

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MAY 1, 1879.

[No. 18.]

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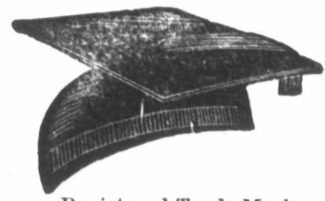
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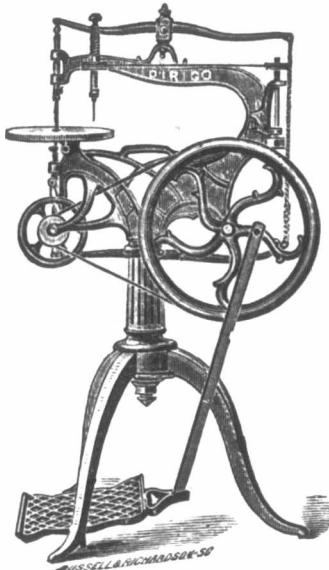
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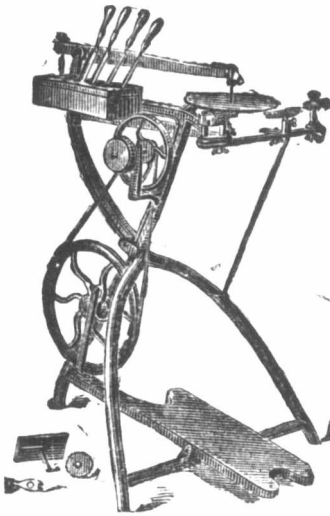


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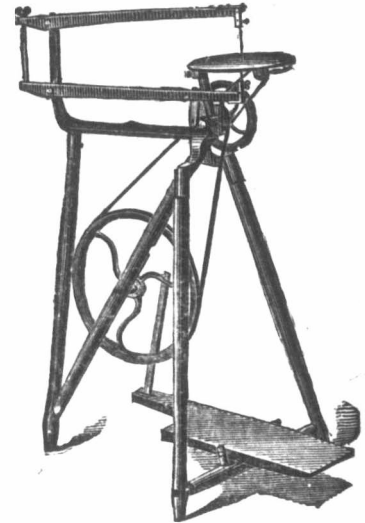


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THE WEEK.

THE Emperor William has suggested an alliance of European sovereigns for the suppression of revolutionary movements. The proposal appears to have been made when he sent a letter to the Czar congratulating him on his narrow escape from assassination; and he called his attention to the absence of a thorough understanding and united action among the crowned heads of Europe. He said the petty jealousies and antagonisms which subsist between sovereigns had two evil effects: They cause them to maintain armies for the purpose of making war upon each other which causes popular discontent; and they enable criminals who have attempted the lives of sovereigns to escape into other kingdoms and there live in security. It is understood that the Russian Emperor sent copies of the letter to the Emperor Francis of Austria, to the Queen of England, the King of Italy, the King of Belgium, the Sultan, and other sovereigns, and that he has more recently followed it up by proposing an international Holy Alliance of sovereigns against the socialists.

In the Imperial House of Commons, the resolution censuring the Government for increased national expenditure was rejected on Monday night. The numbers were 303 to 230.

The quarter master and commissary departments of the Khyber column are reported as quite broken down at Jellalabad, owing to lack of transportation, and the column is said to be incapacitated for offensive operations. The garrison of Candahar is said to be in a similar position. Every one, from the general down, is said to be tired of a war which brings endless discomforts and little renown.

The Japanese have taken possession of Loo-Choo Island. The Chinese Ambassador has protested and threatened to withdraw his mission.

At the end of last month, preparations were made for the immediate relief of Ekowe. Signals had been made from that place certifying that the breadstuffs were quite exhausted. At any cost, therefore, it was resolved to reopen communication without delay. The advance of the first division had already commenced at the date of the last despatches. The entire force is more than six thousand strong, with two Gatling guns, two 9-pounders, and a number of rocket tubes. The men will have two hundred rounds of ammunition each. Lord Chelmsford himself accompanies the column.

South American affairs are occupying the attention of British statesmen. In the House of Com-

mons Sir Stafford Northcote stated that the Government had been considering the advisability of issuing a proclamation of neutrality in the wars that are raging there or are likely to be so. He said 292 cases of cartridges from America had been landed at Glasgow on the way to Liverpool, addressed to parties in Valparaiso. He said he believed the seizure of these munitions of war was not in his power. He should, perhaps, have remembered the case of the Alabama.

The tariff question is not to be entertained this session in the United States Congress.

The Guano traffic on the Western coast of South America is sadly impeded by the belligerent proceedings of the States in which it is found.

The uprising of the Nihilists in Russia, and the extent to which they have lowered Russian society, continue to be among the most important topics discussed in Europe. The Emperor has proclaimed martial law in six great centres of population, including the cities of Moscow, Kieff, Warsaw, St. Petersburg, Charkoff and Odessa. It is believed that widespread disloyalty exists throughout the empire. Some eight or nine thousand persons suspected of treasonable practices are now in custody.

The entire village of Zerend, in Hungary, has been swept away by a flood in the River Maros, and four other towns are threatened with the same fate. The water at Szegedin has again risen so high that the inhabitants have been obliged to vacate the city.

It is intended to increase the Russian army by 150 battalions. In St. Petersburg one house after another is searched at night, and everyone whose passport is irregular is arrested. The Russian Ambassador at Constantinople is believed to have asked permission to open all letters sent from Constantinople to Russia.

On the "Eastern question" Russia has consented that Eastern Roumelia may call for the assistance of the Ottoman troops if she has the sanction of a bare majority of the International Commission. Russia, however, persists that in the determination of the frontier the Boundary Commission must be unanimous on all questions of principle.

Russian Nihilism, it is claimed, is not so serious a disorder as Communism, for it is understood to mean revolt against political oppression and cruelty. In the United States, where one might suppose there could be no necessity for any such display, Communism is making so much headway that on the 24th eleven hundred communists paraded the streets of Chicago, carrying inflammatory banners. They made a great deal of noise, incurred a considerable amount of ridicule, and went home. Nobody interfered with them, no other disturbance occurred, and all the ardor they felt in pursuit of their visionary scheme evaporated in words and shouts. Our neighbors claim that a free government can afford to permit such parades, as they act as safety valves; and that had the Russian mode of treating Nihilism by sending near ten thousand suspected people to Siberia—been adopted, instead of mere vaporing, there

would have been something which would strike at the foundation of the political system, as is the case in Russia.

The fire by which Clumber House, the seat of the Duke of Newcastle, was nearly destroyed, was disastrous. The beautiful Ionic colonnade has been entirely destroyed, with the breakfast-room and the whole centre of the building. In the small breakfast-room, which was burnt, were paintings by Claude Lorraine, Ruysdael, Jan Mostaert, Vandyke, Teniers, and many others of the old masters; and most of these are saved. Unfortunately, on the previous evening fifteen valuable paintings which have been on exhibition at Burlington House arrived from London, and were placed in the entrance hall to be hung the next morning. Amongst them were four large pictures of poultry, fruit and fish, by Snyders. One of these was burnt, and another almost entirely destroyed, with two landscapes by Zaccarelli, and one by Weenix; these were valued at £25,000. Twenty-four beautiful paintings were fortunately away at the time, having been lent to the Nottingham Art Museum.

On Saturday last President Grevy signed the pardons of three hundred and seven Communists. A pastoral issued by the Archbishop of Aix, which has caused trouble with the Government, declares the object of the war against Christian teaching is to root out religion, unchristianize the world, and win over the youth to the cause of impiety. To prevent this he exhorts Christians to prayer and to every legal mode of resistance. His pastoral is an attack upon Mr. Ferry's Educational Bill. A demand is made for the prosecution of the Archbishop.

From information recently received it would appear that Yakoob Khan is expected to receive Major Cavagnari, and that a peaceful settlement, rendering an advance on Cabul unnecessary, will be the result. Others imagine that Yakoob Khan is protracting the negotiations in order to gain time.

Dr. Wiede, of Zurich, has been arrested on a charge of engaging in a plot to assassinate Queen Victoria and the King and Queen of Italy.

It appears that the English and French agents in Egypt have been instructed to represent that their Governments regard the proper administration of Egypt as indispensable to their interests; and they therefore invite the Khedive to comply as promptly as possible with their demand, and give the portfolios of finance and public works to English and French ministers. The communication does not forbid the Khedive changing his European ministers without the consent of the two Governments. The English and French Government have also notified the Khedive that they have reserved liberty of action on the Sultan's offer to depose him on account of his violation of his engagements. It is expected the Khedive will yield.

We are told by our neighbors across the border that the nationality of that respected gentleman known as "Sitting Bull," has occupied much of their attention, and that the U. S. Secretaries

of State, War, and Interior, have finally decided that he is a British subject. The Secretary of State is to notify the British Government of the conclusion at which they have arrived, as well as that they will hold the aforesaid Government responsible for his future conduct. General Ruger, who has gone to north Dakota, four miles south of Sitting Bull's camp, with the Eighteenth Infantry, will govern himself accordingly.

THE THIRD SUNDAY AFTER EASTER.

WE are now taught that the presence of Christ is the source of the Christian's joy, and that the fellowship with Him in His Religion furnishes spiritual ability for all Christians. The mystical presence of Christ is the Fountain of the power by which those who are admitted into the Christian body are able to eschew evil and follow good; and it was this Mystical Presence of which Christ spoke in the words of the Gospel. His re-appearance after His resurrection was the cause of a return of their rejoicing in heart; and this being the case, His promise that no man should take their joy from them, necessarily involves a perpetual continuance of that Presence which he had shown to be so essential to their joy.

The Lord Jesus was seen again by the Disciples during the season we are now commemorating. They knew, however, that His natural Body was soon to be taken away, to be spiritualized and glorified, and to be presented in the Courts of Heaven before the Throne of the Almighty Father. As their faith grew with the resurrection of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had already been in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His glorified Body as an everlasting intercession, He could not be seen with the bodily eyes of His little flock; but because He was going to the Father to be continual Mediator and Intercessor the benefits of His Presence would be given to His Church, even as if the eyes of all the faithful rested upon His visible Person. And that Presence must be a real Presence. It may be spiritual and it may be mystical, but there can be no Presence of Christ with His Church which is an unreal one.

As, therefore, the Good Shepherd comforted His flock before His death, so, in the Divine service of His Church, He is ever at this season speaking to us, and bidding us look to Him as a Saviour present in His Church, and to be beheld by those who will look for Him in faith.

BRETHRENISM.—A NEW DEPARTURE.

A STRANGE movement is reported among the Irish Plymouth Brethren. A tract has just been issued by a leading member and authority in this sect which sets forth in the strongest way *Household Baptism*, including the children of Christian parents. The arguments of the writer are a reproduction of the usual arguments from the Scriptures in support of *Infant Baptism*, the matter of all others which the so-called "Brethren" and "Exclusive Brethren" have up to this most firmly rejected. This tract is marked "private," and the author asks his brethren to exercise patience and to look for more light. It will certainly be a strange and suggestive thing for these teachers who have openly and bitterly assailed infant baptism to turn round in

the end and tell their misguided followers that, after all, they had in their sectarian pride and folly been assailing a practice instituted by our Lord and followed by His Apostles and by the Christian Church for ages.

In illustrating the principle we hear so often alluded to, that *extremes are very apt to meet*, we may mention that Ireland was peculiarly honored by the presence of a royal visitor during March last, the Empress of Austria, who went thither to enjoy, in the County Meath, famous for sporting, the pleasures of the chase. Her Majesty was attended by a distinguished suite, and is described as of an agreeable disposition and queenly bearing. Her Majesty is a bold rider, and keenly enjoys the excitement of the hunting field. Maynooth College seems to have had considerable attractions for the Empress. Being herself a devout Roman Catholic, "she brought with her from Vienna," says the *Freeman's Journal*, "an altar of great beauty and value," and had it set up in her residence at Summerhill. One day she drove over to Maynooth College, "desiring," says the same journal, "to assist at the Sacrifice of the Mass!" and "was at once conducted within the rails of the altar by the Vice-President, and Mass was begun, the Rev. Dr. Murray, Professor of Theology, officiating." So much for the two extremes.

THE IRISH CHURCH SYNOD.

THE approaching Session of the General Synod of the Irish Church promises to be a very stirring one. In addition to the periodical excitement contributed by the Revisionists, there are several burning questions to come up for discussion. The controversy which has been raging about the screen in Christ Church Cathedral, and the representation of the Crucifixion in the east window, is to be transferred to the floor of the Synod. Petitions to the Synod against these objects are being circulated for signature. Their removal is prayed for on the ground that they are "Contrary to the spirit of the 36th Canon; that they give great pain to the consciences of very many attached Churchmen, and that their removal is essential to the peace and unity of the Church." In connection with this question a Bill will be introduced relating to the interior or fitting-up and decking of Churches in general.

Another question to come up before the Synod is the future support of the Divinity School of Trinity College, Dublin, whether it shall be endowed from the College or from the Church funds. It is feared that if Lord Beaconsfield consent to grant an endowment for this school out of the Church surplus, the Romish University in Ireland will claim to be provided for similarly out of another slice of it. There is too, a loud talk of "Rationalist professors and Ritualistic lecturers" as belonging to this School. This question of the Divinity School will pave the way for a general discussion upon religious education and providing a training school for teachers, which the Right Hon. W. Brooke intends to open up. Some attempt will also be made to alter the mode of selecting diocesan nominators, and to effect other fundamental changes such as the abolition of "Select" Vestries, and the formation of a central Board in Dublin for administering all the funds of the Church in every department. With all these questions before it, the prospects of a quiet and peaceable Session of the General Synod are not very encouraging.

THE RECENT DISCOVERIES ON THE ASSYRIAN EMPIRE.

AS our readers have already been informed the books of the royal library of Nineveh were of a very enduring character. Nowhere save in picture-storied Egypt has the patient toil of the explorer met with such a rich reward. The books were closely written, octagon and decagon cylinders of terra cotta, with their surfaces closely inscribed with minute cuneiform characters. They were the folios, quartos and even diamond volumes of the great historic library of Assur. In them were found the details of mighty wars waged by Assyrian kings, carefully epitomized, and in a style so clear and concise that they might well stand as models to the historian of the present day.

A book has just appeared in England which will be welcome to the student of history and the archæologist. It is the work of that eminent Assyrian scholar, the late George Smith, and is edited by his able follower and assistant, Rev. A. H. Sayce, Professor of Comparative Philology at Oxford. The work is entitled "History of Sennacherib," and is translated from the cuneiform inscriptions. We find in the hundreds of small and finely written tablets, from the record chambers of the Royal Palace, the reports, dispatches and letters, which form the Blue Books of the Foreign Office of the Court of Nineveh; and it is from these records that the royal scribe compiled the histories which Mr. Smith translated, and which add so largely to our historic knowledge. From them we learn that court intrigue and diplomatic fence were as thoroughly understood and practised as they are at the present day in the courts of Europe. We learn that Sennacherib was one of the mightiest rulers of antiquity, and worthy to stand in the foremost rank of the statesmen and warriors of the earth. He was the eldest son of Sargon, the founder of the Sargonides, the last of the Assyrian dynasties, and from the Eponyme Canon we learn that he ascended the throne of the "House of Assur" on the 12th day Ab (July 16) 705, B.C. Sargon, the father of Sennacherib, was a court official and general of high rank. In 721, B.C., during the disturbance which followed the end of the reign of Shalmaneser, he seized the throne and declared himself the ruler of Assyria. At that time for more than two centuries Nineveh had been the mistress of Western Asia. It was a military despotism; the army had placed the king upon the throne, and he was the chief warrior and leader to battle. The glory of Babylon had been humbled before the arms of Nineveh, but it was the more ancient city and the centre of learning and philosophy of the East at that period. It was a priest ruled city, and the hierarchy of the temples of Babylon was a hot bed of sedition and rebellion, and a native prince of ancient Chaldean descent, named Merodach-Baladin, was installed upon the throne of Babylon by the priesthood of Bel, as the rightful ruler of the city, and one of the first enterprises of Sennacherib, after his accession to the throne of Nineveh, was an expedition to subdue the rebels of Babylon. Their army was encountered in the plains around the city, the rebel hosts were routed, and the proud capital of Chaldean was given over to the horrors of a conquering army. The rebel prince fled to the marshes of the Delta, and escaped capture, although the Assyrian record says the soldiers of Nineveh searched for him for five days. It was after Sennacherib's return from his victorious Babylon campaign that we hear the first echo of that mighty empire that was to over-

throw and succeed Nineveh. The words of the record stamped in the plastic clay are, "On my return of the far distant Medes of whom among the kings, my fathers, none had heard the mention of their names—tribute I received, and I caused them to bow to my yoke." It must be borne in mind that this small and submissive band was but the advance guard of that mighty host which in less than a century from the time the record was written was to sweep the Assyrian empire from existence and make Nineveh a heap of ruins.

The record speaks further of the furious wars that waged through all the reign of Sennacherib with the surrounding nations. A constant warfare raged between the Asiatic and African powers for the supremacy of the fertile plains of Palestine. The ambassadors of Egypt fomented rebellion in the more northern provinces of Palestine, and his next expedition was to march upon the western provinces. A complete victory was gained over the revolted provinces and their Egyptian allies, near Eltekah, on the sea coast. The details of this interesting war are given with the greatest particularity, and will be of much value to students of Biblical archæology. Hezekiah and Jerusalem next felt the vengeance of the Assyrians for their share in the rebellion, and the ruler of Judea purchased peace with an enormous tribute, consisting of "thirty talents of gold and eight hundred talents of silver, precious stones and rich couches of ivory." Again, a Babylonian rebellion engaged the armies of Sennacherib, and once again the lakes and marshes of the Delta hid the fugitives from the vengeance of the ruler of Nineveh. By the campaigns of 702, B.C., the Phenicians became the subjects of Assyria, and Sennacherib determined to avail himself of their skill as ship-builders to create a navy wherewith to pursue his rebellious subjects in their retreats about the Delta. The records tell how he brought carpenters from Syria and established a royal dockyard at Nineveh. The account of the campaign has an air of strangeness about it, and it speaks of the sacrifices and libations made to the gods of the ocean.

Again Babylon broke forth in rebellion, and once more the king marshalled his hosts for a decisive conflict. The great battle of Hahul was fought and the account of the conflict is one of the finest examples of Assyrian writing. The overthrow of the Babylonians was complete, and according to the Royal record, 160,000 men fell before the vengeful army of Sennacherib.

The book which Professor Sayce has brought out is a fine tribute to the patient research and great learning of the late Mr. Smith, and their translation of the ancient records of Assyria has added very largely to our historical knowledge.

SEE HOUSE FOR TORONTO.

A large committee has been appointed to canvass the Diocese of Toronto for subscriptions for the purpose of building a See House. We expect to give further particulars next week, and to report progress from time to time. We have no doubt all will give the Fund a hearty support, as the building is one that is very much needed.

BOOK NOTICE.

CONSTITUTION, RULES AND CANONS of the Incorporated Synod of the Diocese of Huron, as well as those of the Provincial Synod, and Statutes of Parliament affecting Ecclesiastical rights. London, Ont., 1879.

This very complete pamphlet will be a great boon to Churchmen in the Diocese of Huron. Other dioceses, our own among the number, will find that they may obtain various suggestions of a useful character, arising from an attentive consideration of the Canons of that Diocese. We should like to see several of them, with slight variation, incorporated in our own Constitution.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

NEW GLASGOW.—*S. George's Chapel.*—Chapelwardens, Francis Drake, George Sterling.

The Lenten and Holy Week services were well attended at Christ Church, Albion Mines; and Good Friday was observed as well as a Sunday, both there and in New Glasgow, by the church congregations.

On Easter Day, in St. George's Chapel a large white tablet over the altar announced "Christ the Lord is risen to-day," in gold letters on a blue ground; while in Christ Church the sill over the holy table and font were glorious and fragrant with the choicest flowers—camelias, roses, calli-lies, ferns, &c.—chiefly given (from Harris's) by F. D. Laurie, Esq., but supplemented by Mrs. Adrians and Miss H. Carritt.

At Christ Church it was determined to introduce "the envelope system" for the weekly offertory, and to engage the services of Miss York as a salaried organist.

At St. George's Chapel the payment to the clergyman was increased by \$52 a year, and a project was introduced for the erection of a fabric between now and June, 1880; but this remains to be confirmed or otherwise at an adjourned meeting to be held April 24th.

PICTOU.—Capt. Jollymore *freely* conveyed the frame of the new St. James's in his schooner—a worthy example.

ALBION MINES.—*Christ Church.*—Churchwardens, Jas. Hudson, Esq., Lewis Johnston, Esq., M. D. The vestry was re-elected, vacancies being filled by H. S. Poole, G. G. Carritt, G. Ward, and J. Johnson. Vestry Clerk, J. Wentworth.

AMHERST.—The services at Christ Church, Amherst were largely attended on Easter Sunday. The chancel was beautifully decorated with flowers, among which some wreaths, contributed by a lady at Halifax, were very beautiful. The singing and chanting from a full choir gave appropriate animation and cheerfulness to this joyous festival of our Church. The morning sermon was preached by Rev. Dr. Uniacke, who was also celebrant. There was a large number of communicants. Rev. Richard Wainwright, lately appointed agent for the Board of Missions in this diocese, occupied the desk. At the evening service Mr. Wainwright preached an impressive and interesting sermon upon the chief topic of the day, and afterwards addressed the congregation at some length, and with striking eloquence upon missionary subjects. The offertory in the evening was in aid of missions, and amounted to about \$89.

On Easter Monday two ladies of Christ Church waited upon Dr. Uniacke, who is at present doing the duty of the parish, and presented him with an address, and likewise a handsome purse of \$75, on behalf of the ladies of the congregation and in consideration of his services during the absence of the Rector. A vote of thanks was also passed at the Easter meeting and forwarded to him, in acknowledgement of his services at this time.

On Easter Tuesday evening a very successful concert was held in Amherst Mission Hall for the benefit of the Church. This entertainment was held under the auspices of Miss Townshend, the rector's niece, the accomplished organist of Christ Church, assisted by other ladies and gentlemen of the congregation. The hall was crowded and the music highly appreciated. The proceeds were upwards of ninety dollars.

The interior of Christ Church, Amherst, particularly the chancel, is remarkable for its beauty and finish, and reflects great credit upon the taste and liberality both of the rector and congregation. Late accounts give favorable reports of the much esteemed rector, Canon Townshend, whose return will be welcomed by all in Amherst.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

THREE RIVERS.—*S. James.*—The congregation of this church have the great privilege of being summoned by "the sound of the church-going bell" to daily prayer in the sanctuary, and it is matter of great regret that so few avail themselves of it in comparison with those who might come if they would. In Lent, however, they generally attend very fairly. In addition to the daily prayers and readings, there are always, at that season, special services on Wednesdays and Fridays, with a course of lectures and sermons. The Wednesday services this Lent were rendered more than ordinarily attractive by the fact that the Lord Bishop of the Diocese and other clergy of Quebec, at much inconvenience to themselves, came up to Three Rivers in order to strengthen the hands of the rector and to edify the flock by delivering a course of sermons, the subjects of which had been previously arranged. The attendance on each of these occasions was very large, and included a great many Presbyterians and Methodists, and even some Roman Catholics, all of whom listened with earnest attention to the great truths so ably set forth to them. The Rev. Messrs. Housman, Hamilton, Von Iffland and Fothergill took part with the Bishop in the course. The Rev. Messrs. Richardson and Rawson were also to have joined, but the one was prevented by illness and the other by a snow storm which blocked up the road. Advantage was taken of the Bishop's visit to present eleven candidates for the apostolic rite of confirmation. Nine of these were adults, and most of them have since become communicants. The services on Easter Day were very bright and hearty, and there was a goodly number of communicants both at early celebration and at mid-day. The music was particularly good, and reflects great credit both upon the organist and choir. The season was very unfavourable for floral decorations, and we were obliged to content ourselves with a couple of vases of choice flowers on the altar.

The annual vestry meeting on Easter Monday was in every respect a most satisfactory one. The report of the churchwardens, Messrs. Boxer and Welch, showed the finances of the church to be in a flourishing condition, and the vestry showed its appreciation of their services by re-electing them to their honorable and responsible position.

I must not omit to mention that the plain statements of the necessities of the Diocese of Algoma, and of the duty owed to that missionary diocese by the Church in the Dominion, which appeared lately in your columns, have had the effect of stirring us up here to an earnest attempt to do our part in the good work. Two young ladies have undertaken to make a house-to-house visitation in the parish, and to try and induce every head of a family to contribute something—much or little—monthly, towards the missionary work in Algoma; and, as far as they have gone, they have found every one to whom they applied willing to aid in so good a work. In this poor parish, and in these hard times, we do not hope to raise a large sum, but if we can double or treble our former contributions, their labor will not have been in vain.

In connexion with a statement made by the rector at the Easter meeting relative to a considerable increase in the revenue of the Endowment Fund, a resolution was passed which the vestry desires to bring to the notice of their fellow-churchmen in the Diocese of Quebec, in the hope that some action will be taken in the direction indicated.

Moved by C. K. Ogden, seconded by W. W. Welch,

"That the valuable services for so many years rendered by the late treasurer of the 'Clergy Trust Fund,' W. G. Wurtele, Esq., in the admirable manner in which he managed the finances of the

diocese, deserve the cordial recognition of the laity in general and of this congregation in particular; and this meeting would suggest that a memorial be set on foot in the diocese, to give the laity an opportunity of shewing their appreciation of Mr. Wurtele's services."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*Christ Church Cathedral and St. George's Society*—It has been the custom to hold service on St. George's day, but this year it has been thought best to devote the Sunday previous to the anniversary day and also the one following to England's patron saint. Accordingly on the 20th inst. the Rev. Canon Norman preached before the society in the cathedral. His text was "The chief captain answered, With a great sum obtained I this freedom; and Paul said, I was free born." Acts xxii. 28. We regret we have not room for the entire sermon.

POINT ST. CHARLES.—On the 15th inst. the Rev. W. R. Cruikshanks was inducted as pastor of St. Matthew's Church. On the evening of the 19th a social gathering of the parishioners was held that they might have the opportunity of getting acquainted with their clergyman.

MANSONVILLE.—This mission is now vacant, the Rev. H. Kittson having resigned and left it.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

DAY OF INTERCESSION: Tuesday in the Rogation Days (May 20), 1879.—*Society for the Propagation of the Gospel in Foreign Parts*, 19 Delahay Street, Westminster, S.W., April 10, 1879.

MY DEAR LORD,—I need not remind you that the Bishops of the Anglican Communion, who met at Lambeth in July of last year, determined that the Annual Day of Intercession for Foreign Missions should be the Tuesday of the Rogation Season. There can be little doubt that the appointment of such a day, so determined on, will secure that "from the rising up of the sun unto the going down thereof," prayers will be offered to God for the extension of the Kingdom of our Lord and Saviour Jesus Christ. The manifold and gracious results which have been vouchsafed to the intercessions of former years, have laid upon us, whose prayers have been visibly answered, great responsibility: seven years of special intercessions have been completed and have witnessed our efforts, our failures, our blessings: this eighth year should be as a year of Resurrection to clearer views of our duties and of our opportunities. Each Diocese will have its own causes for thankfulness and for humiliation, and its special subjects for intercession. In England we recognise abundant cause for thankfulness in (1) the thought that Christians did not turn a deaf ear to the appeals of the Society, but that money has been offered liberally first for the relief of the sufferers by Famine in Southern India and that, when the scourge of scarcity was made by God a means of winning the heathen to the religion of love, alms were again offered for the spiritual training of these hosts of Catechumens. (2) That of the 85,000 who have thus been attracted to Christianity, no appreciable number have turned back, but that, in the words of Bishop Caldwell, the new converts seem more in earnest than the old, and teachers of their own race have been found sufficient in number and of competent powers. (3) That in Japan the new Missions have grown with a rapidity that mingles anxiety with thankfulness. (4) That in China the scourge of famine seems likely to be overruled in God's Providence to the furtherance of the Gospel. (5) That in Guiana the thousands of Coolies from China and India have been, in a way which it is impossible to explain on ordinary principles, attracted to the Gospel. We acknowledge at the same time that we have ample subject for humiliation before God in the thought of the inadequate equipment of our Missionary Army hitherto. We must confess that we have not given largely of our most learned and noblest to this Divine work, and that we have been prone to murmur if great

results have not been accomplished by inadequate means: while of our silver and gold our offerings have been meagre and poor.

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

In the humble hope that each hour of May 20 will find congregations of the now world-wide Anglican Communion praying for the extension of the Church's frontiers, I remain, my dear Lord, your faithful servant, HENRY W. TUCKER, Secretary.

To the Clergy of the Diocese of Ontario:—My Reverend Brethren,—In compliance with the above letter, I request that you will as far as possible observe *The Day of Intercession* at the time appointed, and use your efforts to secure the attendance of your congregation at your services.—J. J. ONTARIO. Ottawa, April 24, 1879.

ARNPRIOR.—*Emmanuel Church*—The daily Lenten service at 7 o'clock in the morning was fairly attended. In Holy Week there was also an afternoon service consisting of Litany and a short reading on the Passion, with an attendance of from 20 to 40.

On Good Friday there was the usual service at half-past 10 o'clock in the morning, Litany at 4 P.M., and evening at 7 P.M., in German, for the German speaking members of the congregation.

On the afternoon of Easter Eve, some of those most interested in parish work met to prepare the church for the Easter services. These commenced at 8 A.M., with a German celebration of the Holy Eucharist, followed at 11 with the usual matins and celebration.

The church was tastefully and effectively decorated with flowers. Geraniums, and Oxalis filled the font, while Passion Vine twined round the stem and Begonias and Geraniums in a bed of moss, formed a beautiful base. There was a beautiful bouquet on the altar and one on either side of the altar, Caladiums and Oxalis in ornamental stands. There were also two Calla Lilies in pots, one on each side of the Chancel gate. The Altar, Pulpit and Lectern were vested in white, and the chancel screen bore the text, illuminated in blue and gold, "Christ is risen."

The services were largely attended, and the communicants numbered fifty, which is a large number for the parish.

At a well attended Vestry Meeting, Monday evening, Mr. Ezra Bates and Mr. John Butler were appointed Churchwardens. Messrs. Willoughby Cummings and Caleb Shepherd were elected sidesmen, and Mr. Willoughby Cummings delegate to Synod for the next three years.

The Building Committee reported the debt on the rectory as reduced by \$300 since December last.

KEMPTVILLE.—The friends of this mission will be pleased to learn that notwithstanding the unprecedented bad times, the people of Oxford Mills have raised one thousand dollars in promissory notes, payable in five annual instalments, towards the purchase of a most excellent stone house (erected some ten years ago by Mr. Waugh) containing 14 rooms, well finished and with every convenience, with two acres of ground well laid out and plants and all necessary outbuildings, with a view to have it made into a parsonage for St. John's Church in that village, the headquarters of the new mission to which the Rev. W. Ashley Reed has been appointed.

The purchase of the above property was effected under the following circumstances:—

Mr. Stannage, rector of Kemptville, having appropriated \$3000 out of what he collected in England towards the endowment of this mission had also reserved \$1000 towards the erection of a parsonage house on condition that the people should raise the rest; and this house, so well suited for a gentleman's residence in the centre of the mission, being offered for sale at less than half its cost, Mr. S. undertook to purchase it in his own

name, giving a bond to the wardens of the church to make it over to the Synod, as soon as the whole of the money advanced by him is repaid.

The price was \$3000, and Mr. S. paid down \$1000, and hopes to raise the remainder wanted among his friends.

Mrs. McCann gave \$100.

The amount raised by the people payable at so long a time may appear small, but when everything is considered—the badness of the crops and the two new churches they are helping to build at Oxford Station and Acton's Corners, and \$200 a year towards the missionary's support—Mr. S. is thankful for what has been done. He must also acknowledge that were it not for the good work of his old assistant curate Mr. Spencer, the present faithful discharge of duty by Mr. Read, and the encouragement received from friends in England, and God's blessing above all, this church extension would not have taken place.

The people of Acton's Corners gave a bee of four days lately to haul the stone for their church; and the people at Wilson's are preparing to erect their own also. When these are all built it will make six churches and two good parsonages in this mission, besides the Parish Hall erected or secured during the last thirteen years, and thirty church edifices of the Rector's life in his four missions. But his present great trouble is to see the Kemptville parish church finished, as well as the new purchase paid for. The exterior of the church is well and beautifully done, and he has laid out \$5300, all he could spare upon it, but the awful stagnation of business and bad crops have not allowed some of the subscribers to pay up their subscriptions, though about \$4000 has been received; and there is no prospect of seeing this much needed parish church completed for years to come without greater assistance. Happily the congregations are flourishing and increasing as to numbers, and loyalty to the old as the true Catholic Church, prevails, which only needs strengthening by good instruction and faithful training.

The Vestry have voted the old wooden church to the Wilson settlement, in South Gower, to be put up there instead of a new one, or as much of it as will prove serviceable. This was necessary in order to remove it from its present proximity to the new church in case of a fire. We shall thus be obliged to use the Parish Hall until we can get into the new edifice, which will be very inconvenient.

At the Easter Vestry Meeting in Kemptville the old church-wardens were re-elected, and Mr. Leslie also as delegate to the Synod for three years.

BELLEVILLE.—*St. Thomas's Church*, which is being restored, was on Tuesday, the 22nd ult., the scene of a dreadful accident. Mr. Henry Wilkins, contractor for the stone work, ascended a ladder with both hands full of implements to work upon the wall, when, his attention being attracted by something below, looking backwards, he fell a distance of twenty feet upon some beams on the floor of the church, and received a concussion of the brain and other internal injuries, of which he died in two or three hours. He had been warden of Christ Church for six years, and was much esteemed by his fellow-churchmen and the community generally.

BELLEVILLE.—The members of St. Georges' Society, upon the anniversary of their Patron Saint, attended in Christ Church for divine service. The Incumbent, Dr. Clarke, delivered an excellent and appropriate discourse, which he has been requested to allow the Society to print.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 26th, 1879.

MISSION FUND.—*Parochial Collections*—Markham, St. Philip's, \$44.10; Charleston, additional, \$7.00; Cookstown, balance, \$7.40; Credit, on account, \$40; (Bradford) Middletown, \$14.50; Cartwright, \$36.30. *Missionary Meeting*—Markham, St. Philip's, \$3.47. *January Collection*—Ashburnham, \$4; Otonabee, \$1. *Annual Subscription*—Ven. Archdeacon Whitaker, \$100. *In answer to \$1000 offer*—Christopher Robinson,

\$200; F. E. B. S. A. R., \$12. *Donation*—"R," \$20. *Special Appeal*—Hon. William Cayley, \$25; Mrs. Bloice, Bradford, \$1. From Church Women's Mission Aid, \$80.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Perrytown, balance of assessment, \$1.45; Sunderland and West Brock, \$6.27; Markham, St. Philip's, balance of assessment, \$8.61; Ashburnham and Otonabee, balance of assessment, \$1.55; Cavan, do., \$16.25; Grafton, do., \$7.42; Grace Church, Markham, do., \$4.00; Minden, \$2.50; Bradford and West Gwillimbury, balance of assessment, \$12.32; Stayner and Creemore, do., \$4.57; Lloydtown, 30 cents; "Thank Offering," \$9.75. *Annual Subscription*—Ven. Archdeacon Whitaker, \$15.

DIVINITY STUDENTS FUND.—*April Collection*—Carleton, \$8; Grace Church, Markham, \$4.05; Hastings, 74 cents; Alnwick, 70 cents; Dartford, 41 cents; Newcastle, \$9.60; Perrytown, \$2.53; Elizabethville, 25 cents; Haliburton, \$3.62; Ashburnham, \$3; Otonabee, \$1.10; Bradford and West Gwillimbury, \$4.65; Thornhill, \$4.80; Richmond Hill, \$2.48; Cameron, 25 cents; Dunsford, 83 cents; East Ops, 10 cents.

ALGOMA FUND.—"R," donation, \$10.

BOOK AND TRACT FUND.—*Annual Subscription*—Ven. Archdeacon Whitaker, \$10.

The following amounts have been subscribed: MISSION FUND.—*In answer to \$1000 offer*.—E. H. Rutherford, \$50 (subscribed 6th March); W. A. Baldwin, \$50.

The regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 8th and 9th May, 1879.

Thursday, 8th May—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows & Orphan's Fund, &c., 1 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.; Church Music, 7 p.m.

Friday, 9th May.—Mission Board, 12 m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.

WM. P. ATKINSON,
Synod Office, Toronto, 1879. *Secretary.*

St. Luke's.—The teachers and children attending the Sunday-school held their Easter festival on Thursday evening at the school-room. The scholars assembled in church and sang a suitable hymn, then marched into the room, where they found a bountiful supply of tea and eatables provided, to which they did ample justice. After the repast the tables were cleared, and the company re-assembled as an evening party, presided over by the superintendent, Mr. John Hague, and were entertained by music, recitations, &c., by Misses Mears, Oulcott, Hornshaw, Schnabel, and Masters Martin, Hornshaw, Sellines, Catto, &c. Miss Lizzie Oulcott's song, "Water Cresses," was very well rendered. Several of the teachers contributed songs and piano-forte selections. The Rev. J. Langtry addressed the children briefly. This school has doubled its numbers since last Easter, and an effort is proposed to provide the additional accommodation necessary for the numbers in attendance, some classes being held outside for the want of room. The fact that the number of teachers and scholars on the roll has so largely increased is a significant answer to those who sought to crush the school by slander, and should teach all who adopt their tactics that He who has given the teaching of the lambs to His Church will not suffer the work to be hindered by the ungodly machinations of the lovers of strife. The fidelity of the teachers, who stood so firmly to their posts amid so much calculated to alarm and discourage them, is most commendable.

St. Paul's.—The Rev. Canon Givens, Rector of this Church, has appointed the Rev. C. F. DesBarres assistant minister, in the place of the late Rev. W. F. Checkley. Mr. DesBarres entered on his duties last Sunday, and we understand will assume full charge.

St. Bartholomew's.—A very successful and largely attended concert was held in the school house on Wednesday evening 10th instant. The room was simply packed, standing space even being at

a premium, and several persons were obliged to return home failing to gain admittance. The programme which was of more than usual excellence, was carried out so creditably that every person present seemed to be fully satisfied and expressed themselves as never having enjoyed a concert more. The Mayor had been announced as chairman, but owing to unforeseen circumstances was not able to be present until near 9 o'clock; meantime Mr. Ald Allen, discharged the onerous duties of that position, being called upon to do so by the Rev. G. J. Taylor, Incumbent. The programme embraced the following names, some of them well and favorably known to the music loving people of Toronto. Messrs. H. G. Collins, Alf. H. Howard, Frank Nudel, H. G. Paul, —Pye, —Punshon, and John Alexander, Mrs. Smeaton, Misses Corbett, Dwight, Douglas, Hill, Spanner, Cathron, Hunter, and Williamson. The Mayor arrived at 8:45 o'clock and was introduced by Mr. Allen. On taking the chair he was loudly applauded. At the close of the entertainment a vote of thanks was tendered to the ladies and gentlemen taking part in the programme, and also to the Mayor for presiding. In replying the Mayor was pleased to compliment the congregation on the progress of the work of the church. Mr. Allen during his remarks spoke in very high terms of the work of Mr. H. G. Collins, Supt., of the Sunday School, stating that when the school was first opened 56 scholars enrolled their names, while now the register shows over 200, with an average attendance of between 180 to 200. The teaching staff has increased from 7 to 28, and a more energetic, painstaking, devoted, and self-denying lot of teachers could hardly be found in any Sunday School. Mr. Collins is most fortunate in having such teachers; and the church and Sunday School are to be congratulated for having for a Superintendent a gentleman of Mr. Collins' experience, zeal, and integrity, and who has shown himself to be possessed of qualifications and virtues which one must necessarily have to satisfactorily fill so responsible a position.

TORONTO.—*Churchwoman's Mission Aid.*—Receipts during quarter ending March 31st: For Diocesan Mission Fund, \$80.00; for Algoma, \$28.83; special donation for five missions, designated by the donor, \$125; special donation, purpose designated by donor, \$3.00; expenses, \$10.93—total cash, \$247.76.

The Society has also sent out two boxes, one to a clergyman in this Diocese, valued at \$5.76, and one to a mission in Algoma, valued at \$8.00.

EAST YORK.—The quarterly meeting of the Chapter of the Deanery of East York will be held at the Parsonage, Markham, on Wednesday, the 7th prox., at 10 a.m. Chapter in the original for consideration.—I. Timothy, v. 1. Subject for conference—the Rubrics of the Communion Office. The Rural Dean has also suggested as special subjects for consideration, the Resolution of the Mission Board on the Condition of the Missions in the Deanery, and the possibility of a better arrangement. Clergymen of the Deanery, who intend to be present, will please notify Rev. Mr. Hart, as soon as possible. E. HORACE MUSSEN, Secretary. Scarborough, April 23rd, 1879.

BRADFORD.—*Trinity Church.*—Services in connection with this Church, were held during every evening of Holy Week, with an additional service on Good Friday. The service on each evening was conducted by a different clergyman, and all of them were, without exception, well attended. The addresses delivered by the respective clergymen were very impressive and entirely in keeping with the solemn season during which they were held. The church was nicely decorated for the Easter services. There were no floral decorations, but white frontlets, nicely embroidered, appeared on the pulpit reading desks. At the 8 a.m. celebration the number of communicants greatly exceeded that of former years, and at the evening service the church, which is a large one, was completely filled. A very marked interest has been taken in these services by the people, owing, no doubt, to the earnestness displayed by the Pastor, the Rev. Mr. Spragge, in regard to their spiritual welfare. Since his coming amongst us life seems to have been kept up in every department

of Church work. The congregation has become a very large and appreciative one; the Sunday School is steadily improving, and comparative unanimity prevails among the Church people.

APSLEY.—The annual vestry meetings were held on Easter Monday. At St. Stephen's the Churchwardens are Messrs. George Sharp and James Tanner; vestry clerk, Mr. Robt. Hawks. At St. George's: Mr. Chas. R. D. Booth and Mr. Henry Giles were chosen Churchwardens, and Mr. Thos. Giles vestry clerk. The Lay representatives are: Messrs. Robt. H. Bethune, Alfred Hoskin, and J. A. Worrell. The attendance was much better than usual; the proceedings hearty and unanimous.

ORILLIA.—At the Easter vestry meeting held in St. James' Sunday School House, Monday, April 14th, 1879, the Rev. A. Stewart, incumbent, in the chair, the minutes of last meeting were read and confirmed. The churchwardens presented a statement of the church funds. The charity fund showed a balance in hand of \$136.76. The general purpose fund showed a deficiency of \$225: this was accounted for by moneys not yet paid in, which were satisfactorily arranged for and would be paid at once. The reports of the churchwardens were adopted. George I. Booth and S. S. Robinson were elected churchwardens, and Messrs. Charles Scadding, George Wright, B. H. Rowe, and Alfred Haywood, sidesmen. A vote of thanks was tendered to the churchwardens and the choir for their services during the past year. Messrs. F. Evans, Dr. Elliot, and S. S. Robinson were elected lay representatives.

VESTRY MEETINGS.—(Additional list)—ALBION AND MONO.—*Reps.*: Thomas H. Hanna, Dr. R. Lawrence, W. J. Mills.

APSLEY.—Robt. H. Bethune, Alfred Hoskin, I. A. Worrell.

ASHBURNHAM and OTONABEE.—Dr. H. C. Burritt, H. T. Strickland, Geo. C. Rogers.

BARRIE.—James C. Morgan, William T. Georgan, Chas. H. Clark.

BOBCAYGEON.—W. Thurston, W. B. Read, A. Finlay.

BRADFORD and WEST GWILLIMBURY.—R. Tyrwhit, F. Wood, J. Fennell.

CAVAN.—George Needler, James Sisson, G. Elliott.

COBOURG.—A. Hewson, W. D. Burn, G. Wilgress.

COLLINGWOOD.—George Moberly, Lieut. Col. Bligh, Dr. A. R. Stephen.

COOKSTOWN.—Dr. H. B. Nichol, M. Goodwin, Dr. Snelling.

DARLINGTON.—J. A. Codd, W. Armstrong, J. Adams.

DYSART.—C. J. Blomfield, Dr. J. H. Lowe, J. F. Young.

GRAFTON.—Robt. Z. Rogers, J. Barnum, W. Webster.

HASTINGS AND ALNWICK.—J. Blacklock, J. W. McCleary.

MINDEN.—S. S. Peck, J. K. Kerr, J. Gillespie.

NEWMARKET.—W. H. Ashworth, C. W. Lee, T. J. Roberson.

NORTH DOURO.—H. J. LeFevre, R. C. Strickland.

NORWOOD, WESTWOOD, BELMONT.—J. Butterfield, J. Powell, G. Gillespie.

PANETANGUISHENE.—J. S. McMurray, J. Henderson, E. Hallen.

PERRYTOWN.—J. S. Wilson, J. Leslie, J. R. Cartwright.

PICKERING AND PORT WHITBY.—K. Tully, G. Y. Smith, J. Woodhouse.

SCARBOROUGH.—R. Boyd, W. Abraham, S. Westney.

SEYMOUR AND PERCY.—Dr. R. J. Ough, A. L. Colville, J. Oliver.

STAYNER AND CREEMORE.—W. Millie, J. Carter, E. C. Fisher.

TORONTO.—*Church of the Redeemer.*—A. H. Campbell, J. L. Bronsdon, R. Dunbar.

WOODBIDGE.—Messrs. Duncan, Agar, & Keefer.

YORK MILLS.—G. Robson, T. H. Mercer, J. Cooper.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

To the Rev'ds the Clergy of the Diocese of Niagara:

REV. AND DEAR BRETHREN,—At the earnest request of the colonial bishops and the American bishops from North America, the Bishops of the Anglican Communion, assembled last July in conference at Lambeth, consented to change the DAY OF INTERCESSION FOR MISSIONS from St. Andrew's Day, the 30th November, when the roads and weather with us were generally very unfavorable; and when, in these dioceses of British North America, the special days for making offerings for God's work and God's ministers seemed to come too close together—to the Tuesday of Rogation Week, the 20th day of May, or any of the following seven days. As our farming population will probably be much engaged on the 20th of May, I would recommend those clergymen, who do not think it well to observe that day in their several parishes or missions, to observe Sunday, the 25th of May, as the special day of Intercession for Missions.

The appointment of a special day of intercession for missions has been greatly blessed in the past seven years. Let us hope and pray that the eighth observance of it may be equally, if not more largely blessed.

Intelligence has reached us from all parts of the globe of the marked manner in which God has graciously answered the fervent prayers of His people on these days of intercession—of the number of those who then devoted themselves to the work of the ministry—of the thousands who, in heathen lands, were brought to seek Christian instruction, preparatory to holy baptism, and of the thousands of congregations throughout the Church, who have felt that in interceding for others, they themselves have been abundantly blessed of the Lord.

In order that the eight special days of intercession for missions may be greatly blessed of Almighty God to our people, it is requisite that our clergy should on that occasion either prepare special sermons themselves suited for the occasion, or exchange with some of the neighboring clergy, who have done so, that their offertory may be somewhat commensurate with the sense which they ought to entertain of the blessings which Almighty God has conferred on His people through the agency of missions.

In this diocese we have special cause for deep gratitude for His mercies vouchsafed us. We have enjoyed uninterrupted peace and harmony since its organization. And although since that time we have passed through as hard times as the country ever witnessed, we have been enabled to carry on the work of the diocese, without any assistance from without, except to a very small extent in the completion of some few of our churches. When we were set off as a diocese we had twenty-seven missions and only twenty self-supporting parishes to aid in supporting them. We have abandoned no missions where there were sufficient Church people to warrant their continued assistance; and we have taken up two new missions. We have met all the claims upon us of the widows and orphans of our deceased clergy. In like manner we have contributed yearly to the aid of the missionary diocese of Algoma to a large extent.

Trusting that you will each do your utmost to secure a double blessing on the approaching day of intercession for missions; and commending you to God's guidance and blessing, I am, rev'd brethren, yours very faithfully,

T. B. NIAGARA.

Bishophurst, Hamilton, 28 April, 1879.

HAMILTON.—*St. Mark's*.—The decorations in connection with this church on Easter Day were very tasteful, the greater part being of natural flowers. A white dossal hung at the back of the altar, the frontal of which was also of white; on the super-altar stood a cross about two feet high of natural flowers, and on either side were vases of the same. On the floor, both to the right and left of the Holy Table stood pots of calla lilies in full bloom. Over the chancel window was the text, "The Lord has risen indeed," in white letters on a crimson ground; and on the walls on either side hung banners of ecru satin with suit-

able mottoes. The prayer and reading desks were also hung in white, embroidered in gold and crimson, and adorned with small bouquets of flowers, and at the ends of the choir stalls were pots of the same. The lectern on the right side of the church, used also as a pulpit, was hung with white and decorated with ivy, smilax and natural flowers; to the right of this, on the same platform, was a very pretty arrangement of pots of flowers, ivy and cut flowers. The font, which stands at the entrance, had its cover adorned with moss and white everlastings, and in the centre a beautiful bouquet of hot-house flowers. The walls of the body of the church were also hung with handsome banners.

The services of the day began with the usual celebration of the Holy Communion at eight o'clock, of which 64 communicants partook. At the celebration after matins there were 42 communicants, making a total of 106, being an increase of 35 since last Easter Day. Litany was sung at 4 p.m., and evensong at 7 p.m. The services were, as usual in this church, full choral, and appropriate hymns were well rendered by the choir. Very handsome white book marks with I.H.S. embroidered in gold and crimson were presented for the bible, altar, and prayer books by the Sunday school teachers.

Christ Church.—On Sunday, April 20th, the St. George's Society attended afternoon divine service according to custom. The members, together with the Sons of England, met in the Reading Room of the Mechanic's Institute and, each adorned with a rose provided by Mr. Townsend, marched to the church. Here several of the sister societies were assembled besides a large congregation. The service commenced with "The March of the Priests," played by W. E. Fairclough, the talented organist, and the choir and clergy entered, the processional hymn being "Onward Christian Soldiers," to the tune of Sullivan's. The following clergy were present: Ven. Archdeacon Sweatman, Bishop elect of Toronto; Ven. Archdeacon Whitaker, Very Rev. the Dean of Niagara, Rev. R. G. Sutherland, rector of St. Mark's; Rev. T. O'Connell, assistant minister of the Cathedral; and Rev. C. E. Thompson, of All Saints. The prayers were intoned by the Rev. R. G. Sutherland, the service being Tallis. The Psalms, the 41st and 150th, were sung to Anglican chants, the latter being the Grand Chant. Archdeacon Whitaker read the first lesson, and the Dean of Niagara the second. The Canticles were sung to a service of Chippin C, and were exceedingly well given. The anthem was "I will sing of Thy Power," by Sullivan, and the choir showed careful training in its rendition. Mr. Wild sang the tenor solo admirably. At its conclusion the Ven. Archdeacon Sweatman preached. He took for his text, Deut. xv., 7th and 8th verses.

At the conclusion the grand Old Hundredth was sung, the congregation joining in heartily. The offertory was taken up and amounted to \$53.50; the anthem "Unto Him that Loved us," being sung at the presentation of alms. The concluding hymn was the well known one "Nearer, my God, to Thee," to the tune Bethany, and the effect was very fine. The Bishop-elect then pronounced the Benediction and the large congregation dispersed, the organist playing "God save the Queen." Mr. C. J. Robinson and his choir are to be heartily congratulated on the beautiful service.

HURON.

(FROM OUR OWN CORRESPONDENT.)

DORCHESTER MISSION.—The Churches in the Mission of Dorchester, i.e., St. Peter's, Dorchester Station; St. John's, Harrietsville; and St. George's, Belmont; appointed the following churchwardens at their Easter Vester meetings, viz.: St. Peter's, Messrs. Beverly and Maybee; St. John's, Rouse and Johnston; St. George's, Messrs. Creamer and Barton. The delegates elected are Messrs. T. Irevin, and W. Johnston. The Churches of the Mission presented to Rev. P. W. Hyland, Incumbent, the following address, signed on their behalf by the Churchwardens:—Easter Monday, April 13th, 1879.—REVEREND AND DEAR SIR.—We desire to express to you the feelings of regret experienced by us on learning that

you are so shortly to leave us for a more extensive field of usefulness. We have been bound to you by many ties. The untiring zeal which you have invariably shown in the discharge of your parochial duties; the feeling of regard which you have manifested for us; the willingness that you have ever evinced to further to the best of your ability the cause of pure religion, and your marked success while with us, have bound us to you by more than a common bond. These are the reasons for the expressions of heartfelt sorrow we hear on every hand. Regretting that we shall be deprived of your valuable services, we sincerely hope and pray that God will still continue to visit his blessing upon you, that you may be enabled to labor as successfully in your new field as you have done with us. We would also extend Mrs. Hyland our deep felt sorrow at being called upon to lose her from among us so soon. We sincerely trust that she, with you, rev. Sir, may meet with as hearty a welcome in your new field of labor as we should be now willing to render if you could continue amongst us. Signed on behalf of the vestry.

DAVID BEVERLY.

LONDON.—*St. Paul's*.—The annual sermon to the members of St. George's Society was preached by Rev. Canon Innes in St. Paul's on Sunday afternoon, the 20th inst. He took as his text Isaiah i. 16, 17. In concluding an excellent practical sermon, he urged them to endeavour in every way to deserve the character for which England stood so high; and he referred to the work done by the Society last year. A liberal collection was taken up.

On April 27th, at morning service in St. Paul's, the Ven. Archdeacon Sandys, of Chatham, preached a very forcible sermon on the text so familiar to all Churchmen, "If we say we have no sin we deceive ourselves and the truth is not in us: if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." At evening service, St. Paul's pulpit was occupied by Rev. Canon Hincks, of Galt. At morning service in the Chapter House, the Rev. Canon Hincks preached a very impressive sermon.

LONDON.—*St. Paul's*.—The number of members attending our vestries is seldom large. Indeed, we churchmen feel such assurance that our Church has been, is, and will be little affected by the mutations of time and the desire of novelty so generally actuating even professors of religion, that we leave vestry meetings to the clergy and a few members.

The annual Easter meeting of St. Paul's Church was held on Easter Monday in Bishop Cronyn Hall. The Rev. Canon Innes presided. The meeting having been opened with prayer, the representatives to the Diocesan Synod were elected—Messrs. James Hamilton, Richard Bayly, and E. B. Reed. Mr. H. D. Long and Mr. Richard Bayly were appointed churchwardens.

Christ Church.—The churchwardens' statement showed the funds received during the year were equal to the receipts of previous years. Mr. A. Hardy and Mr. T. Grant were appointed churchwardens. The representatives to the Synod are Col. Taylor and Mr. W. Horton.

Memorial Church.—The annual vestry meeting was held in the school-room: the rector, Rev. J. B. Richardson, presided. The churchwardens' report, presented by Mr. Gill, showed the church to be in a good financial position, the receipts having exceeded the expenditure by \$186.50. The churchwardens are Mr. J. A. Roe and Mr. W. C. L. Gill. Messrs. Versitrole Cronyn, Benjamin Cronyn, and Frederick Rowland were elected delegates to the Synod. The church is now too small for the increased congregation, and Mr. V. Cronyn says he has always looked forward to the building of transepts to the church, and he is now proposing to go on with the work on condition that the congregation liquidate the debt on the school-house. By the building of these transepts the accommodation of the church would be increased by about 300 sittings. The Sunday-school room also requires to be enlarged. The debt referred to amounts to \$3,100.

LONDON SOUTH.—*St. James*.—The Easter vestry meeting was held in the school-room, Rev. Evans

Davis presiding. The financial statement, submitted by Mr. Hungerford, showed the receipts to have been \$2,459.35, and the disbursements somewhat less. Mr. John Beattie was appointed churchwarden by the rector, and Mr. Hungerford by the people. Messrs. Duff and Sutherland were elected delegates to the Synod.

PETERSVILLE.—*St. George's*.—At the Easter vestry meeting, presided over by Rev. Dr. Darnell, Mr. E. Edmonds and Mr. G. Gibson were appointed churchwardens; representatives to the Synod, Messrs. E. T. Jones and Lings. A committee was appointed to consider the handing over to the Synod of the title deeds of the church property.

CHRIST CHURCH S. S. FESTIVAL.—The Sunday school Easter festival was held in the school room on Friday evening. There were present about 250 children and many parents and friends. During the evening the teachers of the Sunday school presented to Miss C. Horton an elegant writing desk as a token of their appreciation of her services as organist of the school. An excellent address by Rev. A. Brown, of St. Paul's church, was well appreciated by all, scholars and friends. After a recitation by Miss Thompson and the singing of a hymn by the school the meeting was closed with benediction. The prosperous state of Christ Church Sunday school proves the rector to be an excellent Sunday school pastor.

Brantford.—A Vestry meeting was held in St. Jude's Church. The Rev. Mr. Davis, the new Incumbent, occupied the chair. The Church Warden's accounts for the past year, Messrs. Gilkison and Franks, were submitted and approved, and a vote of thanks was passed to them. The following gentlemen were chosen as wardens for the ensuing year; J. T. Gilkison, Esq., and Alex. Fair, Esq., and the delegates appointed to the Synod, are J. T. Gilkison, and P. C. Smyth, Esqs. The following complimentary resolution was unanimously passed to Rev. Mr. Martin:

Moved by Mr. Gilkison, seconded by R. C. Smyth, and carried:—*Whereas* the Rev. C. D. Martin retires from the Curacy of St. Jude's Church, having assisted the Rector, the Rev. Canon Slater, for several years. This Vestry cannot fail to express its full approval of the efficient services and zealous attention in the discharge of the various duties by Mr. Martin, who has had charge of the parish for months during the illness and absence of our late most respected and beloved Rector. This Vestry much regrets the separation about to take place, but most sincerely hopes all prosperity and happiness will attend Mr. and Mrs. Martin in his new sphere of duties, and that an engrossed copy of these resolutions be presented to Mr. Martin by the Churchwardens.

On the 15th inst., nearly all the members of St. Jude's Church, met at Mrs. Dew's residence to bid farewell to their late pastor, Rev. C. D. Martin, who is leaving Brantford. After the company had assembled Mr. Martin was called into the room when the following address was read by Mr. Frank, Churchwarden:—*To the Rev. C. D. Martin, Brantford, Reverend and Dear Sir*,—Please accept the accompanying Pocket Communion Service and Bible as tokens of our affection for you. As members of St. Jude's Church over which God has placed you, we assure you your labors amongst us for the past three years have been fruitful of good, and we cannot permit you to leave us without expressing our gratitude to you and wishing you and yours every blessing and happiness in your new field of usefulness. MARTHA DONALDSON, on behalf of the subscribers. Dated at Brantford, 15th April, 1879. The names of 79 subscribers accompanied the address.

Mrs. Allan Donaldson presented the Bible and Communion Service, both of which are very beautiful and chaste. Mr. Gilkison, Church Warden, then read the resolution of Easter Vestry meeting, expressing the confidence of the Vestry in Mr. Martin and its appreciation of his services. Mr. Martin very feelingly replied to the address, referring to the days he had spent in Brantford as the happiest in his life. He desired the congregation to give his successor, Rev. Mr. Davis, the same kind assistance and sympathy they had

bestowed on him—to work together with one mind in building up the church in Brantford and in bringing lost souls to Christ. Rev. Mr. Davis then addressed the company in a few earnest words—testifying as an old college mate of Mr. Martin's many virtues, and expressing the hope that he would gain as much of the affection of the people of St. Jude's as his predecessor had done. Mr. Martin then moved, seconded by Mr. Bowlby, a vote of thanks to Mrs. Dew, who had provided refreshments for the occasion, after which he bid farewell to each one present.

ALGOMA.

A gentleman of Toronto has offered to give \$100 to Rev. W. Crompton, travelling clergyman, for the purpose of aiding the building of four small churches in the out-of-the-way places of the back-woods. From \$150 to \$200, with the labor and material the settlers are only too glad to render, will set one of these buildings properly afloat. We understand Mr. Crompton has applications from Doe Lake, Mid-lothian, Magannewan village, Dufferin, and several other places for help. Their call is indeed an urgent one.

British and Foreign.

GREAT BRITAIN.

In Holy Week immense congregations assembled under the dome of St. Paul's, London, to listen to the Rev. W. J. Knox-Little, who occupied the pulpit during the week, at the mid-day services. The congregations are believed to be quite as large as those which listen to Canon Liddon on the Sunday afternoon of his month.

A lecture was delivered at the beginning of last month in All Saints' schoolroom, Winterbourn Down, by Mr. J. T. Widgery, lately a Wesleyan local preacher. The subject of the very interesting lecture was Wesleyanism, in separation from, and in union with the Church." Mr. Widgery attributed his conversion to the Catholic Faith to his study of Wesley's writings. He is now conducting some Sunday evening mission services in an outlying portion of the parish of Frampton Cotterell under the rector, the Rev. C. H. V. Pixell.

The Society for Promoting Christian Knowledge has voted one thousand pounds towards the endowment of the two new Sees of Westminster and Caledonia, which it is proposed to form out of British Columbia. The present bishop of that diocese will retain his title, but his successor will be styled Bishop of Vancouver.

The Society has also very properly resolved not to make any grant towards any building for a Sunday school, except on condition that the Church catechism be a fundamental part of the instruction in the school.

The beautiful church of St. Clement Danes, London, in which Dr. Samuel Johnson used to worship, has just been re-opened, after repairs. The sacristy has been enlarged, and the altar, which was formerly covered with a crimson cloth, is now shown in the manner it was left by Sir Christopher Wren. It is small, but is very beautifully constructed of jasper marble.

The incumbency of St. Barnabas, Pimlico, vacant by the resignation of the Rev. F. L. Bagshaw, has been offered to and accepted by the Rev. W. J. Knox-Little, Incumbent of St. Alban's, Manchester.

UNITED STATES.

NOTES BY THE WAY.

(From our own Correspondent.)

Over on the Western side of New York is situated the "General Theological Seminary," founded more than fifty years ago. The management is in the hands of Trustees, who are the Bishops and elected representatives of the various dioceses, and who appoint the Dean and Professors of the Faculty. The course of study embraces such subjects as Hebrew and Greek, Biblical Learning and Exegesis, Systematic Divinity and Dogmatic Theology, Ecclesiastical History, Polity and Law, Evidences of Revealed Religion, and Pastoral Theology. Some seven or eight professors lecture upon their subjects. The chapel of the college, and indeed all the arrangements of the building are much the same as those of Trinity College, Toronto. The chapel, however, is properly "vested" in hangings of colors suitable to the Church seasons, and the Ritual "ornaments" of the altar are in position—cross, candlesticks, vases, &c. This is an ad-

mirable exemplification of the prevailing tone of churchman life in the United States, for the Theological Seminary is a thoroughly representative institution. Bishop Seymour, of Springfield, is still in residence as Dean, and the warmth of feeling, confidence and sympathy, manifested towards the genial Dean by the students is most touching. They will be sorry to give him up to his diocese; but a bright and useful future is doubtless before him there. The lecture course of this year has been delivered by Bishop Huntington, of Syracuse, whose marked intellectual ability and sterling talents well fitted him for the treatment of his chosen subject of "Preaching." Once the leading Unitarian preacher in the United States, he shines with equal lustre in the Church. Beside him there are few equals, unless we name such men as Dr. Dix and Dr. Ewer. Dr. Dix has been delivering a remarkable series of powerful and polished lectures in Trinity Chapel, and the principles of the Church have seldom found so able and influential an exponent as he. Dr. Ewer has certainly made his mark on the time, by his wonderful tractates and conferences during the past few years. Among these men the cause of the Church is well served in New York. If we pass over to

BROOKLYN

we find eminent positions occupied by such men as Dr. Smiely and Dr. Schenck, Rev. Newland Maynard, and T. S. Cartwright, all more or less known in Canada for their eloquence and broad sympathies. The last day of Knox-Little's sojourn on this side of the Atlantic was devoted to a lecture in Dr. Schenck's church, who, although a leading Low Churchman, had the courage and magnanimity to invite him to enlighten that part of the world. Some were surprised at the combination; but Dr. Schenck, as well as Dr. Potter of New York, and Mr. Comfrey, (the eloquent English curate of St. Thomas's) all would bear willing witness that this British mission seemed to them "like an angel from heaven with a special message even for them." The subject of this lecture ("Woman's Work") which he was expected to deliver was not even hinted to him till he arrived on the spot; but he burst forth spontaneously into an address of surpassing eloquence, lasting nearly an hour, so that his hearers grieved when he ceased to speak. It is confidently expected that he will return in the autumn with a large staff of English missionaries to supplement his wise efforts. In a part of Long Island not far from Brooklyn is the city of Astoria, where a church of singular beauty and finish is under the charge of Mr. Cooper as rector. The altar cross is of silver, the ceiling panelled with "shining constellations," and every part of the structure "instinct," as it were, with holy thoughts and aspirations. A full chime of bells of remarkable purity of tone wafts many a sweet tune over the waters of Long Island Sound from the turret of this church. Recently a crowded congregation assembled for a missionary service or meeting, wherein the speeches were delivered by eloquent advocates of the cause, one being a missionary (brother of the late incumbent of Belmont, Ontario) from Astoria, Oregon, and another, Commander Matthews, of the United States navy. It was refreshing to hear how the latter slashed the anti-Chinese policy of the U. S. Senate, and upheld the "heathen Chinese" as a model of life and business to Yankee traders.

MISSION WORK.

JAPAN.—A missionary writes to the *Church Missionary Gleaner*:—"Compare our own mission at Nagasaki with the Romish mission here during the last ten years. Mr. Ensor comes, gets the language, leaves; then Mr. Burnside gets the language, leaves; then I come single-handed, and by this time can preach, &c. During all this time the Romanists have had their continuous seven or eight priests and a bishop. I wish our staff were more like theirs—in one and the same mission, some to train, some to itinerate, some to translate. The Bishop has approved of a desire of mine to put up a substantial church at Deshima. As the Romanists are going to build here a cathedral, the least I can wish to do is to put up a good church, especially when I have such a capital site. Now is our opportunity. It is not too late for the Church of England to take a place worthy of her in Japan, but with strong Romish missions everywhere there is no time to lose." Deshima is the suburb of Nagasaki, which for a long time was the only spot in Japan where the Dutch were permitted to abide, when no other Christian nation was admitted at all. The Dutch purchased this privilege by consenting to take part in the annual Trampling on the Cross, which had been instituted after the victory over Portuguese political meddlers.

The Church Missionary Society has been gradually extending its work on the Niger River, in Africa, until it now has ordained missionaries at nine stations, all under the charge of Bishop Crowther, a native, whose interesting history has been so frequently told. The Society has news that the long and severe persecution at Bonny has about broken down. Archdeacon

Crowther writes that the attendance on the Sunday has run up from 110 to over 500, the chiefs having surrendered so far as to allow a general invitation to divine service to be given to the people of Bonny. Mr. Crowther had labored long and earnestly with the chiefs to persuade them to cease the persecution of converts and adherents. One day he had an opportunity to address all the head chiefs together, and he noticed as a favorable sign that they were disposed to hear him patiently. After he had concluded Oko Jumbo, the spokesman for the chiefs, said they had heard all that had been said, and it was good. There were, however, some under chiefs to be consulted; and, as soon as they could be seen, a favorable answer, he trusted, would be given. On the strength of this statement, the Archdeacon announced that he would summon all Bonny to the house of prayer; and the chiefs raised no objection. Some of the chiefs attend church, and others have promised to come; and Mr. Crowther is of the opinion that heathenism in Bonny will soon be overthrown, and Christianity be securely established. At Brass persecution raged some years ago; but it was ended in 1876, and the king turned the large brass idols over to Bishop Crowther. The churches are well attended now, and one of the chiefs, Sambo, has been married according to the rites of the church. Inquirers are frequent. The mission has now entered its eleventh year, and counts over 1,100 worshippers on a Sunday."

Correspondence.

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

"THE THEOLOGICAL SCHOOL IN KING'S COLLEGE."

SIR,—In a recent number of *your contemporary* there occurs the following sentence in an editorial: "Have the evangelical churchmen of Nova Scotia confidence in a school which makes the Romanizing work of Forbes its text-book on the Thirty-nine Articles?"

The only theological school in connection with the Church of England is in King's College, which, therefore, must be the one referred to.

Now, a reference to the calendar of the College will show that the text-book used on the Articles is the well-known work by Harold Browne, Bishop of Winchester: and I am in a position to state that the work of Bishop Forbes, whatever may be its character, has never at any time been used as a text-book in the divinity classes.

I forbear to characterize the insinuation conveyed by your contemporary. It will do no one any harm. The Archbishop of Canterbury, who nominated the President of King's College, and the Bishop of Winchester are not likely to be considered as dangerous Romanizers by sober persons. But it is well that some of your readers should be on their guard against mis-statements respecting a distant diocese. D. C. L.

A CAUTION.

SIR,—Will you allow me through the columns of your paper to caution churchmen in the country as to an appeal which, according to an announcement in that precious (!) publication, *your contemporary*, will be made "in every part of every parish in the Diocese" for funds for the so-called Protestant Episcopal Divinity School? I hope churchmen will not hesitate to explain to those who otherwise might be deceived the objects and principles of this School, and its hostility to existing institutions. If it is true that its teaching prepared its first student for the ordination (?) of the Reformed Episcopal sect, we have sufficient proof that it is undeserving of support from any LOYAL CHURCHMAN.

INQUIRY.

DEAR SIR,—It behoves me as an Englishman not long out from England to ask through your valuable columns a few questions relative to a matter of order and decency at the meeting of your Synods. At home it would be considered an insult to the chairman (either Bishop or Archdeacon) for any clergyman to appear at a regular meeting of the clergy unless he had on his gown. Many wear the cassock and gown, but at least the gown alone appears a thing which should be worn,

and if only the Bishops said a word in season, I have no doubt all would wear it. Any other important meeting of men who are wielding power do this, e.g., the barristers and judges of Canada; and surely the spiritual is as important as the temporal. Why throw off old habits? Why not in all things keep to decency and order?

Yours truly, ENGLISHMAN.

IN RE OSHAWA.

SIR,—I have seen it stated in a Toronto paper that the Rev. A. L. Fortin officiated in the Temperance Hall in Oshawa on Good Friday and Easter Day, on the latter day administering the Holy Communion. Is it possible that this statement is correct? Can any clergyman be so lost to all sense of propriety—even common professional etiquette—as to thrust himself into such a position, and take advantage of the Diocese being without a head, to stir up strife! It is humiliating to find a clergyman lending himself to be the tool of a faction and abetting the Church's enemies. People can scarcely now deny the apostolic succession when they find persons as ready to sell the Church for popularity as Judas was to sell the Church's Head for "thirty pieces of silver."—Yours, Q. L.

DISAPPOINTMENT.

SIR,—I do not know whether you are to blame or the Post Office; but, although I am not a subscriber to your paper, yet I do not like to see people disappointed. Last week I happened to be staying at a house in the country, and I heard deep and repeated regrets that the DOMINION CHURCHMAN had not come this week. The frequency of the complaint made, not by one person only but by others of the family, convinced me that your paper was a very welcome visitor, and the more need to see that it goes regularly. I say I am not a subscriber, but I give you my word that you shall have my first spare two dollars. N. Y.

[If our correspondent had had the goodness to inform us when our paper did not reach we might have been able to explain. We can assure our friends that we do our utmost to insure regularity, and shall be thankful for any information of failure. In the meantime, we are glad to learn that "They miss me at home."—ED.]

CONTRIBUTIONS FOR ALGOMA.

DEAR SIR,—With regard to the letter from Rev. W. Crompton, of Muskoka, which appeared in the DOMINION CHURCHMAN of April 17th, allow me to state that I have a box now preparing to send to him in which I shall be glad to enclose any contributions of books, papers, etc., which may be sent to me. And in answer to "R.'s" letter of last week, I would like to say that the names of several ladies connected with the Church Women's Mission Aid have already been published as willing, nay, anxious to receive donations for Algoma, but hitherto we have received none, so I will repeat the address of Miss Westmacott, 96 Gerrard street, who is Honorary Secretary to the Society, and give my own below.

Mrs. W. T. O'Reilly, 31 Bleeker St., Toronto.
I will keep Mr. Crompton's box open until May 10th.
April 27th, 1879.

Family Reading.

RAYMOND.

CHAPTER XL.

Another day of probation on this earth dawned for Hugh Carlton, as for all the lying, in the cold grey light of that winter morning. He opened his eyes, and slowly lifted his head, looking round with a troubled expression, unable at first to understand how he came to be lying there, chilled and shivering, yet with parched lips and burning head. Gradually the recollection of all the events of the past day came back to him, with the overwhelming misery which had cast him down, forlorn and conscience-stricken on that desolate seashore, but the keen anguish he had endured in the early part of the night was now subdued and dulled by physical pain. When he attempted to

raise himself he found that he had the greatest difficulty in moving his limbs, stiffened with cold and exposure; every joint was aching, and he could scarcely breathe, from a sense of oppression at his chest. When at last he succeeded in standing upright, he felt so giddy and ill, that he was fain to beckon to a man who was gathering seaweed at a little distance, and ask his assistance in order that he might reach the village inn where he had been staying for the last few days.

Leaning heavily on the man's stout arm, he crawled painfully along till he had accomplished the distance which separated him from the bed on which he was longing to lie down.

The good people of the inn were greatly alarmed when they saw the state he was in; and after they had got him to his room, they sent at once for the doctor.

When the physician arrived, an hour or two later, he saw very speedily that he had a patient on his hands that would cause him some trouble and anxiety. Hugh had all the first symptoms of a violent attack of rheumatic fever, as a very natural consequence of the length of time he had lain, wet and chilled, on the sea-shore.

When the medical man paid him his second visit, late in the evening, Hugh was already wandering in his speech, and incapable of recognizing any one. It was very evident that, for some weeks to come, Hugh Carlton would be debarred from mixing, whether for good or for evil with the active affairs of life.

Meanwhile, Raymond was waiting with the utmost impatience and anxiety for the answer he expected from Estelle Lingard. His hopes were that she would come herself, as he had entreated her to do in the few words he had written with so much difficulty; and if poor Estelle could have only known with what intense longing he was listening for the first sound of her light footsteps, she would have needed no other testimony to convince her that all she had heard from Hugh Carlton respecting his state of feeling had been the cruellest falsehoods.

In fact, Raymond had spent the long hours of a night, restless from suspense, in wondering at his own blindness in not having discovered, long before, how entirely Estelle possessed his heart.

He had called the strong sentiment which bound him to her by the name of friendship, but he saw now, clearly enough, that it had been deepest and truest love, from the day when Kathleen's faithlessness had broken the spell her mere beauty had cast around him, and, in a sense before that full awakening, for even while his engagement held him still true to Kathleen it was Estelle who had all his confidence, Estelle whose sympathy responded to every feeling, even unexpressed, within his soul, and it was Estelle Lingard, above all, who had opened out to his higher nature far nobler views of life than ever he had dreamt of in the days before he knew her; who had set before him the purest aims, the fairest hopes, a human soul could know, and had led him on, by the steep paths of holiness and self-denial, to the point when, by her own most bitter sacrifice, she had enabled him to conquer the deadly spirit of revenge, that last and fiercest foe which stood between him and his God.

Now all was peace within his spirit and in the absence of the stormy passions that had held him engrossed for so long a time he could listen to the natural cry of his strong and tender heart for human happiness, and with a thrill of rapture he said to himself that, in the very moment when most he felt the longing, it seemed about to be gratified with fullest sweetness of content.

He knew how for months past he had crushed down the ceaseless yearning to be with Estelle, and the idea of a life spent always in her dear companionship seemed almost too great a happiness for earth.

He had thus whiled away the hours of darkness with blissful dreams of the joys that he should find in the tie that would bind them together, and should be the very perfection of union.

But after daylight dawned he could no longer rest in dreams, however fair, and pined impatiently for the sweet reality that was to crown them all.

He began to count the moments till Estelle's answer came. He fully expected that she would herself grant his prayer, and come to him, but he

thought she would probably send him a message earlier than she could appear herself, to say at what hour he might look for her. For this he waited, hour after hour, with ever-increasing impatience, till noon was long passed, without a word or a token from Estelle.

Then he persuaded himself she was coming without any previous intimation. He had made every preparation for so welcome a guest, and now he listened and watched for her with a longing anxiety, which threatened to throw him into a fever.

Yet the day wore on, no one appeared, not even Hugh Carlton. A sudden thought struck him that Estelle might have entrusted a note to this young man, which for some unaccountable reason he had neglected to deliver.

The moment this idea came to him he called out eagerly for Mrs Barrett, who was in the next room. He asked her if she could find a messenger to go at once to the inn to ask Mr. Carlton to come and speak to him without delay.

This was easily done: she said, her own boy, Joe, should go; and, with motherly pride, she hinted that he was the smartest lad at on errand she had ever known.

She sent him off at once, and he verified her statement by returning almost before Raymond could hope for him, long as the time of his absence had seemed; but the swift messenger brought bad tidings. Mr. Carlton was ill in bed, and could not so much as be spoken to; he was in too high fever to understand a message if it were taken to him.

Raymond could hardly pause to think how strange a thing it was that the man he had seen apparently quite well the day before should already be so seriously indisposed, for his anxiety had become ungovernable.

"Joe must go, without a moment's delay, to High-rock House," he said to Mrs. Barrett, "and ask Miss Lingard at what hour I may expect her; pray send him at once."

"He shall go, sir," said Mrs. Bennett, beginning to wonder what it all meant; but just as she turned to give him Raymond's orders there was a heavy knock at the out door of the lodge.

"Some one is there!" exclaimed Raymond; "oh, go quickly and see who it is!"

She hurried out and returned with a letter in her hand. "From Miss Lingard, sir," she said, as she gave it into his hand; and, with the tract of a true woman, left him alone to read it.

He saw on the address that it was Estelle's handwriting. He tore it open. He devoured the few lines it contained with eager eyes, and as he read it the color receded even from his lips, a veil of darkness seemed to come between him and the light, and as he finished it he fell back on the pillows with a heavy groan. This was what he read. The letter was dated on the previous night.

"Dear Raymond,—When I tell you that I know, fully and distinctly, what the motive was which induced you to write me the note I have received from you this day, you will understand that the only answer I can make to it is the simple statement that never on earth can we meet again. However much my pride may have suffered from the knowledge that your offer was made unwillingly, as a matter of duty I still can appreciate the generosity which made you ready to sacrifice yourself in order to ensure what you believed to be my happiness. It is well for you that I have understood the meaning of those gentle words, and the honour of having spoken them will remain with you, while you are spared the painful task of carrying them out. No further thought of me need burden your mind one hour. When you have read those lines I shall have passed out of your life for ever, and by no means that you can employ will you ever hear of me again. You are perfectly and finally free from me, and you must mould your existence henceforth as if I were laid already in the grave. To you I am dead indeed. Dear Raymond, I cannot part from you in bitterness. Your friend I have been, as you know, most faithfully, most devotedly, and your friend I shall continue to be while the power to feel is left to me. I can pray for you ever; and oh, my one friend, I will! If you have all the joy on earth and in heaven that I shall ask for you unceasingly, you will be happy indeed!

ESTELLE."

We have said that when Raymond read this he fell back like a man paralysed; but suddenly he started up again, and called out vehemently to Mrs. Barrett. She came running in, quite startled at the harsh tone of his voice.

"Who brought this note?" he asked, breathlessly. "It was Mr. Moss, sir; Dr. Lingard's poor faithful old man. How broken-hearted he do look to be sure."

"Where is he? Bring him here! I must see him!"

"He is gone, sir; he just put the note down on table, and went out again without saying ever a word."

"Send and bring him back—he cannot have gone far. I must and will see him! Send Joe."

The boy, attracted by Raymond's excited tones, was looking in stealthily at the door between the two rooms. When he heard this command he did not wait to have it repeated by his mother, but darted off as fast as he could go, in pursuit of the old servant. He soon overtook him, and brought him back triumphantly. The very sight of Moss's face was a comfort to Raymond—it seemed to bring him nearer Estelle. He grasped the old man's hand, and signed to Mrs. Barrett and her boy to go out of the room, which they did at once, closing the door.

Then he said, almost entreatingly, "Moss, where is Miss Lingard?"

"That is more than I know," he answered, sadly.

"Is she gone away? When did she go, and how? You must have some idea where she went if she has indeed left this place!"

"I have none, sir. I can only tell you she is gone, and you will never see her again. That was what she bade me say if you or any one asked me any questions."

"But where, where is she gone? Surely you must know more, Moss. I will give you what you please to ask if you only will tell me where she is."

"You might give me the wealth of the world, but I couldn't, sir. All I know is this: She came to me all white and trembling, and told me she was going away, and would never come back, and she did not wish me or any one to know where she went. She said she had made all arrangements for my comfort. I was to stay at Highrock House for a long time to come, and she had arranged with the bank at the country town that I was to draw my pension from there; and I was to get a friend to live with me that I mightn't be lonely. Then she bade me drive to the station with her luggage, and leave it there, and come back, and she would meet me on the road, for she should walk there with Bruin. She did that for fear I should find out by the train she took what place she was going to. There was no address on her boxes, only her name. I did as she bade me, and met her on the road. Then she gave me this note for you, and bade me give it you six hours later. She wished me farewell, and passed out of my sight, and I saw her no more."

(To be Continued.)

Children's Department.

THE LITTLE CHILD'S WISH.

"Mamma, I want that little star
That's shining in the sky,
But it is up so very far—
I cannot reach so high.

"I want it for my very own,
To be with me at night;
It would be nice when left alone
To have that pretty light.

"And then, mamma, I might be told
About that home so fair,
And if on harps of shining gold
The angels play up there."

"My child, while in this home below,
Be patient, good, and true,
Then at the last you'll surely know
What angels say and do.

"And like that star whose light pours down,
You (when this life is past),
Within your Heavenly Father's crown,
Will shine a star at last."

LAZY LILY'S STRANGE DREAM.

Once upon a time, a very long time ago, on the borders of a lovely forest, lived a poor widow with her only daughter. She was a very pretty, good, little girl, but she had one great fault; she was most terribly idle, and cared neither to go to school nor to help her mother in her household work. This was the more unkind of Lily, as, since her father's death, her mother was obliged to work very hard to find bread for herself and child.

One bright Summer's day her mother was suddenly sent for to do some needle-work. Before leaving she called Lily, and begged her to do what she could to tidy the house, and make things nice and comfortable before her return. But Lily sat listlessly by the open door a long time after her mother left, gazing idly into the depths of the forest, and watching the pretty butterflies and birds that darted hither and thither through the waving trees. All at once she noticed a beautiful patch of yellow primroses by the side of the sparkling brook that ran through the wood.

"Ah!" thought Lily, "any time will do for my work. Mother ought not to expect me to keep indoors this fine Summer day."

So away she ran, and commenced picking primroses, and every wild flower she could find, until, quite wearied out, this disobedient child threw herself down to rest beneath the shade of a large oak-tree, and there slept long and soundly. Suddenly lifting her head, Lily thought she heard a very strange noise, which seemed to come nearer and nearer, and, springing to her feet, imagine her surprise and dismay on beholding all her neglected work advancing toward her. First came the bundle of fagots, and the coal-scuttle, with an old newspaper fluttering between them; then the kettle, on three little legs, toddled after them; then the broom, pail, flannel duster, work-box, bustled along; and, lastly, her own Sunday white stockings, that her mother had particularly requested her to mend very carefully, were now very quietly walking toward her, the great holes in the toes showing to advantage in the bright sunlight. As soon as this extraordinary assemblage of forgotten duties came up to Lily, they set up most appalling noises, shouts of unearthly triumph, till the frightened child was almost stunned by the hideous noise and clatter.

"Light us quickly!" cried fagots and coals, tumbling over each other. "Fill me from the spring!" sang the kettle, at the top of its voice. "Mend us!" roared the stockings. "Sweep, wash, scrub, and dust with us!" vociferated the broom, thundering down upon her with wild yells of delight. Not content with shouting, the broom commenced belaboring Lily so soundly, that away she started at full speed homeward, thinking the best thing she could do was to clear up the place as quickly as possible, unless she wanted the broom to break itself across her shoulders.

Lily, like a good many little boys and girls, could work very well if she pleased; and soon the fireplace was nicely swept, the fire lighted (all the household utensils having reached home), and, oddly enough, they none of them looked as though they had moved—indeed, it might all have been a dream for all I know—the floor nicely cleaned, the porch carefully swept out, and supper laid neatly on the table; whilst the flowers that had occasioned her such trouble, arranged in an old vase, brightened up the humble tea-service wonderfully.

Having made everything neat and nice, Lily washed and dressed herself, and sat down to darn the old and neglected stockings. She was awake enough now—but her dream had taught her a lesson.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

MARRIED.

At Canfield Settlement, East Wallace, on 16th inst., by Rev. R. F. Brine, A.B., Mr. Jno. N. Handley, of Roslyn River Philip, to Debora E., only child of Benjamin Canfield, Esq.

