, chatting pleasantly, she permitted herself to be conducted through the house and grounds.

When they returned to the drawing-room, the little Sibyl was there. Sibyl took after her father, who had been a particularly handsome man. Her hair was bright and abundant; her eyes were dark, and had in them a gipsy-like mixture of fun and fierceness; there was a full ripe color in her cheeks, and her lips were as red as ripe cherries; her head, moreover, was set well upon her shoulders, and her limbs were round, well shaped, and muscular.

Miss Sibyl, who had always been petted, was far more of the fine lady than her mother. To Mrs. White's despair and disgust, she stood still in the middle of the room, and looked Miss Harcourt over from head to foot.

"Come and speak to this kind lady, Sibyl," said her mother; and Sibyl, continuing to stare, she appealed to their visitor, "Oh, Miss Harcourt, please don't mind her. She is a little savage." Whereupon the little savage showing indications of unruliness, she went on, plaintively, "But you know what I told you, Sibyl—you must behave like a lady here."

The visitor, however, was not offended. She smiled in her genial well-bred way, and said that she understood children. They were all very much alike. She had two nephews, she went on to observe, somewhere about Sibyl's age. The children must meet. They would be sure to be friends.

Hearing about the boys, Miss Sibyl allowed herself to be conciliated, and a visit to Melbury Lodge was arranged. She was a young lady of a decided turn of mind, who disliked general invitations. Miss Harcourt forthwith took the Whites under her wing, and many visits were interchanged between the young people. Sibyl tore about the stately old garden at the Lodge as no child had ever done before, while to the boys the Park was a revelation. The little heiress was so gay and bright and delightfully frank, that to play with her was as good as playing with a boy, the difference being that her imagination was inexhaustible. She could suggest games by the score, and when tired of games she could tell them stories. There was plenty of space besides, and plenty of variety at the Park; there were animals by the myriad, and every kind of play-material; while in the background was kind Mrs. White, a little flattered by their predilection for her daughter, and most anxious to please them—a benevolent and ever-consenting goddess.

In fact, but for Miss Harcourt's insistence—helped at last by Sibyl herself, who felt her backwardness—that she should go to school, the little heiress would have been utterly unfit to be anybody's wife; but to school she went, and there, being clever and shrewd, she improved rapidly.

Years slipped by, and the moment came at last, so eagerly anticipated by Mrs. White, when her daughter could come home for good, and begin to enjoy herself. Sibyl was about eighteen; she was accomplished and showy, and though she retained some of the old brusquerie Melbury said this gave her character—her manners were those of a lady. She had fulfilled the promise of her childhood; young as she was, she could be said to be a fine woman. She had a classic and noble figure; she bore herself with a pretty stateliness that suited her admirably; there seemed to be no weakness about her anywhere; her eyes were clear and healthily bright, and her face, though the features were too irregular for beauty, was yet perfectly

charming in its mobile expression, and the red and white of its girlish roundness. Even Miss Harcourt, who was nothing if not critical, expressed herself as perfectly satisfied.

This judgment was passed in Mrs. White's drawing-room to that lady herself a few days after Sibyl's return, and on the occasion when Caroline had so vainly advised Mrs. Darrent.

She had referred to that interview in her present conversation.

"And as I was saying," she proceeded, "we shall have to be careful of your dear child. You will pardon me," touching Mrs. White's hand affectionately, "I look upon her, you know, as half mine, and if what we both hope takes place—"

The sentence was left to fall away into indefiniteness, while Mrs. White murmured, with glistening eyes, "Oh! please say whatever you like; I think so much of your judgment."

"It was only about this new neighbor of ours. It is a good thing, by-the-by, you and Sibyl were not at Mrs. Darrent's 'at home'; the child is so impulsive, she might have fallen in love with this Mrs. Rosebay, as she calls herself, and I think it very important that she should not know her until we have found out something further. I had rather my young people did not even see her."

"Then the less said about her to Sibyl, the better," said Mrs. White. "Ah! here the darling child comes. I declare she nearly frightens me out of my wits. Just look at her."

Sibyl was dashing over the Park on a spirited horse. Both ladies held back their breath. Like a flash of lightning, horse and rider disappeared. They had scarcely time to be uneasy, however, before the horse's hoofs rattled on the gravel path, and a few moments later Sibyl appeared, in her riding-dress.

"Mother," she cried out, "the Witch is superb! I should think she must have been made for me. It's like flying;" then, seeing their visitor, "Oh! Miss Harcourt, how do you do? Are the boys at home? How are they?"

"Sidney is having a holiday just now," Miss Harcourt replied, with a friendly smile, "and Walter is paying me a visit."

"Tell them I will call and see them this afternoon," said Sibyl; and in answer to a look from her mother, "Oh! by-the-by, I believe I am grown up now—it is the right thing for them to call upon me. What a bother it is to be grown up."

"You will become accustomed to it in time," Miss Harcourt said, cheerfully. "However, not to begin with ceremony too soon, will you and your mother dine with me quite informally to-night?" She turned to Mrs. White. "Mr. and Mrs. Darrent, and James Darrent, the traveller, are coming, and one or two others." Then again addressing Sibyl, "I expect a few young people in the evening, so bring your music."

They both noticed that, as Sibyl accepted the invitation, a brighter flush mantled her cheek, and Miss Harcourt drew hence cheerful auguries. She pressed the young girl's hand affectionately when she bade her good-bye, and said that she hoped to see her looking her very best, that some people—she would not mention names—were in a state of great excitement about her return home; indeed, that she had oft been scolded for not persuading Mrs. White to take her away from school six months earlier. But she concluded, "All's well that ends well. We have our little girl now, and we mean to keep her."

When Miss Harcourt had gone, Sibyl asked her mother what in the world she meant, but she did not wait for an answer. She entreated to know what Mr. James Darrent was like. Her mother had not seen him, therefore Sibyl proceeded immediately to take his fancied portrait.

"He is dark, I am sure—face a little wan, as if he had gone through hardships; eyes piercing; chin massive—all remarkable people have massive chins;

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N CHURCH

nose aquiline; very little hair about the face.

"What are you talking about, Sibyl?" said her mother.

"I am talking about James Darrent, the traveller."

"No doubt he is a very interesting person; but come, darling, and choose your dress for this evening, I want you to look your very best."

Sibyl assented. She did not wish to dazzle James Darrent, the traveller, but she wished him to look at her. If he looked, he might possibly talk to her. She might find out how a man felt who had lived a life of absolute freedom.

Miss Harcourt had helped to choose Sibyl's wardrobe; everything, therefore, was in excellent taste. When the young girl went into the old-fashioned drawing-room of Melbury Lodge her proud mother felt that she looked like a princess.

There were present, when they arrived, Sir Walter and Sidney Harcourt, Dr. and Mrs. Morton, Mr. Vernon, the clergyman, and his wife. The Darrents had not yet arrived.

Miss Harcourt was deep in conversation with Mr. Vernon, Mrs. White took a place beside Mrs. Morton on the sofa, and the doctor, having congratulated Sibyl on her new young ladyhood, stood leaning against the mantel-piece, in serene contemplation of the world in general and his position therein particularly.

Sibyl was left to her old companions, the elder ladies meantime watching them and her surreptitiously. Sibyl and Sir Walter Harcourt were to the little world of Melbury of as much interest as the principal persons in a drama. Much was expected of them.

"Yes, we had a good season up in the North," Miss Harcourt heard Sir Walter say, in a drawing tone, which was peculiar to him; "tolerably hard riding up there; double fences, and that kind of thing."

"How delightful!" said Sibyl. "I mean to follow next season, if I can get any one to take me."

"Won't I do?" put in Sidney.

"Do you ride?" she asked, with intentional sauciness.

"Pray, why not?" answered Sidney, exciting himself so far as to be mildly indignant.

"You would be afraid of breaking your bones."

"I shouldn't enjoy breaking them, of course; but there is no particular reason why I should."

"You might fall asleep, you know, just before a run. You might feel that it wasn't worth one's while to excite oneself about nothing, when your horse was making for a nasty fence—"

"I might do a great many things," the boy interrupted; "as a matter of fact, I shall most probably be in England before next season. Oh, yes!" for Sibyl looked concerned, "it's quite true; and when my bones are bleaching under an Indian sun—Well! what is it now?" this was spoken with indignation, for Sibyl's attention had fled.

"Some one is coming," she said.

"It's only the Darrents," returned Sidney.

"Only the Darrents! thank you. They happen to be my greatest friends."

"Is your 'greatest' an invariable quantity, Sib?"

"I have a 'greatest,' at least. There are some people who never leave the dead level."

"The dead level's a comfortable part of the country."

"To you, of course. For my own part, I object to comfort."

"Now, Sibyl, do you really think any fellow would believe that of you? Why, of all the people that I ever met—"

He did not finish his sentence. Sibyl had darted forward to meet Mrs. Darrent, for whom, in common with most young people who knew her, she had an enthusiastic admiration.

"Where are you going to sit?" she

said. "There is room for two here," drawing her to an ottoman.

"But scarcely much time for confidences," said Sir Walter, coming forward to shake hands with Mrs. Darrent.

"They are announcing dinner, and I am to have the honor of taking you in, Miss White."

Sibyl took his arm, whispering to Mrs. Darrent—

"Is that really Uncle James?"

"Yes, Uncle James himself."

"And is he nice?"

"You must find out that for yourself," Mrs. Darrent answered, casting back a smile at Sibyl as she moved off on Dr. Morton's arm.

Sir Walter said, "You seem interested in Mr. Jame Darrent."

"Of course I am," answered Sibyl, with enthusiasm. "He has been everywhere—all over the world. He has lived for months in desert places, with no companions save his dog and gun. Think of that."

"A most uncomfortable thought."

"Uncomfortable to you."

Sir Walter piloted his companion to her seat, and when the general hubbub had subsided—

"Why to me in particular?" he asked.

She answered, with a pretty sententiousness, "To like solitude, one must have a number of mental resources."

"And I have none?"

"I did not say so."

"You implied it."

"Well, but," she said, lifting her laughing eyes to his face, "you know you are not interested in things."

The face was that of an English country gentleman, healthy, clear-skinned, a little heavy as to feature, and not yet trained into perfect indefiniteness of expression. It allowed one a glimpse of a nature half-developed, that the uninteresting life of middle-class prosperity might cramp into narrowness; that might also, by means of those crosses and losses which so strangely enrich us, become large, and generous, and great.

"Impossible to know what you mean by 'things,' Sibyl," he said; "I am interested in some things."

"Oh, yes; in your dogs and horses, and in races and balls, and a little, I dare say, in the elections and the foreign policy of the Government. But would you lie down for hours, watching a strange spider? Would you sit perfectly still till the rabbits and squirrels became accustomed to you, and ate out of your hand? Would you study, day and night, the habits of plants and birds and insects?"

"Of course I wouldn't. Every fellow has his own line; that isn't mine."

"But then, you can't expect to enjoy life in a desert."

"Since I'm not likely to be called upon to reside in one, it's immaterial, isn't it?" said Sir Walter, a little nettled;

"but," he added, possibly to punish her, "there's one thing, or person, if you like, in which I am interested just now."

The provoking girl was not in the least punished. She lifted to him a face full of radiant animation.

"A woman, I am sure," she said.

"Do please tell me about her."

"You are penetrating, Miss Sibyl," he said, but his remark fell unheeded.

Sibyl, at this stage of her career, would have answered to a clever Frenchman's description of one of his countrywomen. She was like a swallow. Her brain was perpetually giving birth to small wishes that, at the instant, passed into execution, and were then as instantaneously thrown aside or crossed by others.

Sir Walter's remark had awakened curiosity in her mind. Before it could, by any possibility, be gratified, her mind, swallow-like, was darting off in pursuit of another newly-awakened desire. The desire had reference to certain words of Miss Harcourt's, whose place in the conversation she wished to find.

"She lives quite alone," were the words. "So far as I can make out, she

has neither friends nor relatives."

"Poor thing! and so young!" murmured gentle Mrs. Vernon, who had spent the winter abroad, and had lost the run of things. "I will call upon her at once."

But Mrs. Morton, being an astute lady, and skilful in the more refined modes of flattery, said, looking at Miss Harcourt, "There must surely be some reason for our new neighbor's entire isolation."

"People don't drop out of the clouds nowadays," Dr. Morton filled in, following up his wife's hint.

"Did they ever do so, doctor?" asked John Darrent, quietly.

"Mr. Darrent is nothing if not critical," said Miss Harcourt, smiling; for the doctor, who was not a ready man, looked confused.

"But who is she?"

"Who is who?"

"The lady the doctor says was dropped from the clouds."

"I wish I knew."

"Why? Is she your object of interest?"

"She is the most beautiful woman I ever saw." Sir Walter spoke with real enthusiasm.

Sibyl gave utterance to a prolonged "Oh!" She felt as if life were becoming suddenly interesting.

But at this moment Miss Harcourt, pointedly addressing her nephew, drew him into the general conversation, which was now busy about parochial matters.

Dr. Morton gave a sketch of the churchwarden who might be elected if persons of leisure and ability would not come forward. It was so pungent and satirical that the ladies were obliged to laugh. Mr. Vernon corrected the sketch, by admitting that the obnoxious was at least active and in earnest. Mrs. White remarked, benevolently, that no one was without good points. Good points, Mrs. Morton said, were sometimes difficult to find. Her husband, the doctor, added, laughingly, that when found, the difficulty was to deal with them; whereupon Mrs. White, his neighbor, who always took things *au grand sérieux*, turned towards him, and asked him if he would prefer people without good points.

Before, however, this question could be answered satisfactorily, Harcourt gave the signal, and the ladies rose from the table.

(To be continued.)

RHUBARB PIE.—To four cups of rhubarb put two and one half of sugar, skin and cut fine the plant, add the sugar, mix, and fill the paste as other fruit pies.

LEMON PUDDING.—The grated rind of four lemons, juice of three, six eggs, one pound sugar, half-pound butter, one coffee-cup milk with half cup bread-crumbs soaked in it. Beat the butter and sugar well together at first. Then add the rest, leaving out the whites of four eggs for the meringue.

WATER-CRESSSES.—Watercresses are well-known purifiers of the blood, and thus are largely eaten in many families. But it is not generally known that unless scrupulously well washed they often contain amongst their leaves the germs of disease, which is inadvertently taken into the system.

POTATO SALAD.—Pare and slice some cold boiled potatoes. Peel and slice thin one onion. Mix on a salad dish, and pour over them the following dressing: Stir together one salt-spoon of salt, quarter salt-spoon of pepper, one tablespoonful of vinegar, and three of oil. Dress the salad with this mixture, and serve with chopped-parsley.

RICE APPLE SOUFFLE.—Boil two tablespoonfuls of rice in half a pint of milk; add when soft, the yolks of two eggs, and sugar to taste; make a wall with it around the sides of the dish. Stew some pared and cored apples until soft, fill the center of the dish with them, fill the apertures in the apples with candied sweetmeats or jelly; and cover the whole with the whites of the eggs beaten to a stiff froth and sprinkle thick with white powdered sugar. Brown in the oven and serve with cream.

FRIED SMELTS.—Carefully wipe two pounds of cleaned smelts with a dry cloth; dip them in milk, then roll them in finely powdered cracker

crumbs, next in an egg beaten with a salt-spoonful of salt and a quarter of a salt-spoonful of pepper, and then again in cracker crumbs; fry them in enough smoking fat to cover them until they are a golden brown; take them from the fat with a skimmer, lay them on a dish, with a napkin under them.

HAM OMELET.—Beat up three or four eggs with a heaped tablespoonful of ham or bacon, half lean and half fat, cut up to the size of very small dice; add pepper to taste, and salt if necessary. Put a piece of butter, the size of an egg, into a frying pan; as soon as it is melted pour in the omelet mixture, and, holding the handle of the pan, stir the omelet with the other by means of a spoon. The moment it begins to set cease stirring, but keep on shaking the pan for a minute or so; then with the spoon double up the omelet and keep on shaking the pan until the under sides of the omelet has become of a golden color. Turn it out on a hot dish and serve.

WORK.—The man who has nothing to do is the most miserable of the beings. No matter how much wealth a man possesses, he can neither be contented nor happy without occupation.

DON'T DWELL ON TROUBLES.—Those who have troubles are better off by not thinking of them, by always looking on the sunny side, and lighting up the souls and faces with good nature and cheerfulness.

LIVING WITH HONOR.—The shortest and surest way to live with honor in the world is to be in reality what you would appear to be; and if we observe we shall find that all human virtues increase and strengthen by the practice and experience of them.

Children's Department.

FLOWERS ON THE ALTAR.

Ye fairest of all earthly things
Who tranquilly appear
Your blossoms where angelic wings
Are folded up in fear.

Yours is a voice and balmy breath
That may not feel the blight of death;
A beauty, that must ever lie
Hid in the depths of memory.

Sweet daughters of a lowly race,
A lofty place ye fill;
But still ye keep your sylvan grace,
Your sweetest aspect still!

So we who in God's temple wait,
Must keep our low estate,
And bear the vessels of the Lord
In hands that tremble at his word.

In holy ground, the holiest seat
Your innocence was found;
In gratitude, these odors sweet
Diffusing all around.

So too may we, in trust and love,
Repose on Him who rules above,
And hourly breathe into the air
The incense of our ceaseless prayer.

Fair as the west when slowly faints
The lingering summer day,
Amid the solemn hymns of saints
Ye breathe your souls away.

E'en so, when Death's cold dews descend,
True Christian spirits meet their end,
And while the Church is praying night
Spread their light wing and gently die.

Ye customs dear of ages past!
And are your honors fled,
Like bud that in the wintry blast
Their vernal beauty shed?

Rude was the hand and dark the hour
That from the altar pluck'd the
flower—

Too surely ushering in the day
That took the altar's self away.

Primeval truth! forever fair
As when thy course began,
Thy frame unsullied will not bear
The blighting touch of man.

The simplest usage own'd by thee
Partakers of thy divinity;
And rend we but thy garment's hem,
We shake thy jewell'd diadem.

—Copied from "Voices from the Early Church."

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THE DISOBEDIENT CHICKEN.

Once there was a little fluffy, yellow chicky, who lived with his mother and little brothers and sisters in a little bit of a house, which stood not far from a very pretty pond.

This little chick was very bright and wide-awake, and, in spite of his mother's cluckings, would keep running away from his home. He was very fond, too, of walking on the very edge of the pond, though his mother had told him he would surely get drowned if he fell in.

One day he saw a number of little fluffy yellow things walking towards him.

"They look very much like me," thought little chicky. "But how queerly they walk! I can walk much better." And he straightened himself on his little, slender legs and walked gracefully along.

Soon these little, funny, yellow balls waddled to the very brink of the pond, and in a moment more glided away on the water.

"Dear me!" said the little chicky; "if I can walk on land so much better than they, of course I can go on the water too. I don't believe mother knows everything."

So into the water he sprang, and soon found that he was sinking. He flapped his poor little wings and shrieked with all his might.

"Dear me!" he thought, "if I had only minded mother!"

But, alas! the cruel water had almost covered his poor little head; and this would have been the last of chicky if a man had not just at that very moment passed the pond with a small fishing-net in his hand.

Seeing chicky struggling in the water, he quickly fished him out and threw him upon the grass, saying, "There, you foolish little thing, lie there till you get dry!"

Poor chicky was half dead with cold and fright; but soon the warm sun dried his wet feathers, and warmed his little, cold body, and gave him strength to stand on his feet. With one look at the dreadful pond, he flapped his wings, and with a shriek ran back to his home.

"Foolish child!" said his mother, when he had told his story; "those little fluffy things were ducks, and live half the time on the water."

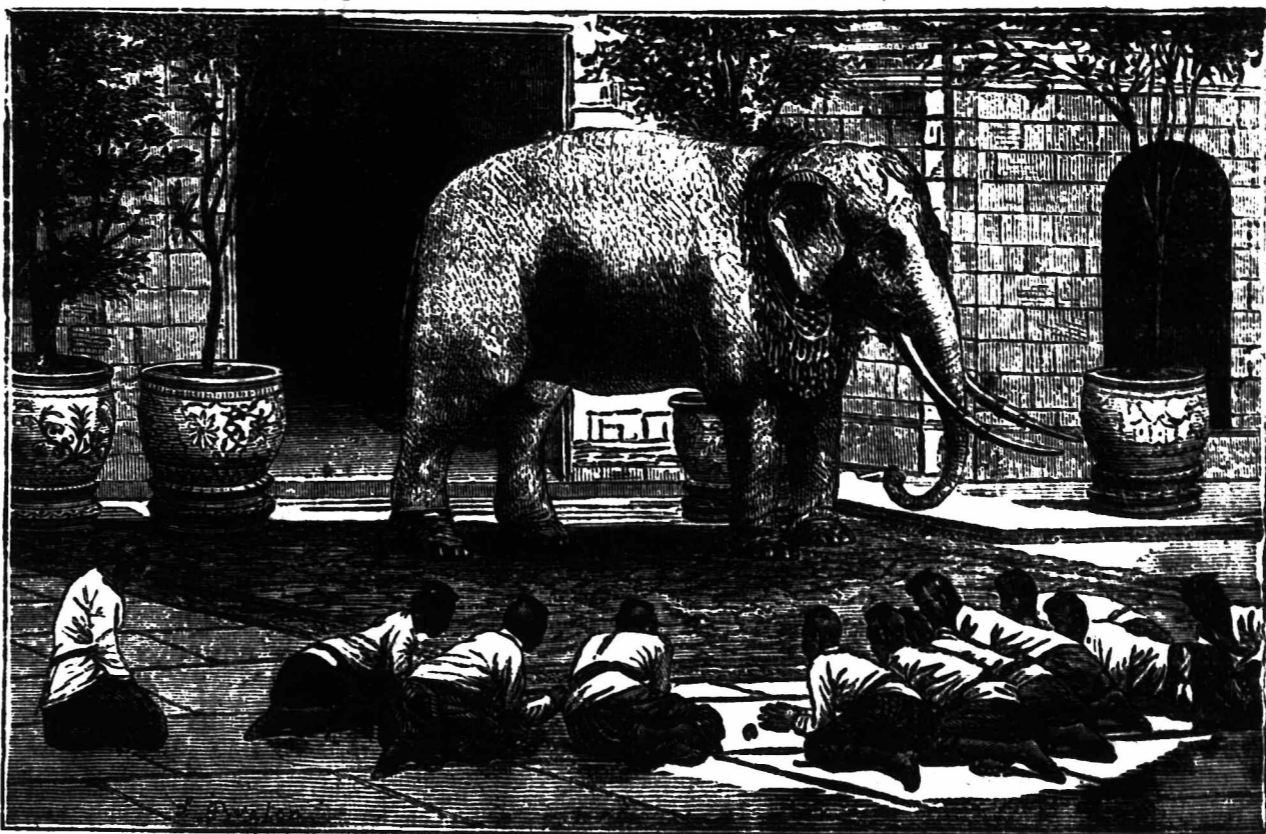
So little chicky found out that his mother knew best after all, and ever after, when he was tempted to disobey, he thought of the dreadful pond where he had been almost drowned, and he became a good little chicky, and was a comfort to his mother.

THE REVERENCE PAID TO A WHITE ELEPHANT.

Among the animals which in various countries have been the objects of superstitious veneration, few have ever received the attention accorded in the kingdoms of Siam and Burmah to a white elephant. Such an animal, when he makes his appearance in the forest, is regarded as sacred; no effort is spared to capture him, and when caught he is housed in regal state, a long train of attendants being allotted to his service. "King of the White Elephants" is considered one of the proudest titles of which the monarchs of these countries can boast; and fierce wars have been waged for the possession of one or more of the beasts. They are looked upon as the symbol of all kingly authority, and to be without one would be taken as an indication of the displeasure of heaven, and a certain omen of disaster.

In Ava, especially, the white elephant is held in the highest honor. He bears the title of "lord," and is ranked next to the king and before the queen in dignity. His house is sumptuously decorated, and he has a minister of high rank to superintend his household. When the Burmese enter his house, or when the elephant is led forth into the streets, they prostrate themselves and do him reverence.

The Chinese, the Singhalese and



THE REVERENCE PAID TO A WHITE ELEPHANT.

Asiatics generally, have a great regard for a white elephant, though they do not consider it so sacred an animal, nor do they pay it such almost divine honors as do the Siamese and the Burmese.

CHILD LIFE IN MADAGASCAR.

We often wonder what kind of life the boys and girls are living in other lands. Let us take a peep at the pretty brown faces of the little folks in Madagascar, where thousands are living to-day, and perhaps wondering about their white-faced brothers and sisters beyond the seas, far up the coal regions of Europe.

When a Malagasy baby is born there is great rejoicing, and all the friends of the happy mother come to congratulate her.

On the birth the first born, both father and mother frequently change their names. There are no family names in Madagascar, and while in England children are named after their parents, in Madagascar the opposite custom is observed, and parents are named Father of So-and-So, or Mother of So-and-So. Sometimes a man changes his name more than once. When a boy, his name perhaps was Mouse or Rat, and when his son was born, and named Fire-wood, he changed his name to Father of Fire-wood.

After a few years, should he have several children, he may change his name again, and be known as Mr. Many-children.

Both parents are exceedingly fond of their offspring and it is so rare an occurrence for the children to be beaten, that during nearly four years spent in the island I never saw either a man or a woman strike a child.

This kindness is always reciprocated, and very far before you can find a neglected or ill-treated parent.

It is considered very unhealthy to was babies, and many boys and girls may be seen running about the Malagasy villages who never had a bath in their life.

The baby is carried gipsy fashion on the mother's back, but higher up than is the custom amongst gipsies. The child's head is as high as the mother's shoulders, and it often amuses itself by playing with her hair. Mothers have a strange way of consoling their children, using homely proverbs, which are not always very comforting, though ALWAYS very true. If the child falls and hurts itself, it is hushed by the assurance, "It is good to fall, you'll learn to go; it is good to choke, you'll learn to chew," or "Never mind, there are plenty more (falls and bumps) to follow." A child is encouraged to ask questions by the proverb "Prefer to be laughed at for asking questions, rather than to

be laughed at for not knowing."

In some places the white man is held up a terror to troublesome little ones. Once when I was travelling, a mother caught up her child, and ran with it, screaming and kicking, and held it out to me, saying, "Here, eat him, white man; eat the naughty boy."

It is a custom for children to make presents to their mothers, which are thank offerings for the care with which they have been nursed when babies.

There is very little play known to the children of Madagascar, and like play in most countries, it is generally having a game at work. One of the favorite amusements is building mud villages, and surrounding them with a trench and palisade, then fill them with men and women, consisting of long and short pieces of wood or broken crockery. Herds of oxen made of clay are often seen, and as their proverb says, "It is the owner of them who bellows."

Boys are very fond of running about the villages playing at carrying luggage or even carrying one another seated on a pole borne on the shoulders of their comrades.

But playtime is very short, and as soon as possible they have to begin work. All day long the cattle have to be tended out on the hills. Should a storm come on, the boys either seek shelter under a rock or put on a long mat sewn together lengthways and at one end. This rests upon the head and falls down behind and on either side, and the boys turn their backs to the storm, and hope it will soon leave off.

Girls have to fetch water from the spring at the foot of the hill on which the town is built. Every morning and evening they troop down with the women of the town and return up the steep rough path with round pitchers full of water balanced very carefully on their heads. Weaving, spinning silk, and attending to the fowls, is also part of their work. Reaping rice, up to their waist in water, and carrying it home is shared alike by both men and women, boys and girls. There is not much house cleaning done, though there is plenty to do, as the fowls, sheep, pigs, and calves are often sharing the one roomed houses of their owners. As you would suppose, the houses are very dirty and uncomfortable.

Rats are in great abundance, so that until you get used to them, it is very difficult to get a night's rest in any of the villages. But the children are used to it, and in spite of everything they sleep soundly from soon after sunset till the cock "that crows in the morn" shouts out his welcome to the first gleam of day that finds its way into the house.

With only a mat spread out upon the

clay floor of the house; a thin sheet in which they wrap themselves and cover their heads, and no pillow of any kind, they pass the night. The embers of the evening fire smoulder all night in the square hole in the centre of the room, and as from twenty to forty people sometimes occupy a house of only twelve feet square, feather beds and warm counterpanes are a luxury they can easily dispense with. The children are generally strong, fat, and healthy, live almost exclusively upon rice, and pass most of their time in the open air. With a few wants and fewer cares, they pass through life, till some morning is heralded by the cry of mourners, and "Make haste, my mother; make haste, my friends," is wailed aloud by father, mother and children, and their friends join in an exceeding bitter cry for their *Sombin' aiko* (my darling). Then wrapped in its little white dress, it is laid down for its long, long sleep in the grave and with dishevelled hair, the mourners go about the streets.

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them." St. John xiii, 17.

I.—"These things;" that is your duties, wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.
2. At school, respect to teacher, faithfulness in study, and fairness in play.
3. At church, be quiet, listen, worship, and give your hearts to the Saviour.
4. On the street, good manners, modesty, kindness, minding your own business.

II.—How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So did the Saviour did when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skillful; so you improve in reading, writing, and music. Peter says, "Grow in grace."

III.—Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Church Directory.

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

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

TRINITY.—Corner King East street and Erin street. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Benson, incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, 10 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. Brughall, M. A., Rector.

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

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

ST. ANNE'S.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

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

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

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

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

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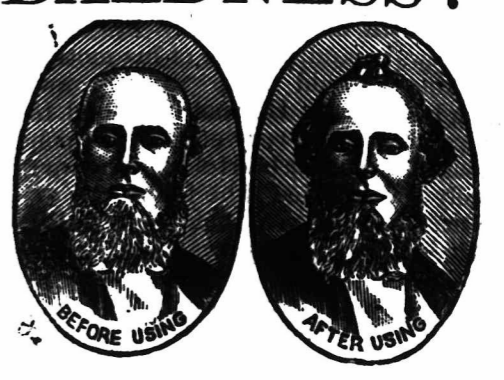
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