



WELLAND CANAL.

Notice to Machinist-Contractors.

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

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY, next, where forms of tender can also be obtained.

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

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

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

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

By Order, F. BRAUN, Secretary.

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

LACHINE CANAL. Notice to Machinist-Contractors.

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

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY next, where forms of tender can also be obtained.

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

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

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

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

By Order, F. BRAUN, Secretary.

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

JOHN W. STOCKWELL.

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

The only house in Canada that can do first-class work in every branch of the business. Gentlemen's clothing cleaned or dyed to suit the most fastidious. Ostrich plumes a specialty.

FOR SALE—A BARGAIN.

Excellent Pipe Organ!

Substantially new. Six stops. Suitable for any moderate sized Church. Apply to Messrs. J. L. Orme & Son, or Rev. Canon Bedford Jones, Ottawa.



Grenville Canal, Ottawa River.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Works, Grenville Canal," will be received at this Office until the arrival of the Eastern and Western mails on THURSDAY, the 3rd day of JUNE next for the construction of two Lift Locks and other works at Grosvenor's Point, or lower entrance of the Grenville Canal.

A map of the locality, together with plans and specification of the works to be done, can be seen at this Office and at the resident Engineer's Office, Grenville, on and after THURSDAY, the 30th MAY, instant, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for the sum of \$2,000 must accompany the Tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract the party or parties whose tender may be accepted will be required to make a deposit equal to five per cent. of the bulk sum of the contract within eight days after the date of the notification. The sum sent in with the Tender will be considered a part of the deposit.

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

By Order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 13 May, 1880.



Welland Canal. Notice to Bridge-builders.

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

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

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

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

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

By Order, F. BRAUN, Secretary.

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

ONLY ONE DOLLAR A YEAR

IF

PAID STRICTLY IN ADVANCE

CANADIAN PACIFIC RAILWAY.

Tenders for Fencing.

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

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

By Order, F. BRAUN, Secretary.

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

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO

—STAINED—

Glass Works.

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

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

In the Antique or Modern Style of work. Also

Memorial Windows,

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

Designs and Estimates furnished on receipt of plan or measurement.

B. LEWIS, London, Ont.

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Sewing Machines

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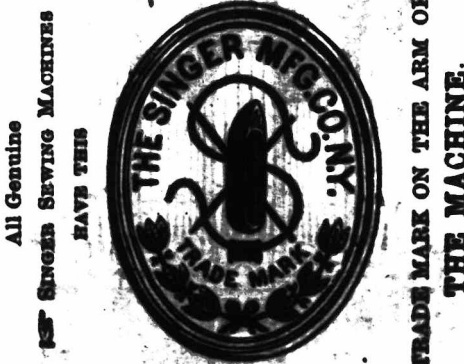
Being 74735 More

THAN IN ANY PREVIOUS YEAR.

Three-Fourths

Of all the Sewing Machines sold throughout the world were

GENUINE SINGERS.



The SINGER Mfg. Co.

No. 66 KING STREET WEST, TORONTO.

CABINET ORGAN—SIX STOPS

—COST 150 DOLLARS—

May Be Purchased at Half Price!

Apply

DOMINION CHURCHMAN OFFICE TORONTO

ABOUT BUYING.

Buy only what you require, and when you require it, is perhaps the safest rule that can be adopted in buying for private use.

But this rule will not always hold good with the merchant, and this is one of the years when to look ahead is both safe and profitable.

All kinds of goods have been steadily advancing, and the man who bought early is the only one who can sell at old prices.

Seeing the upward tendencies of wool goods, I ordered my stock early, and will now give my customers the privilege of buying for the present at old prices.

R. J. HUNTER, Cor. King & Church Sts., Toronto.

WALTON & SACKMAN

MERCHANT TAILORS,

No. 27 KING STREET WEST, TORONTO.

SUITABLE MATERIAL FOR CLERGYMEN'S GARMENTS At reasonable prices.

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THE LIFE OF CHRIST, by the same author. One volume, 8vo cloth \$2.75. 2 volumes 8vo. cloth with notes and appendix \$5.50.

NATURAL SCIENCE AND RELIGION, two lectures delivered to the Theological School of Yale College, by Asa Gray, 8vo cloth \$1.10.

THE INTER-OCEANIC CANAL and the Monroe Doctrine. 8vo cloth \$1.10.

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SUNSHINE AND STORM IN THE EAST: OR Cruises to Cyprus and Constantinople, by Mrs. Brassey, author of Around the World in the Yacht Sunbeam. 8vo cloth with maps and illustrations, \$3.75.

MIND IN THE LOWER ANIMALS in Health and Disease, by W. Lander Lindsay, M. D. 2 vols. 8vo cloth, \$4.50.

ENGLAND, HER PEOPLE, POLITY, AND Pursuits, by T. H. S. Escott, one vol. 8vo cloth, \$4.50.

THE PHILOSOPHY OF ART, being the Second Part of Hylas Aesthetic, in which are unfolded historically the three great Fundamental phases of the world, by W. H. Bryant. 8vo cloth, \$2.00.

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I only sell for CASH and don't ask if you retain the trade.

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35 COLBORNE STREET, CORNER LEAFER LANE



LACHINE CANAL.

Notice to Contractors.

THE construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates: Tenders will be received until

Tuesday, the 22nd day of JUNE next. Plans, specifications, &c., will be ready for examination on and after

Tuesday, the 8th day of JUNE.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 13th May, 1880.

Printed for the Pub. by S. S. East, 35, Adelaide St., Toronto.

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Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a year. If paid strictly, that is, promptly in advance the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootten, Editor and Proprietor, P. O. Box 449. Office, 11 York Chambers, Toronto St., Toronto.

THURSDAY, MAY 27, 1880.

THE Wesleyan minister at Woodstock has left Methodism and seeks for ordination from the Bishop of Oxford. The Venerable Mr. Watkins, Archdeacon of Northumberland was educated at the Wesleyan institution, Richmond.

The Church in Ireland, far from having died out in consequence of disestablishment, is becoming every day more Churchlike and Catholic in its practice. The *Waterford Mirror* notices as a novelty that daily services during Holy Week are becoming more and more general.

The old parish church of St. Peter's is to be used at present as the Cathedral Church of Liverpool.

The Rev. Robert Hedges Maunsell-Eyre has resigned the rectory of Innishannon, from failing health, after having held the appointment for thirty three years. The parishioners have presented him with an address expressive of their great regret on the necessity of taking this step.

The Bishop of Oxford lately held a confirmation of the students at Eton College, when 187 noblemen and gentlemen were confirmed. Among them were the Duke of Newcastle, Lord Apsley, Lord Fitzgerald, the Count de Salis, and others.

Satisfactory terms of agreement have been arrived at between the Bishop of Colombo and the Church Missionary Society.

More than a million acres of the best land in India are devoted to the cultivation of opium. England went to war with China in order to force her to open the trade with India in opium. The treaty upon the subject was concluded at Tientsin in 1860. Since that time, the opium trade (infinitely more accursed in its effects than alcohol) has increased to nearly a hundred thousand chests, valued at twelve million pounds sterling. Surely among the punishments inflicted on nations for gross immorality, there must soon come a day of reckoning for England!

Near eight thousand workers in iron are on strike in the North of England.

Sir William Vernon Harcourt, the "Historious" of some years ago, was defeated in Oxford city by a majority of 54.

The Right Reverend Piers Claughton in a speech at Baden-Baden, expressed a hope of the appointment of another Continental Bishop to superintend the English Chaplaincies in that part of Europe.

A confirmation was held on the 12th ult. by Bishop Claughton in St. Andrew's Church, Compeigne. A correspondent of the *Guardian* says "it was pleasing to see an English Church in a completely French town filled with an attentive congregation, composed in a great measure of French residents, drawn to it by the desire to witness the simple solemnity of the administration of the holy rite. Not often is an Anglican Church seen on the continent so seemly as the stone building of pure pointed style, with spire and bell and suitably decorated interior which here represents our communion."

The celebrated Spanish orator, Senor Castelar was elected a member of the Spanish Academy in 1871. He gave his reception address on the 25th ult. It was intended to show that in our time, poetry, art, and literature have found as many and nobler ideals, if possible, than the classical traditions of the ancients. He particularly adduced as illustration Victor Hugo and Byron.

In reference to the results of the recent elections in England, the *Nation* says:—"What gives a touch of splendor to the victory, is that whole races in the East have seen it as a great light. To every Christian still groaning under Turkish rule it means speedy help and deliverance. To the Christians lately emancipated and to the Greeks it means the consolidation and maintenance of their freedom and independence. To the Hindus it means government for their own sake and not for the gratification of foreign pride. For the Afghans it means a cessation of pillage and slaughter in aid of a 'scientific frontier.' To the Turk it means that he must be clean and honest and industrious or die."

Colonel Francis Vernon Harcourt, Buxted Park, Sussex, died recently at his seat near Uckfield, in his eightieth year. He was the tenth son of the late Hon. and Most Rev. Edward Vernon Harcourt, D. D., Archbishop of York. He represented the Isle of Wight as a Conservative from 1852 to 1857.

The *Times*' Constantinople correspondent says:—"The bright hopes excited among the various Christian nationalities of Turkey by the San Stefano Treaty, the Congress of Berlin, and the June Convention have been gradually dying out during the last eighteen months. The Administration is paralysed in all its branches. In the European provinces brigandage has attained unheard of dimensions, and in Asia Minor murder, robbery and plunder take place in the immediate vicinity of the Imperial authorities." And this is the kind of system for the maintenance of which the Earl of Beaconsfield would be content to engage the whole force of the British Empire for all time to come!

The Royal Sign Manual has been affixed to the Charter of the "Royal Irish University," which is to absorb the Queen's College. The Duke of Abercorn is to be the first Chancellor.

The Duchess of Marlborough has issued a farewell address to the people of Ireland, which has

been printed on a leaflet for distribution in thousands—a version in the native language being added for the benefit of the peasantry in the west and south; in this respect presenting a contrast to the clergy of the Irish Church, who appear to have imagined that their mission was to anybody rather than to the aboriginal population of the country, and therefore their disestablishment and disendowment may be viewed as the visitation of a retributive providence.

The mode of electing Proctors by the use of voting papers has been suggested by the Archbishop of Canterbury and approved by some of his suffragans.

THE FIRST SUNDAY AFTER TRINITY.

THE Church, having brought before us the main facts connecting the Divine Being with our world, and having given one week to a consideration of all we know concerning the Trinity, now, by way of practical illustration, sums up the whole nature of the Godhead in the comprehensive language of St. John, including all the attributes of the Divinity in the one word, love. And the love of God is to generate love in man towards the Author of his existence and the Redeemer of his soul from death; which love can only be manifested by keeping the commandments of Him we profess to love supremely.

The sufficiency of the evidences of the main principles of our faith is also brought before us; and we are taught that if we believe not Moses and the Prophets, and, by similar inference, Christ and His Apostles, neither should we be persuaded though one rose from the dead. The motives that are offered to us in the Gospel have lost the charm of novelty, and they nauseate rather than invite the worldly minded; and many of us doubtless think that, could a spirit from the other world find its way to our earth and tell us of the worm that never dies and of the unquenchable wrath of God, then we should believe in real earnest, and turn, repent, and live. But we are taught that such an event could have no more influence upon us than the motives and the evidences we now have. We should soon find out ways of evading the force of any argument derived from such unusual appearances and to hinder the effect they ought to have on us—as much so as heretofore we have put off the standing and perpetual motives and arguments belonging to our religion. The effect of a visitant from the other world would be but transitory, and the very unusualness of it would afterwards, in moments of calm reflection, tend to excite suspicions as to its reality and truthfulness. We may well therefore admire the wisdom and lovingkindness of God in giving the standing revelations of Moses and the Prophets, Christ and His Apostles; for we may easily perceive that this method is better adapted for that purpose than if God were to work miracles every day for reclaiming particular individuals.

"ANGLO-CATHOLIC."

WE observe that Vice Chancellor Blake recently referred in somewhat contemptuous terms to the name "Anglo-Catholic." He called it, according to the newspaper report of his speech, a "deodorised" name. In other words, he

considered it an attempt to make the name of "Anglican" and "Catholic" unobjectionable by combination. But we would ask who has made the term "Catholic" to stink in the nostrils of Churchmen but the Puritan party? It is a little to be wondered at that the upholders of Puritanism in the Church are not a little touched, with doubt as to their own consistency. They profess to believe in "one Catholic and Apostolic Church," they pray for "the good estate of the Catholic Church," they profess that "before all things it is necessary to hold the Catholic Faith," and yet while saying and professing all this with their lips, they weakly surrender to Romanists the exclusive right to the name "Catholics." English Churchmen are certainly "Catholics" in a far truer sense than "Romanists," for they belong to a part of the "one Catholic and Apostolic Church," which rejects no one from her communion who accepts the Catholic Faith as it is set forth in the ancient creeds of the Church,—whereas Rome requires a belief not only in that which is "Catholic," but also in all those new fangled theories which are exclusively Roman, before she will allow a man to come to her altars.

In consequence of the ignorant use of the term "Catholic" by Puritan Churchmen and Nonconformists, it is necessary for an Anglican who wishes to guard himself from being taken for a Romanist to use the word "Anglo-Catholic." When the Puritan element in the Church has learned to be consistent it will be sufficient for an Anglican to describe himself as a "Catholic."

OUR ARTISTS' SPRING EXHIBITION.

ONCE more, with the apple blossoms, come the Art Exhibitions, as if to remind us that a very important part of the painter's role is to fix and keep the transient phases of nature in her smiling moods. Spring would be a welcome season to many, even were it only for the gatherings of the workers with the pencil, and the feasts they spread before the eye of the student of nature.

It was said by one of the great literary lights of our day on a recent occasion that the great walk and work of art have passed away, have subsided before that powerful engine the printing press. We cannot reckon ourselves among those who take this view, having so much experience of the efficacy of pictorial and decorative art to compass ends utterly out of the reach of the pen. To return to our local exhibition. It is very gratifying to see that every season brings its improvement in quality and increase in quantity. This year some credit must be given to the inception of the Canadian Academy and its first gathering under the fostering care of the Governor General and H. R. H. the Princess Louise, at Ottawa, in March last. It is greatly due to this that so decided a step in advance is perceptible in the collection which has been offered to the Toronto public during the past two weeks. As well as all the old names (Messrs. Jacobi and W. Grant being the only absentees) there are several new ones. Notably Messrs. Sandham, Edson, Miles, Coleman, etc. Mrs. Schreiber has quite surpassed herself in "The Foster-mother," a charming animal picture, "Domestic bliss," "Alice," and several other works which space forbids us to dwell upon, though so well deserving of remark.

Of course, unavoidably, there will be a certain amount of recognition of familiar styles and subjects, still, on the whole, there is a remarkable freshness of interest to be found on these walls, and an

absence of that repetition which results in monotony. Landscape, too, does not usurp the whole space as it may be said to have done ere now, the Society having been fortunate enough to add Mr. Harris to its roll, an artist whose loving study of genre subjects gives a delightful addition to the display. A little picture of his called "The Church porch," is admirable for its power of effect and great simplicity of sentiment. It is satisfactory, too, to see that this picture has met with a purchaser. Mr. Cresswell has sent many new subjects; Mr. Perre, perhaps, has never been seen to so great advantage, his two large landscapes being of a kind which give lasting pleasure. Mr. Hannaford, too, we never remember so well represented previously. In the same way should be mentioned Mr. Martin, Mr. Verner, Mr. O'Brien, Mr. Bell Smith, and others. It would not be right to close this without alluding to the very marked improvement in the work of Mr. W. Revell, who is one of the most rising men on the list. Mr. Watson, too, fully justifies the royal patronage he has received. Another result of the late Academy meeting is apparent in the show of designs for wall-paper, furniture, etc. It gives us much pleasure to bear this testimony to the excellence of our home exhibition, while, at the same time, finding it difficult to suppress some feeling of indignation at the uncalled-for remarks which were vented by some lugubrious writer in a daily contemporary in which he stated that he feared the Ontario Society of Artists would suffer in their exhibition from the rivalry, as he termed it, of the Academy.

OBITUARY.

The Church of England in the Diocese of Huron has lost one of its most earnest and devoted members through the death of Mrs. James Racey, which took place at the Tuscarora Parsonage, Grand River, on the 2nd instant. She was buried beside her husband, Mr. James Racey, in the churchyard of All Saint's Church, Mount Pleasant; and was followed to her final resting place by the numbers of her widely-spread family and many old and warmly attached friends.

Mrs. Racey was essentially a typical Church woman. Naturally possessed of great personal energy, perseverance, and a mind of unusual force. She exercised her many gifts in the two noblest fields that a woman could exercise them in—the field of her home circle, and the field of the Church of God. Few mothers have wielded and retained such an influence for good over their children as she; and few have gone down a long life of ninety years so strengthened and comforted by the lavish love of sons and daughters, whose earnest devotion could be traced back to deep-rooted feelings of grateful reverence. Through years of her life, and pre-eminently towards its close, she reigned as a queen over her eight children and forty grandchildren; to whom her word was as a law, sent forth in love and always leading to grateful obedience.

As a Church woman, Mrs. Racey will long be remembered, not only by the people of Tuscarora, Brantford and Mount Pleasant, but also by the Indians of Grand River, to whom she had always been a warm friend. Her daughter, Mrs. Adam Elliott, wife of the late Rev. Adam Elliott, Missionary to the Mohawks, herself a Missionary of the noblest type, had charge of Mrs. Racey during her closing years; and thus her intercourse with the Indians, commenced early in life, was continued to her death. The naturally shrewd mind of the Indian had gauged the character of Mrs. Racey well, by giving her the Indian name "Skayendeyrie" (one that has great knowledge), and through her life she exercised that wisdom for the welfare of the people with whom she had been so long associated. Three minds more thoroughly wrapped up in the welfare of the Indians than those of the late Rev. A. Elliott, Mrs. Elliott, and Mrs. Racey, could not easily have been brought together; and their names in sacred and grateful association will

be remembered for years on the Indian Reserve. Out of the united three, Mrs. Elliott alone remains, carrying on with zeal and energy, as far as her position will allow of her so doing, the old missionary work that had become the great leading object of her life.

Mrs. Racey's Church opinions were of the most conservative character. She was essentially a "Christian Church woman," living the pure and noble life of a servant of Jesus Christ, within the fold of the Church of England. She not only loved her Church but she earnestly believed in its Divine mission; and her devotion to it, her loving support freely given to it through her long life, and have been brightly reflected in the lives of all her children. To the last she loved it, and dying with simple trust in Him who died to save her, she passed in calm and quiet faith from the Church below to the Church above, leaving behind the noblest memories of a devoted wife, a wise and loving mother, and a true-hearted, changeless Christian Church woman.

THE LATE REV. JOHN STANNAGE.

A biographical account of the late Rev. John Stannage will appear in our next.

To CORRESPONDENTS.—C. P.; B. B. S.; I. M.; H. P.; R. S. F.; Montreal and Huron correspondence received too late for this issue.

BOOK NOTICES.

THE CLERGYMAN'S MAGAZINE for May contains several very useful articles for clerical students. The first paper in the number, on "The Greek Church in Russia and Siberia," is full of important matter, rarely found in so condensed and clear a form, on the subject of the points of contact and dissidence between the Churches of England, Rome, and the East. The writer makes out that the Churches of Russia and England "agree to differ" from the Church of Rome on no less than 14 important points; while there are 10 points of difference between the Churches of England and Russia, and 6 in which the Churches of Rome and Russia agree in differing from the Church of England. "Compulsory Confession" cannot, strictly speaking, at least in the Roman sense, be attributed to the Russian Church. An examination of the 10 points of difference alleged between England and Russia on Church matters, reduces the actual dissidence to a few unimportant points of discipline or definition. Another very interesting article in this number is that of the Rev. J. Carry of Toronto Diocese on "The continuous working of the Holy Ghost in the Faithful till the Resurrection." Mr. C. displays that learning and acumen which have made his literary productions so valuable in the eyes of scholars, not only here but in England. This article is indeed, in some degree a contribution to the literature of "Eschatology," on which Mr. Carry wrote a widely-appreciated article in the same magazine a year or two ago. He begins, most truly, by asserting that in the rich mine of English literature, "There is one serious, even tremendous gap—the doctrine respect the Third Person of the Blessed Trinity;" and dwells weightily upon the "dispensation of the Spirit" towards between our death and resurrection. Cannot something be done—in these days of seeking the Old Paths of the Church—to make Whitsuntide observance more full and emphatic?

THE SCOTO-IRISH FOUNDERS OF THE ANGLO-SAXON CHURCH is the title of a valuable little brochure, giving a capital and succinct view of the subject of which it treats—a subject which has been exciting increased interest in England, as it has in Toronto since the reference to the matter by the Bishop in

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his Primary Charge, which provoked Bishop Lynch's rejoinder and the long controversy so ably conducted in the *Globe* by Rev. J. Langtry and others. The subject is, indeed, one which only requires thorough ventilation in order that the strong points of the "British Foundation" theory may be appreciated. The author of the above-named tractate has published another little treatise in the same line of thought, entitled, "The Continuity of the English Church," which, as its title indicates, traces carefully the links of succession in Mission Work and Orders between the British, Irish and Augustinian Missions in England. *Apropos*, too, of the same general subject is an admirable article in the current number of the *Church Quarterly Review* on "The Liturgy and Ritual of the Celtic Church," shewing very laborious research. The object is to prove (to use the concluding words of the article), "that in the re-introduction of frequent celebrations, Early Communion, and Charal Services, and in the use of such ritual adjuncts as the eastward position, the mixed chalice, the Eucharistic vestments, &c., High Churchmen are not 'aping modern Rome,' but preserving outward and visible signs of the oneness of the faith and worship offered in these islands from the earliest dawn of the Christian Era.....renewing and perpetuating the Eucharistic doctrine and ritual of the Ancient British Church, in which the claims of a foreign Pontiff were at first unknown." Another interesting article in this same number of the *Review* treats of "The Ecclesiastical and Liturgical Colors," so as to shew the possibility and advisability of having and using a sequence of significant emblematic colors for the Christian seasons in accordance with the color symbolism of Scripture, as of our forefathers, than the modern Roman sequence too commonly followed now-a-days, and which omits blue, as one of the five chief Sacred Colors—one of the three national colors, too, of the British Empire.

GIRLS' OWN PAPER.—We have the March, April, and May numbers of this interesting periodical. They fully sustain the reputation which this magazine has already attained and we heartily recommend it to our readers. The Agent for Canada is Mr. J. J. Dyas, 85 Adelaide Street West, Toronto.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

THE SYNOD of this Diocese will meet in July, the Bishop's Visitation being appointed for the 6th, when he will deliver his charge in the Cathedral.

Mr. C. M. Sills, the retiring curate of the Cathedral lately received an address and more than \$300 from the parishioners of St. Luke's.

Messrs. Wailes and Strang have just furnished an east window for St. James', Pictou. The designs are the Resurrection and Ascension of our Blessed Lord, and the window is intended as a memorial of Mr. and Mrs. H. Hatten, given by their daughter. Mrs. Hatten being a Newcastle woman, the employment of Messrs. W. & S., of that town has its fitness.

The same firm have just put painted glass into the churches of Amherst, Antigonish, River John and other places in this province. And that their work is truly artistic and of the best is evidenced by the fact that those who are placing the Memorial Window to the late President of the Royal Academy have employed Messrs. Wailes & Strang.

Mrs. W. H. Moody, of Yarmouth, has presented Trinity Church, Digby, with a handsome Eagle Lectern. The bird is carved out of a solid block of oak,

and stands on a cairn—its outspread wings sustaining a frame sufficient for the support of a large Bible, the frame being made capable of being raised or depressed, to suit the reader. The whole stands on a pedestal of black walnut handsomely ornamented with emblems of the Crucifixion and the Trinity, picked out in gilt. At the base is the following inscription:—"In memoriam, H. Stewart, May 15, 1797, July 1, 1867, S. E. Moody, Dono Dedit."

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OSNABRUCK.—On Whitsunday, at St. Peter's Church Osnabruck, eight adults received the Holy Sacrament of Baptism. During the winter a Parochial Mission was preached in this parish, and the baptisms of Sunday are in part the fruits of the good seed then sown.

The Bishop is to be here in June, when about a hundred candidates will present themselves for confirmation.

TORONTO.

SYNOD OFFICE.—Collections &c., received from 26th April 1880, to 15th May 1880.

MISSION FUND.—*Parochial Collections*—St. Luke's, Toronto, additional, 88.85; Etobicoke, balance, 6.00; Albion and Mono, 75.77; Newmarket, 22.80; Cavan, balance, 25c.; Aurora, 12.50; Oakridges, 89.12; Unionville, St. Philip's, 51.68; Apsley, 7.80; Dysart, 25.52; Lindsay, on account, 96.75; Scarborough, 22.18; Newcastle, 160.65; Penetanguishene, 89.60; Lakefield, 14.75; Toronto, St. Stephen's, 50.41; St. John's, 60.00; Mulmur, 2.82; Batteau, Duntroon and Singhampton, 47.59; Cobourg, 186.20; North Orillia and Medonte, 4.76; Holland Landing, 25.90; Hastings, Alnwick, and Dartford, 58.34; Perrytown, 88.65; Cartwright, 26.20; Barrie, on account, 40.00; Craighurst and Waverly, 75.00; Uxbridge, 104.00; Grafton, on account, 50.00; Bradford and West Gwillimbury, 81.60; Ashburnham, 84.97; Otonabee, 22.68; Brampton, 87.08; Tecumseth, balance, 86.02; Stayner, 12.50; Creemore, 12.50; Craighurst and Vespra, 26.17; Ashburnham and Otonabee, additional, 1.00; Christ Church, York Township, 57.96; Bolton and Sandhill, on account, 50.00; Thornhill, 57.09; Richmond Hill, 87.95; Innisfil, 109.50.—*January Collections*—Newmarket, 8.31; Cannington, 6.00; Cardiff and Monmouth, 1.00.—*Special Appeal*—Hon. Chancellor Sprague, on account of subscription, 25.00; Harry Moody, on account of subscription, 10.00; Brampton, per Rev. I. Middleton, 8.00.—*Subscriptions*—Rev. George Ledingham, 5.00; Rev. C. J. S. Bethune, 10.00.—*Missionary Sermon*—Bowmanville, 10.00.—*July Collections*—Cardiff and Monmouth, 1.00.—*Thanksgiving Collections*—Cardiff and Monmouth, 1.00.

DIVINITY STUDENTS' FUND.—*Donation*—Alfred Haskin, Toronto, 1.00.—*April Collections*—West Mono, St. Matthew's, 65c.; Camilla, 76c.; St. George's, 85c.; Herald Angel, 57c.; Newmarket, 5.80; Carleton, 7.00; Whitby, additional, 1.00; Cavan, St. Thomas', 2.50; St. John's, 1.25; Christ Church, 1.25; Trinity, 1.00; Dysart, Guildford, 86c.; West Dysart, 21c.; Credit, St. Peter's, 1.50; Dixie, 65c.; Port Credit, 42c.; Cameron, 20c.; Cambray, 75c.; Cobocok, 45c.; Rosedale, 82c.; Grafton, 8.00; St. Philip's Unionville, 75c.; Keswick, 2.00; Scarborough, Christ Church, 1.90; St. Paul's, 1.45; St. Jude's, 28c.; All Saint's, Toronto, 16.87; Lakefield, 1.50; Trinity College School Chapel, Port Hope, 12.90; Perrytown, 2.00; Elizabethville, 89c.; Bowmanville, 8.60; Craighurst and Vespra, Craighurst, 1.00; Christ Church, 68c.; Midhurst, 62c.; St. James', 85c.; Holy Trinity, Toronto, 17.75; Uxbridge, 5.00; St. Stephen's, Toronto, 10.00; Batteau, 1.00; Duntroon, 1.18; Otonabee, 1.00; Manvers, St. Paul's, 1.00; St. Mary's, 1.00; Bobcaygeon, 2.46; Dunsford, 60c.; North Essa, Christ Church, 1.58; St. Jude's, 95c.; Tecumseth, Trinity Church, 1.80; St. John's, 48c.; St. Paul's, 1.00; Christ Church, York Township, 9.50; West Mulmur, Whitfield, 60c.; Elba, 50c.; Honeywood, 1.80; Stayner, 1.85; Creemore, 75c.; Banda, 65c.; Cardiff and Monmouth, 1.00; Bradford, 2.10; Middleton, 65c.; Coulson's Corners, 65c.; Shanty Bay, 9.78.

WIDOWS' AND ORPHANS' FUND.—*October Collections*—Minden, on account of assessment, 6.05; Etobicoke, 40.58; Albion and Mono, 4.70; Newmarket, balance, 4.22; Beaverton and Brechin, 8.80; Cannington, in full of assessment, 14.00; Trinity Church, Toronto, 109.80; Sunderland and West Brock, 7.58; Christ Church, York Township, 17.74; Brampton, 14.00.—*Annual Subscriptions*—Revs. George Ledingham, 5.00; C. J. S. Bethune, 5.00; Dr. Macnab, 5.00; Canon Morgan, 5.00; W. C. Bradshaw, 4 years' subscription, 20.00; R. Shanklin, 5.00; Joseph Gander, 5.00.

ALGOMA FUND.—*Annual Subscription*—Rev. C. J. S. Bethune, 5.00.—*Day of Intercession Collections*—St. Luke's, Ashburnham, 4.50; Port Perry, 2.00; St. Anne's, Toronto, 10.00; Shanty Bay, 5.47; Mulmur,

4.16; St. Thomas', Toronto, 46.00; Etobicoke, St. George's, 8.02; Christ Church, 2.55; St. John's, Toronto, 6.00; St. Paul's, Toronto, 11.00; Cookstown, 1.78; Pinkerton's, 55c.; Braden's, 85c.; York Mills, 6.08; Haliburton, 80c.; Cardiff and Monmouth, 1.00; St. Mark's, East Oro, 1.50; Bradford and West Gwillimbury, 85c.; Trinity College Chapel, Toronto, 15.25.

The Rev. Canon Tremayne, requests all letters and papers to be addressed him, The Rectory, Mimico, P. O.

BRADFORD.—The Incumbent desires most heartily to thank the choirs of Aurora, Newmarket, and Holland Landing, for the assistance rendered at the confirmation service held in Trinity Church.

RURAL DEANERY OF EAST YORK.—The Quarterly Meeting of the Chapter of this Deanery was held on 11th inst., at the Parsonage, Port Perry. There were present Rev'ds. Rural Dean Fletcher (Chairman), John Carry, B. D., Isaac Middleton, B. A., A. J. Fidler, B. A., John Davison, M. A., Frederick Burt, and E. Horace Mussen, . . . A.

The meeting was opened with the usual prayers by Rev. John Carry.

On the minutes of the preceding meeting being read and confirmed, the "Laying of Humble Access," with the Rubric, was taken up and considered until 1:30 p.m.

On business being resumed at the afternoon session, the 6th chapter 1 Timothy to verse 12 was read in the original, and an instructive discussion held thereon.

According to appointment, the next subject for review was the first chapter of "Grey's Creeds of Christendom"—The Inspiration of Scripture. In this discussion were shown how utterly untenable were the arguments urged by Mr. Grey against the inspiration of the Sacred Word.

In the evening divine service was held in the church. Prayers were read by Rev. E. H. Mussen, and a very practical sermon was preached by Rev. Isaac Middleton.

CHURCHILL.—*St. Peter's.*—On the Tuesday in Whitsun-week 19 persons showed their belief in Christ by coming forward to receive the Laying on of Hands in the ordinance of confirmation. The Incumbent said Mattins, after which the Bishop addressed the candidates in a few simple words, in which he showed the necessity of a practical faith in the doctrine of Sacramental Grace. Any one who heard him might have supposed that he had borrowed his ideas from St. Paul, or some equally ancient and inspired teacher of Church doctrine, and not from any modern source, so scriptural was his address.

PETERBORO.—The Rev. W. C. Bradshaw, Incumbent of Ashburnham, left home on Thursday on a three months' trip to Europe. He has well earned his holiday by the earnestness and ability with which he has discharged his arduous duties since Ashburnham became a parish.

The Rev. Vincent Clementi has undertaken the charge of the parish during Mr. Bradshaw's absence.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—The Bishop of Niagara held a general Ordination in St. George's on Trinity Sunday. The spacious and beautiful edifice was thronged with a large congregation, who seemed deeply interested in the impressive services. Mr. Albert L. Belt, B. A., of Trinity College, and Mr. Thomas Smith, of Norval, were presented by the Rev. Canon Dixon, Examining Chaplain, for Deacon's orders, and the Rev. Reginald S. Radcliffe and the Rev. C. R. Clark for Priests. The musical portions of the service were rendered very effectively by the large and well-trained choir. The Hymns, "Holy, Holy, Holy," and "O! Jesus, I have promised," were very beautifully sung; the one being appropriate to the Great Festival and the other to the Ordination. The Rev. Canon Belt preached a most admirable ordination sermon from the text, 1st Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God." It was listened to with profound attention by both clergy and laity. The Rev'ds Mr. Clark and Mr. Radcliffe read the prayers and lessons respectively, in a very audible and distinct manner. At the evening service, which was also very largely attended, the newly ordained clergy took the services. The Rev. Alfred Belt, son of Canon Belt, preached an excellent practical sermon, which made a most favorable impression on the large congregation.

HURON.

FROM OUR OWN CORRESPONDENT.)

PRESENTATION.—The Rev. A. E. Miller, of Goderich Township, in recovering from a recent fit of illness, received from a number of his friends and admirers at Tyrconnel, a parish he had ministered in for eight years, and from which he removed last summer, a kind address and the handsome present of one hundred and fifteen dollars, requesting him to use the amount for a trip to the seaside during the heat of summer.

ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

BEATRICE.—Mr. T. Dowler, Lay Reader, and Mr. George O'Hara, Churchwarden, gratefully acknowledge the receipt of a set of "Altar Linen," for this Mission station from the "Churchwoman's Mission Aid."

ROSSEAU.—A Vestry Meeting was convened and held at the Church of the Redeemer at Rosseau on Monday, the 10th day of May, 1880, at 7 o'clock p.m. The Incumbent in the chair.

The meeting was called for the purpose of electing Churchwardens, the Rev. A. Chowne having been recently appointed in charge of this station. The following resolutions passed.

T. W. Coate was appointed Auditor. W. L. Lawson and W. Ditchburn were appointed Wardens. Mr. W. Ditchburn thanked the meeting for their kind expressions of satisfaction as to his past services. F. W. Coate and R. Y. Spratt were appointed Sidesmen.

Resolved that the envelope system be adopted conjointly with subscriptions according to the terms agreed upon to be written in subscription book.

Correspondence.

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

THE SHINGWAUK HOME.

MY DEAR SIR,—I was truly sorry to read in your last week's issue a communication from Rev. Mr. Appleby, containing the sad intelligence of the utter prostration by serious illness of the Rev. Mr. Wilson, who was very successful in the noble but arduous work of civilizing and evangelizing the Indians on the Northern shores of Lakes Huron and Superior, in the Diocese of Algoma. It was in obedience to the manifest will of God that I left my home in England and all dear to me there, to enter upon that important enterprise, in which I should have been engaged up to the present time, had not God ordained it otherwise and called me through the late Bishop of Huron to another sphere of labor in this Diocese. In leaving the Indians there to whom we were so much attached, and who, it is well known, were deeply attached to us, it afforded Mrs. Chance and myself unspeakable satisfaction to know that we should by such zealous, devoted, and faithful missionaries of Christ as the Rev. Mr. Wilson and his truly estimable wife, who, like ourselves, left all for His dear sake, and who amidst many difficulties, trials, and bereavements have nobly and successfully carried on the work committed to them. Mr. Wilson seems to possess in a larger measure than any other missionary of my acquaintance, the necessary qualifications for that important branch of missionary work in which he has been more especially occupied. The noble Institutions which he has established and conducted at much cost and labor for Indian boys and girls, could not fail under his able management to prove a most powerful and useful auxiliary to our Church Missionary work among the aborigines, and an immense blessing to the whole Indian race in that remote part of the province. I must, therefore, express my profound regret that the invaluable labors of Mr. Wilson have been so seriously interrupted, and I earnestly pray for his speedy and perfect recovery.

Before I conclude I would say that whilst many in England and Canada have come nobly forward with their contributions to aid Mr. Wilson in his good work, yet his urgent appeals for help have not been so generally and liberally responded to as they ought to have been. The Institutions which he established are the only Institutions of that character, strictly belonging to our Church, in the whole Dominion, I think, certainly the only Institutions in this province. There is one at Brantford which is supported by a wealthy company in England, but it does not belong to our Church and is not under our control, and is of no practical benefit, of course, to the Indians in the

far west. The Institutions under the charge of Mr. Wilson are of a definite character, and in conducting that noble enterprise in the interests of our Church Missionary work and for the advancement of the Saviour's Kingdom amongst the Indians of the North-West he deserves and should receive the sympathy and liberal support of all true Church people.

I remain, yours respectfully,

JAMES CHANCE.

The Parsonage, Tyrconnel, May 18th, 1880.

AN APPEAL.

DEAR SIR,—Will you kindly allow me to ask through the columns of your valuable paper, whether any clergyman who has lately restored his Church, can present the pretty little church of Rosseau with a prayer desk and lectern; as at present we have to use a common stool as such, and our funds are too poor to buy them?

I am, dear Sir,

Yours obliged,

ALFRED W. H. CHOWNE.

Rosseau, Muskoka, May 19, 1880.

THE WIDOWS' AND ORPHANS' FUND.

DEAR SIR,—As the Synod of the Toronto Diocese is shortly again to meet, and the report of the Widows' and Orphans' Committee will be presented, it may be well for the members of the Synod to consider whether it be possible to improve the state of this Fund in any manner, so as to put it on a more substantial footing than it is at the present time.

Without going into its past history, we all know that it is now in a very weak state, and that the putting on of a few more widows would necessitate the reduction to a large extent, of the sum of \$200, annually to be paid to each widow, which is much to be deplored.

It appears that if a sum of money, now in possession of the Church could legitimately be used for the increase of the Fund, without detracting from the rights of any, it might be accomplished in the following manner: Let a number of lives of the clergy be insured for say \$1,000 each, the premiums being provided from the aforesaid source, and as they became deceased, the sum insured (\$1,000 each) be paid into the Widows' and Orphans' Fund. In this manner, when ten or twenty of the clergy die, there will \$10,000 or \$20,000 accrue to the Fund, the interest of which would at once be available for immediate use. Thus, for \$1,450 a year, fifty clergy of the average age of forty-five years could be insured for \$50,000; and when any single death occurred, a thousand dollars would come at once into the Fund, providing about fifty dollars a year income for ever, to be appropriated as interest, in favor of future widows.

In this way the Fund may go on accumulating a principal, which may eventually, if it were thought expedient, provide even more than \$200 for every widow that would be placed on the Fund.

I throw out these suggestions as some that present themselves to my mind in reference to this important subject, and I hope that something may be accomplished at the coming sitting of the Synod regarding the same.

Yours truly,

C. R. BELL.

Lakefield, 24th May, 1880.

CLERGYMAN WANTED.

DEAR SIR,—In the much lamented necessary absence from the diocese of the Rev. E. F. Wilson it is proposed (subject to the approval of the Bishop) that I should make a five or six weeks tour in the Nepigon district, accompanied by a catechist, school-master, Shingwauk carpenter, and some of our Indian boys, for the purpose of locating a site for a school house, building the same thereon this summer. It is an imperative necessity that the Lake Nepigon Mission and the Pagan Indians should be at once started, and therefore it is proposed to leave the catechist, school-master, and a Shingwauk Indian boy in charge of the station this winter.

I should be glad to hear of some brother clergyman who would kindly take my duty at the Sault St. Marie during the month of July.

I remain,

Yours very truly,

THOS. H. APPLEBY.

Sault St. Marie, 15 May, 1880.

THE CLERGY AND CHURCH LITERATURE.

DEAR SIR,—After reading your article entitled "Can you not help us?" I came to the conclusion that every clergyman, and many prominent laymen and Church women too (some of whom are now putting the

stronger sex to shame by their zeal and energy in Church work in this Diocese) must, in "conscience," answer in the affirmative. There has never been, in my recollection, a more golden opportunity for using the power of the Church Press in our parishes than that afforded now by the DOMINION CHURCHMAN. In typography and arrangement it is simply admirable; nor does it deserve only the significant (by omission) praise accorded frequently by one American Church paper to another, viz., "our ably-printed contemporary." In regard to useful matter we have in your pages, (1) Diocesan Church news through the extent of the Dominion, (2) a fair resume of English and foreign Church news generally, (3) short articles intended to keep the readers au courant with the Ecclesiastical Seasons, (4) a series of terse and practical articles which are reprinted in tract form for the "Church Book and Tract Society" (some of which have sold by thousands, even in the United States, and run to a second edition within a few weeks), (5) a fair proportion of extracts relative to Church and Missionary matters abroad of general interest, (6) a proportion of correspondence, greatly improved in tone temper and composition since your rule about affixing the writer's name, (7) three or four pages of Family and Juvenile reading, which alone are worth more than the price of the paper, and are calculated to plant wholesome thoughts among your less advanced readers.

I do not see how any clergyman can, in the face of such a mass of useful material for cultivating the minds of his people, young and old (especially of those classes which most need such cultivation) refuse to do all he can to get subscribers for the DOMINION CHURCHMAN. Even putting it on selfish grounds a little time spent in promoting the circulation of your Paper, would save an immense amount of time in the weary drill of planting in details of Church information on the simplest subjects in each individual mind, and it is wonderful what a dense wall of ignorance on such matters meets the pastor everywhere as he visits his people. If your Paper were widely circulated in a parish, the clergyman would find that he would be met by its readers among his parishioners not with a blank and stupid stare of bewilderment or indifference, but with an intelligent and bright zeal for a conversation (not one-sided) on many points of Church doctrine, ritual, life and work.

It is of course obvious that a Church newspaper thus carefully fitted for the benefit and edification of the laity in general, cannot be expected to prove (except on that account) personally interesting to an educated clergy or even the most intelligent and widespread portion of the laity. The very qualities that make a newspaper most useful to the Church as a whole are those which make it personally rather uninteresting to the two classes just named. In fact, such persons cannot be expected to read a large, perhaps much the larger, portion of the matter put before them; as well might an advanced scholar be expected to con carefully the various items in the alphabet or in the multiplication table. It is enough for us to know that such things are there, and to feel that they are just the things most needed by nine-tenths of Church people. No doubt experience will teach your writers from time to time something more about the art of "putting things," but more money—that is, increased circulation—will do still more to enable you to improve the style and contents of your columns. People unreasonably demand of editors achievements in the way of printing and supplying material which they themselves seldom make any serious effort to make possible by increasing the proprietor's pecuniary resources.

I would, therefore, ask your readers to look upon the DOMINION CHURCHMAN chiefly as (1) a Tract distributor, all the more appreciated because it costs a little, about two cents per number; and (2) as a Sunday School and Family Magazine for weekly reading, whose price places it every week within the reach even of every child.

Yours sincerely,

RICHARD HARRISON.

PATIENT WORK IN CHINA.

We do not often have news from China, but a friend kindly allows us to print the following extracts from a letter from the Rev. Charles Scott, whose headquarters are in Cheefoo. The country is almost more vast than we can understand; the provinces of North China comprise an area of nearly a quarter of a million of square miles, and the population is more than seventy millions. What wonder that the progress of Christianity is slow.

"Cheefoo, 20th October, 1879.—I hasten to reply to your kind letter, and to thank you for the warm interest which it evinces in our work in China, or rather, I should say, in God's work in China. The S. P. G. Mission here has now been established for five years. We came out at first two Clergymen, Mr. Greenwood and myself, and after about two-and-a-half years we were joined by Mr. Capel, who is still

preparing for Holy Orders, but whose Ordination, I fear, will be further delayed by the death of our Bishop, which has just occurred (Bishop Russell, of Ningpo, six hundred and twenty miles from here). Even in old established Missions, a man is of little use until he has been in China a year or two, owing to the difficulty of the language, and this difficulty is increased in a new Mission, because there are no ready-made grooves for the new comers to run in, and no work ready to hand demanding instant attention. All has to be done from the beginning. Some Missions (I believe the C. M. S. Mission, in Foo Chow, now so flourishing) have had to wait eight and ten years before receiving a convert.

"We have now been five years and have no fruit to show, with the exception of one of our servants (whose brother has long been a Christian in the Presbyterian Church), who professes to be enquiring into the Christian Religion himself. We have a preaching-room at this Post, where we go and meet with such persons as may come in, and talk to them about Christianity, or it might be called, preached to them. The rest of our work, while here, consists in the preparation of Christian books in the Vernacular, instruction of such members of the household as are willing to receive it in our domestic chapel, and further study of the language for our own sakes. In the cooler part of the year we travel into the interior with the view of preaching the Gospel more widely; we are usually supplied with Christian books and tracts in the Vernacular, which we give to any who express an interest in the subject. This winter we are hoping all of us to go to the west of the Province, three hundred or four hundred miles from here, and to pass the winter there, travelling about or residing in the chief city of the Province.

"While here we have an English Service for the residents once a month, prayers each Sunday afternoon. The only place of worship for foreigners (not Roman Catholic) is a Union Chapel, and though there is a Sunday School, it is not under our care. Our work, in a word, is purely Missionary; we have no 'parish' or allotted district, but may rove at will over six or eight provinces, each as large as Great Britain. The place where Mr. Capel and I were relieving the famine-stricken people, was one thousand miles from here, and takes six or eight weeks to reach by the only available travelling methods. You will gather from the above that the needs of China are indeed great; everything has to be done from the beginning. We need a constant, unceasing, faithful tide of intercession, that God will break down the last barriers raised by the pride and exclusiveness of this great nation; and to come to a practical aspect of the matter—we need a steady supply of young earnest men, ready to give their lives for the sake of Christ to an apparently hopeless work, strong in the faith that not even China can long resist the mighty power of the Gospel of Christ. I believe S. P. G. has opened a fund to provide a Bishop and a staff of clergy for North China. I can think of no better end to which prayers and offerings can be devoted by those who are willing to help the work in China, than the support of this fund."

Family Reading.

THE GOLDEN SIDE.

There is many a rest on the road of life,

If we only would stop and take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There never was night without a day,
Nor an evening without a morning;
And the darkest hour the proverb goes,
Is the hour before the dawning.

There's many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,

Than to snap the delicate silver threads
Of our curious lives asunder,
And then heaven blame for the tangled ends,
And sit to grieve and wonder.

CALLS FOR TENDERNESS.

We need the sick, the poor, the aged, to teach us mercy and love and kindness. Think of a society in which there is no call for tenderness! Soon we should be found killing not only the miserable, but the merely inconvenient. We should scruple at no murder by which a temporary end might be gained, or a temporary whim gratified. The heart made callous as a rock would know no reluctance and no remorse.

But it is not enough for us to live in a world where there is suffering. We must bring ourselves in sympathetic contact with grief in order to be benefitted by it. Into many households God hath not sent the blessing of sickness; and its inmate need to go out to find that which is so necessary to their culture, and which Heaven has withheld from their own circle. And they need not go far. One who desires may find the poor, the weary, the needy, the diseased, in every place.

We know persons, however, who studiously avoid all scenes of suffering. They never visit the sick. If their relatives require nursing, if their own children are attacked with disease, they have no large fund of sympathy or help, but spend the time in lamentations over the hardness of their lot.

We know others who seek in many ways to alleviate the griefs of mankind. We know a gentleman of wealth who encourages his children to spend a large share of the money he gives them in articles needed at the hospital of the city in which he lives. If young men call on them at the time appointed to visit the sick, they are asked to go also; and if they take no interest in the errand of mercy, they are set down as unworthy of special mention. When those girls travel they take with them, as companions, some of their poor acquaintances to whom the advantages of travel are denied. Several have been permitted in this way to go through Europe; and several, introduced to the best society, have made matrimonial alliances there which they could never have made but for the considerate kindness of their wealthy friends who are above the meanness of choosing associates exclusively from the rich. We know a church near Boston among whose members a club is formed to visit the hospitals of the city, and sing for the entertainment of the inmates, who cannot hear music at concert or church. We know many who contribute to help the children of the poor escape from the slums of the city in hot weather. These are of the persons who grow most in manhood and womanhood. Their hearts are made large and tender by their ministrations.

In which class shall we place ourselves? Among those who cannot look upon suffering, or among those who bear it to their help? We are persuaded that people in general go through the world without perceiving half the opportunities for the culture of tenderness which God has given them.

IRREVERENCE IN CHURCH.

There are two classes of people who talk unnecessarily during church service—those who do not know any better, and those who, knowing better, persist in doing it, out of carelessness or irreverence. Those who do not know any better, are reminded that it is wrong, being irreverent, and may be catalogued as an offence against the third commandment; those who plead carelessness are affectionately reminded that such an excuse is only good for a fault until it has been pointed out. We have no business to be careless when God's honor and our own spiritual well-being are at stake. If any are wilfully irreverent and defiant, they can add to the reasons which are the most important, but which they might scorn, that it is also a breach of good manners, showing want of consideration for others people's comfort, and that careful culture, which makes people instinctively discern the fitness of things.

INFANT BAPTISM.

The baptism of infants was universally practised by the early Christians. It is admitted by those who now oppose infant baptism, that from 3rd to the 15th century infants were baptized.

Before the third century we have the writings of Cyprian witnessing to an assembly of 66 Bishops, in the year 258, which fully recognized the duty of baptizing infants. If infant baptism had been an innovation, some mention would have been made of it in that assembly, instead of which these 66 Bishops were of opinion that baptism should be administered immediately after the birth of the child.

Blessed is the calamity which makes us humble; though so repugnant thereto is our nature, in our nature, in our present state, that after a while it is to be feared a second and sharper calamity would be wanted to cure us of our pride in having become so humble.

"Every bird that upward springs,
Bears the cross upon its wings;
We without it cannot rise
Upward to our native skies."

The New Testament, complete, with maps and illustrations, is now offered by a London publisher for a penny. He says that he gets his profit even at this astonishingly low price.

THE QUEEN OF ALL.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, ploughed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you can never mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms, and carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.

GOOD READING.

Our beautiful service needs to be well read to be fully appreciated. When it is read hastily, listlessly and indifferently, it loses half its impressiveness and is scarcely adapted to inspire devotional feelings. The introductory address to the congregation is, often so read, instead of adopting a speaking style, as the occasion and sense demands. To read well and with expression is no easy attainment in the elocutionary art, but with proper care and pains most persons can become passably good readers. It is surprising how few really good readers of the service there are among our clergy. It would almost seem as if there were no teachers of elocution in our theological seminaries, or else that many of the clergy consider it a matter beneath their care to themselves in the art of reading in such a manner as to bring out the sense of what they read understandingly with due expression.—*The Kalendar.*

WHAT THOMAS CARLYLE THINKS OF DARWINISM.

Carlyle is now very feeble through age, but his memory is still marvellous, and the flow of his talk—doubtless the most eloquent of the age—is unabated. Take this as a sample:

"I have known three generations of the Darwins, grandfather, father, and son; atheist all. The brother of the present famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend: 'Omnia ex conchis'; everything from a clam-shell! I saw the naturalist not many months ago; told him that I had read his *Origin of Species*, and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

"A good sort of man was this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in pur-blind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity—the more come back to me the sentences in the catechism, which I learned when a child, and the fuller and deeper the meaning becomes. 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

Family Reading.

OUR NEW NEIGHBOR.

CHAPTER V.—(CONTINUED.)

Sibyl made no answer to this speech, for her mother came back at the moment; but it impressed her. Is there a human being to whom power is not sweet? If we think of all the lustrous associations which cling around such words as king, queen, emperor, empress, we shall probably answer the question in the negative.

"Queen! queen of a distinguished circle!" the words repeated themselves in Sibyl's brain, and then again—"self-control, strength, repose." Her feeling was that Caroline Harcourt had put out a hand and touched her, and that she was compelled to rise and follow where she led. A servant came in with the tea, and Sibyl jumped up. She must act at once, or she would surely turn into stone. She caught Miss Harcourt's benignant glance, and her manner changed. She walked quietly across the room. She became aware—and something within her laughed satirically—of a sensation of dignity that was new to her experience.

"I think," she said, languidly, to her mother, "I will take out the Witch this afternoon."

"Do as you like, darling," Mrs. White replied.

Sibyl bent her head to Miss Harcourt. The movement was the very reflection of the lady's own courtly bow.

As the door closed behind Sibyl, Miss Harcourt smiled.

"Our little girl is improving," she said; "she has perception."

But when Mrs. White, whose cheeks were flushed pink with pleasure and excitement, would have dilated upon this charming theme, Caroline repressed her with unusual sternness—

"The more promise there is about a girl," she said, "the more careful it behoves us to be. A young lady must not know everybody, she must not run about by herself; she must be taught to repress her feelings."

The tears came to Mrs. White's eyes. She said, "I try to do my best for my darling."

"But that is not enough," returned Miss Harcourt, un pityingly; "a true mother should sink herself. If she knows others have more experience than she has, she should undergo the humiliation of taking their advice."

There followed a pause, for Mrs. White's face was buried in her pocket-handkerchief.

But Caroline was not compassionate by nature; and she was keeping in reserve her bitterest sting.

"By-the-by," she said, as if the idea had only just occurred to her, "I did not tell you that I had my information about our new neighbor from Sir Walter. You know how strongly gentlemen feel about these things. He said, 'I advise you to be careful.' He wished me also—of course it is no business of his—still he wished me, and I foolishly consented, to warn you and Sibyl."

"But you will tell him, will you not, how it all happened?" said Mrs. White.

"Sibyl's visit is to be explained," returned Miss Harcourt, with emphasis; "however" (Mrs. White began to look frightened; and, as Caroline was aware, frightened weak people have curious ways of asserting themselves unexpectedly), "it cannot be helped. I will make the best of it to Sir Walter. Ah! dear Mrs. White, young people are a serious responsibility, girls especially; it is so easy to ruin their prospects in life."

Wherewith she departed, leaving Mrs. White to her sombre reflections. The two young people, meanwhile, who occupied so large a place in these elder people's thoughts, had met in the Park.

Sir Walter was mounted on a tolerably sorry nag, which his aunt kept for his riding during his frequent visits. Sibyl was on the Witch.

"Happily met!" he said, turning his horse's head. "I wanted specially to see you."

"Come, then, and pay your visit on the common," she answered; "but say nothing till we have had a gallop. Here's a fine stretch of turf. Will you race me?"

"Race you? No, thank you. We have nothing in our stables that comes up to the Witch. But stop a moment. Why are you in such a hurry?"

Her answer was to put the Witch at a hedge and sunk fence, separating the Park from the common, canter her a few hundred yards, then turn round and laugh saucily. Sir Walter's steed refused, and he bit his lip with mortification. He had no intention, however, of breaking his neck for anybody. And, pending a few bitter reflections on money, the power of money, the necessity of money, and the bad manners of those who have lately acquired money, he made his way leisurely to a gate at no great distance, which Sibyl's groom threw open for him. But that he had really something to say to Sibyl he would have lifted his hat, after the approved style of wounded dignity, looked at her disdainfully, and returned home.

His curiosity and interest were powerful enough to overcome his irritated feeling, and he joined her, where she stood waiting for him, for the consciousness that she had made an unkind use of her superiority, had caused Sibyl to rein in her horse.

They paced on quietly side by side, speaking of indifferent matters.

At last Sir Walter said, with unnecessary hesitation, "You had a little adventure the other day, Sibyl. I—well, the fact is, I heard about it, and I was anxious to know—"

The sentence fell away into indefiniteness. Sibyl looked at him, and there came a merry sparkle to her eyes.

"Do you mean about Mrs. Rosebay's little girl?" she asked.

"Yes; they tell me you found it on the common, and took it home."

"They are right, in this instance. Did they tell you what they thought?"

"Whatever my aunt and other people may think," he answered, "I think you were right."

"I am much obliged to you for your good opinion. I suppose your aunt and other people would have considered it right to leave the poor baby on the common, till they found out what they would call its 'antecedents'."

"I say," cried the baronet, "mind what you are about," for the Witch, impatient of this quiet sauntering, had begun to prance and curvet uncomfortably.

"She's a true Witch," said Sibyl; "she knows what's in her mistress's mind. Sir Walter, we must really be off. We have had no exercise to-day."

"One question before you go," he cried, with the desperation of one who sees a long-covert opportunity slipping away unused. "How did you like her?"

"Like whom? Jeannette?"

"Is Jeannette her name, and do you call her by her Christian name already? How quickly women become intimate!" In his excitement Sir Walter reined in his horse, and sat looking at Sibyl—she said, with his mouth open, an aspersions which he would have indignantly denied.

Sibyl burst into a peal of laughter.

"Well," he said, "what is it now? You really are—"

"The most provoking person you know. Others find me the same. But, really, it is enough to make even Sidney laugh. Jeannette!"

"Is there anything funny about the name?" he asked, in a highly dignified manner.

"No, but," through fresh paroxysms. "your face—it was so funny!"

The face alluded to became almost purple. Sir Walter was seriously annoyed. Sibyl tried to resume her composure.

"Don't be angry," she said, "and I will make an agreement with you. Jeannette is to lunch with us to-morrow. Come, and I will introduce you. You will? Then good-bye. If I hold in the Witch any longer, she'll be desperate."

Waving her hand in farewell, the wild girl dashed over the common.

Sir Walter, all whose anger had evaporated, turned his horse into the road.

"She is a first-rate girl," he said to himself; "one might do worse than take her, with all her faults." And then his mind wandered in another direction. "Jeannette!" he turned the name over and over again in his mind. He was like a child with a sugar plum or a new toy. "Jeannette! Jeannette Rosebay." How well the two names sounded together. Surely, there was a particular harmony about them. To his ear they sounded like music. And to-morrow he was to be introduced to her—introduced by Sibyl, who was already sufficiently intimate with her to call her by her Christian name. Introduced! and after that what opportunities of possible service! The spirit of chivalry, that spirit which sent forth knights of old to toil, suffer, die, if need were, for their heart's queen, was strong within the breast of this nineteenth century young gentleman that evening, for all that his costume was of the approved nineteenth century pattern, and that his face, following the type of the faces of country squires who had preceded him, was a little heavy as to feature, and not interesting from a romantic girl's point of view.

But Sibyl was losing herself, and the imprisoned feeling which Miss Harcourt's strictures had induced in her, in the delightful sense of rapid movement.

Having entirely distanced, and, indeed, lost sight of her groom, she pulled up at last close to the lip of a little pool in the common. A gentleman, whom Sibyl did not first recognize, in a tweed suit and soft felt hat, was stooping over this pool, as if watching something.

At the sound of her approach, he looked round; then, lifting his hat, "Good evening, Miss White," he said.

"Oh, Mr. Darrent!" she cried, "is that you? I did not recognize you at first. You were watching for something. I am afraid I disturbed you."

"Any time will do for my work," he answered; "and, by-the-by" (consulting his watch), "it is quite as well you did disturb me. I had forgotten the time; I promised to meet Maggie and the children on the Merritton Road after their lessons."

"I want to see Maggie; I will join you," said Sibyl.

She put her horse into a walk, and James Darrent walked by her side. Sibyl was pleased with the situation. The traveller—her childhood's hero—was an object of peculiar interest to her. It was on this account probably that she felt shy with him, for, though she wished to hear him talk, she did not exactly know how to begin the conversation.

But he said nothing. He was naturally a silent man, and at last she ventured, with a timidity new to her—

"Were you making discoveries, Mr. Darrent?"

"When, Miss White?"

"Just now at the pond. You seemed so deeply absorbed."

"I don't think I was making discoveries. I was trying to recognize old facts with new theories. That is, generally unsatisfactory. Theory must be made to fit fact, not fact theory. I am puzzling you?"

"I am afraid you are dreadfully learned," said the girl.

"No. I know very little."

"I wonder what you would think of

my amount of knowledge."

Sibyl was at that period of life when it is impossible to keep self out of any discussion.

He looked at her with his curious smile. "Without knowing anything about it, I am certain on one point," he answered.

"And what is that?" asked Sibyl, who loved definiteness.

"That it may be increased." Her brows contracted. This was only a commonplace, when she was looking for a revelation.

"The same may be said of everybody," she observed.

"Ay!" he answered, his face kindling, "of everybody. And thank God for it! We are not shut into narrow bounds. We are the children of a large land. We have infinitude about us. It is not a commonplace, it is a grand heart-inspiring thought, that the knowledge of every one of us may bear expansion. We can never know all—never, never."

The words, spoken with enthusiasm, took hold of Sibyl. She was carried away, as we sometimes are, by the sight of a wide prospect from a giddy height.

"Never," she said, in the low voice of one suddenly penetrated by the force or fervor of a new idea. "That is a long word."

He answered, gravely, "It has immortality in it. I believe in immortality."

She cast upon him one of her swift rapid glances. She did not venture to ask him to explain his meaning, though, as he spoke, came back, haunting her like a beautiful old song, certain words she had been accustomed, week after week, to repeat—

"I look for the resurrection of the dead, and the life of the world to come." Mechanically she had said them. She always believed that she believed them; but deep down in her heart of hearts—it is the experience of many—there was the chilling scepticism—the "It may be—I hope so."

And when now, first in all her life, this thought of immortality as something profoundly real and solemn, was brought near to her, the effect upon her excitable nature was almost terrible. She turned pale to the very lips.

James Darrent had been watching her, and this sudden pallor alarmed him. He put his hand upon her bridle-rein.

"What is it? Do you feel ill? Had you not better dismount?" he inquired, earnestly.

But scarcely were the the words out of his lips before, to his horror, his hand was dashed from the rein, and he saw Sibyl and the Witch flying from him at break-neck speed.

(To be continued.)

BISHOP HALL.

DIED 1656. AGED 81.

Bishop Hall was the pious and eloquent author of "Contemplations on Scripture," and other valuable works of divinity. Like St. Augustine, he could trace much of his religious impressions to the teachings of a pious mother.

In the time of the usurpation, he suffered the sequestration of his property, as a Royalist. Driven out of his palace at Norwich, without being allowed sufficient time to look out for another residence, he retired with his family to a small estate which he rented at Heigham, a hamlet in the western suburbs of Norwich, where he terminated his earthly pilgrimage, after all the outrages, persecutions, and hardships he endured in those turbulent times, and entered into that rest, which remaineth for the people of God; where the wicked cease from troubling, and where the weary are at rest.

During his retirement at Heigham our good bishop spent the remainder of his days in doing all the good he could. He was ready on all occasions to preach in any of the churches in Norwich, as appears from several sermons still extant,

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"till he was first forbidden by men, and at last disabled by God." And when he could not preach so often, as long he was able, he was as diligent a hearer as he had been a preacher. "How oft we have seen him," says Whitefoot, "walking alone, like old Jacob with his staff, to Bethel, the house of God."

When he was in the eightieth year of his age, he preached in Heigham Church the forty-second sermon in the fifth volume of his works, entitled, "Life, a sojourning," from St. Peter i. 17. "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." The venerable and aged bishop on this occasion observed to his audience, "that it hath pleased the providence of my God to contrive it, that this day, this very morning, fourscore years ago, I was born into the world. A great time since, ye are ready to say; and so indeed it seems to you, that at it look forward; but to me that look at it past, it seems so short, that it is gone like a tale that is told, or a dream by night, and looks but like yesterday. It can be no offence for me to say, that many of you who hear me this day, are not likely to see so many suns walk over your heads as I have done. There is not one of us that can assure himself of his continuance here one day. We are all tenants at will, and for aught we know, may be turned out of these clay cottages at an hour's warning. Oh, then, what should we do, but as wise husbandmen, carefully and seasonably provide ourselves a surer and more during tenure?"

The minds of the audience could not fail to be impressed by such suitable remarks from so venerable and aged a pastor; indeed, it was the bishop's endeavour in his last year to keep in view "that house not made with hands, eternal in the heavens," and to prepare others for that change by his last writings and sermons, which dwelt particularly upon the last things, death and judgment, Heaven and hell.

He spent much of his last years in devotion and meditation, lamenting the sufferings and calamities of Church and State. Under all his sufferings, he distributed a weekly charity to a certain number of poor widows out of the little which was left him. During his last illness he evinced extraordinary patience, and submission to the Divine will. He was afflicted with violent and acute pains, which he bore most patiently, till death put an end to all his sufferings and troubles.

The Rev. J. Whitefoot, who preached Bishop Hall's funeral sermon, thus writes respecting him. "Of late years, but especially the last, he was sorely afflicted with bodily diseases, and bore them with as much patience as hath been seen in any flesh, except that of our Saviour; we have heard of the patience of Job, but never saw a fairer copy of it than in this man. Methinks I see him yet, as he was upon his bed, how he strengthened himself to confirm others that sought it, with his fatherly blessing, as Israel did with the sons of Joseph." When his time drew nigh that he must die, he much longed for death, and was ready to bid it welcome and spake always very kindly of it. This good man welcomed death as if he had been to embrace a mother or sister.

(To be continued.)

A RAILROAD IN THE HOLY LAND.

Our neighbors are going to build a railroad to Jerusalem. Will it not sound strange to hear the conductor call out "Bethany, ten minutes for refreshments!" or "Ramleh, change cars for Jerusalem!"? The charter has been secured in Massachusetts, though the money is to be furnished by two large English banking houses.

Under the charter the proposed road will extend from Cairo, in Egypt, to Mosul, on the river Tigris, with branches

to Jerusalem, Jaffa, Nablus, Beyrout, Aleppo, Iskenderoom, and Erzeroum, if it should be judged best to build them. In detail the route is described as follows: Beginning at Cairo, the road runs northward on the Pelusic branch of the Nile to Port Said, the northern end of the Suez Canal. At this point connection will be possible with the line of steamers running between the East and Europe. Turning eastward from Port Said, the road will pass over the level plain near the seashore, across the desolate tract between Egypt and Palestine. Soon after entering Palestine it goes through Gaza, Esdud (the ancient Ashdod), and then to Ramleh. At this place the branches for Jaffa and Jerusalem will leave the main line, the Jerusalem branch ascending the valley of the Nahr Rubin and Wadi Surar. It reaches the city from the north and west of the Gihon Valley, and the station will be at or near the Damascus gate. It is the intention of the officers of the road to push its construction rapidly, as soon as the necessary authority can be obtained from the Turkish Government. This authority is expected soon, through the exertions of the projectors and the English and American Ministers at Constantinople.

EVENING COMMUNION.

Bishop Doane, in his last Convention Address, has the following:

"I must set my face and my advice against it." Upon more practical grounds it is a mistake. The highly-wrought emotionalism of this service concentrates the religious devotion of all Lent, and culminates it before the time, making Good Friday unreal, and taking the edge of fervor off the Easter Communion. It is, in spirit, entirely opposed to the whole plan of Holy Week, suggested in the Prayer Book, which, except upon the last two days, avoids the commemoration of separate events, or the adoption of any arrangement of time. It savors rather of the Romish use, in its melodramatic and sensational tendency, and is imperfect, without the palms and the washed feet. It is entirely unauthorized by rubric, and is utterly opposed to the spirit and the letter of Catholic usage. . . . The Jewish Passover, like everything in the old dispensation, began, as it were over night. With them, it was "the evening and the morning;" with us, it is the morning, for the day-star has arisen. And the whole authority for what are called night-Communion, bears not upon the new-fangled notions of the Eucharist on the evening of Maundy Thursday, or on the eve of a secular new-year; turning a vigil into a feast; but upon the very early celebration, following upon the Nativity and the Resurrection, before it is dawn. If people are ready to put themselves out for this sort of night-service, on Christmas and Easter, I shall be very glad to join them. But the novelty of Evening-Eucharist is, to speak mildly, a mistake. It is certainly not worth while to be wise above the universal tradition of the Church. The claim, that the practice violates ancient Canon is, of course, unfounded; the only Canon on the subject not being (Ecumenical, has no binding obligation. But, as an indication of ancient, universal, and until recently, uniform feeling, it is suggestive, and ought to be authoritative. My distinct advice, and it is a godly admonition, is against the practice. At least, I hope, after this, that it will not spread in the Diocese. Wise old Mr. Babcock said, epigrammatically, the other day, that keeping Maundy-Thursday night with a celebration is to make the Holy Eucharist, not the memorial of the Sacrifice, but a commemoration of an anniversary."

THE STAND-BYS.

The simple presence of stand-bys in the Church is of itself to every clergyman a powerful help and encouragement. He is glad, of course, to see new faces coming in from time to time. The poor mo-

ther, the stand-by at home, who has a breakfast and a husband and half a dozen children to get ready in the morning, so she herself can come out only now and then, whenever she does come is seen with pleasure. The young men of his flock, flowers of the Kingdom, whose eyes and religious natures open usually only in the latter part of the day, but who occasionally under the inspiration of a new suit of Sunday clothes blossom out in the forenoon, excite in him, till he learns better, a gleam of hope. The religious casual, the small and infrequent worshipper described by Horace, owning a pew but occupying it so seldom that when he does use it, it has to be found for him by the sexton, is not by any means unwelcome; and there is always an inspiration of some sort in the great crowd of strangers who appear Sunday night when it is advertised that he is going to speak on the Kingdom of Satan, or the doings of the devil, or the sowing of wild oats, or some kindred theme. But after all, it is the stand-bys, the men—usually old ones—and the women living often farthest from Church, who are absolutely sure of being in their places punctually every Sunday, and the day, whatever the season or the weather or the subject may be—these that he looks upon with special delight and finds to be the fountains of his greatest inspiration.

Diocesan Intelligence.

QUEBEC.

[FROM OUR OWN CORRESPONDENT.]

QUEBEC.—The Anglican clergy of this city and neighborhood waited upon the Bishop of Quebec on the occasion of his return from Europe, and presented him with the following address:

To the Right Reverend the Lord Bishop of Quebec:

MY LORD,—We, the clergy of the city of Quebec and neighborhood, hail with sincere gratification your Lordship's safe return, and we take this early opportunity of expressing to you the satisfaction with which we welcome you back to your Diocese, from which you have been so many months separated—separated in body but not in spirit.

We trust that you have returned invigorated by rest and change of scene and that, coming back amongst us with renewed health and strength, you may be long spared to rule over the Diocese, which has for seventeen years enjoyed the privilege of being under your able and fatherly guidance.

And while, My Lord, we tender our heartfelt expression of thankfulness for your safe return, we would at the same time beg to convey to Mrs. Williams the pleasure we derive from seeing her again among us. The change to her we feel assured must have been productive of much gratification, enhanced in no small degree by witnessing Your Lordship's satisfactory improvement in health. In conclusion we would earnestly pray that the Great Head of the Church, who has so graciously and mercifully watched over you in the past, may ever be with you in the future, abundantly blessing and guiding you in the discharge of those important duties which are inseparably connected with your sacred office.

Quebec, 18th May, 1880.
George V. Housman, Rector of Quebec; E. Willoughby Sewell, Holy Trinity; Charles Hamilton, St. Matthew's; Matthew M. Fothergill, St. Peter's; A. A. Von Iffland, St. Michael's; Thomas Richardson, St. Paul's; C. W. Rawson, Assistant Minister, Cathedral; Ernest A. Willoughby, King, Lewis, and South Quebec; F. A. Smith, New Liverpool; J. B. Debbage, Stoneham; H. C. Stuart, Bourg Louis; R. Waller Colston, Port Neuf; H. J. Petry, Danville; S. Riopel, Val Cartier; W. Stephen Vial, Montmorency; Thos. Ball, Ireland; Peter Roe, Inverness; William King, St. Sylvester; John Kemp, Leeds; C. Chetwood Hamilton, St. Matthew's.

His Lordship replied as follows:—I do assure you, my Reverend Brethren, but indeed I feel I need not assure you, that I value most highly the kind and cordial welcome you have given me on my return to my home and my duties. The sympathy of those with whom they work is for all men, of all callings, a lightener of toil and a sweetener of life, but in our calling it is even something more than that.

In our calling, so high in honor, so exposed in respect of spiritual peril, the one mind and the mutual reaction of loving hearts, constitute (or if that would seem to overlook the underlying hand of God, I will use the expression, an exhibition of the force by which, say, the work of our calling is done) the reservoirs indispensable for the maintaining of a due supply of the Spirit for the efficiency of our ministrations. We know this, all of us, and believe me, no man feels it more than I do, and the feeling is one that grows daily. I thank you, therefore, heartily for your welcome. The kindness and co-operation I have always experienced at your hands is very dear to me.

Nor must I omit to thank you for associating Mrs. Williams with myself in your congratulations. How deep her interest is in all that relates to the Clergy, and those they minister to, you partly know. I say partly, because none but myself can wholly know, neither can you know, how great a help she has been, and is, to me in an office wherein I am constrained to cry daily, "Who is sufficient for these things?" But you know her enough to know what a true help she needs must be.

By God's blessing I have returned a stronger man than I went out. And the strength which He gives me my prayer is that I may have grace to spend in His service. And that last phrase reminds me of one* whose welcome would have been as welcome and dear to me as any. When last I looked upon him, as we showed forth the Lord's death, I saw a soul ripe for heaven. And the first thing I learned when I arrived in this country was that he had passed into the Presence, whom and whose service he loved so well. He was young. He was equipped for his work, and, we might have thought, there was an incompleteness in the early close of such a life, but God knows best; God does best. Only, my brethren, let us pray and strive that when our time comes, our lives, lived in the Saviour's service, may be found as complete in the Saviour's judgment as that of our departed brother.

J. W. QUEBEC.

Quebec, May 18th, 1880.

*The Rev. George Hamilton.

You may gather a rich harvest of knowledge by reading; but thought is the winnowing machine.

BUSINESS NOTICES.

New Crookery Store, 97 King Street East. John Edgar & Son, will open with a magnificent stock in a few days. Look out for announcement.



WELLAND CANAL.

Notice to Contractors.

THE construction of Lock Gates advertised to be let on the 31st of JUNE next, is unavoidably postponed to the following dates:—Tenders will be received until

Tuesday, the 22nd day of June next. Plans, specifications, &c., will be ready for examination on and after

Tuesday, the 5th day of June.

By order, F. SHAUN, Secretary

Department of Railways & Canals, Ottawa, 15th May, 1880.

Children's Department.

A FAST YOUNG MAN.

WRITTEN IN THE STATE'S PRISON OF ILLINOIS.

Last night, as I sat here and pondered
On the end of my evil ways,
There rose like a phantom before me
The vision of boyhood days,
Thought of my old home, Billy,
Of the school-house that stood on the
hill;
Of the brook that flowed through the
meadow,
I can even hear its music still.

Again I thought of my mother,
Of the mother who taught me to
pray,
Whose love was a perfect treasure
That I heedlessly cast away.
I saw again in my visions
The fresh-lipped, careless boy,
To whom the future was boundless,
And the world but a mighty toy.

I thought of all this as I sat here,
Of my ruined and wasted life,
And the pangs of remorse were bitter,
They pierced my heart like a knife.
It takes some courage, Billy,
To laugh in the face of fate.
When the yearning ambitions of man-
hood
Are blasted at twenty-eight.

SPRING.

BY CHARLOTTE YOUNG.

Children! come with me and listen,
There's music wherever we go;
The birds are all merrily singing,
And the waters in harmony flow,
With the clear sky so smiling above
them,

Oh, do you not know what they say?
They are asking us gently to love them,
And shall we not gladly obey?

Children! come with me and look now,
The daisy is peeping at you;
The lamb by the side of its mother,
And the sweet little violet blue,
With the clear sky so smiling above
them,

Oh, do you not know what they say?
They are asking us gently to love them,
And shall we not gladly obey?

Children! come with me and ponder,
With bright things around and above,
Oh, we'll open our hearts like the blos-
soms,

And read their sweet lessons of love.
With the clear sky so smiling above us,
We'll learn in the sunshiny hours
To act so that others may love us,
As we do the birds and the flowers.

THE YOUNG MARTYR.

On the afternoon of August 9, 1868, a little Norwegian boy, named Knud Iverson, who lived in the city of Chicago, Illinois, was going to the pasture for his cow, as light hearted, I suppose, as boys usually are when going to the pasture on the summer's afternoon. He came at length by a stream of water, where there was a gang of idle, ill-looking big boys, who, when they saw Knud, came up to him, and said they wanted him to go into Mr. Elston's garden and steal some apples.

"No," said Knud, promptly, "I cannot steal, I am sure."

"Well, but you've got to," they cried. "No," persisted Knud; "I cannot steal for anybody."

Then they threatened to duck him, for those wicked big boys had often before frightened little boys into robbing gardens for them; little boys, they thought perhaps, were less likely to get found out.

The threat did not frighten Knud; so, to make their words good, they seized and dragged him to the river and, in spite of his cries and struggles, plunged him in. But the heroic boy, even with

the water gurgling and choking in his throat, never flinched, for he knew that God had said, "Thou shalt not steal," and God's law he had made his law; and no cursing, or threats, or cruelty of the big boys would make him give up. Provoked by his firmness, I suppose, they determined to see if they could not conquer; so they ducked him again, but still it was "No," "no," and they kept him under water. Was there no one near to hear his distressing cries, and rescue the poor child from their cruel grip? No, there was none to rescue him; and gradually the cries of the drowning child grew fainter and fainter, and his cries less and less, and the boy was drowned. He could die, but he would not steal.

A German lad who had stood near, much frightened by what he saw, ran home to tell the news. The agonized parents hastened to the spot, and all night they searched for the lifeless body of their lost darling. It was found the next morning; and who shall describe their feelings as they clasped the little form to their bosoms? Early piety had blossomed in his little life. He loved his Bible and his Saviour; his seat was never vacant at the Sabbath school; and so intelligent, conscientious and steadfast had he been, that it was expected he would soon be received into the Church of his parents.

Perhaps the little boy used often to think how, when he grew up, he would like to be a preacher, or a missionary, and do something for his Lord and Master. He did not know what post he might be called to occupy, even as a little child. And as he left home that afternoon, and looked his last look in his mother's face, he thought he was only going after his cow; and the other boys, and the neighbors, if they saw him, thought so too. They did not even know that, instead of going to the pasture, he was going to preach one of the most powerful sermons in favor of Bible law and Bible principles the country ever heard; they did not know he was going out to give an example of steadfastness of purpose and of unflinching integrity such as should thrill the great heart of this nation with wonder and admiration.

He was then only a Norwegian boy, Knud Iverson, only thirteen years old, but his name was soon to be reckoned with martyrs and heroes. And as the story of his moral heroism winged its way from State to State, and city to city, and village to village, how many mothers have cried with full heart, "May his spirit rest upon my boy!" And strong men have wept over it, and exclaimed, "God be praised for the lad!" And rich men have put their hands in their pockets and said, "Let us build him a monument; let his name be perpetuated, for his memory is blessed." May there be many a generation of Knud Iversons, strong in their integrity, true to their Bibles, ready to die rather than do wrong!

The mere lapse of years is not life. Love, knowledge, truth, beauty, goodness, faith alone can give vitality to the mechanism of existence.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain if our will remain firm and submissive. Peace in life springs from acquiescence even in disagreeable things—not in exemption from suffering.

It cannot be too often repeated that luxuries, not necessities, bring ruin. We are ruined, not by what we really want, but what we think we want; therefore, never go abroad in search of your wants—if they be real ones, they will come home in search of you; for he who buys what he does not want, will soon want what he cannot buy.

EDWARD'S ATONEMENT.

STORY FOR YOUNG FOLKS.

CHAPTER III.

Inside, Edward, dragging with him a huge coil of stout hempen cord, had mounted a rough step-ladder, which led to the trap-door in the roof.

The next moment he was outside in the darkness and pelting storm. He could hear them still battering at the opening of the retreat he quitted a moment before, but the bolt could not resist their attacks much longer. No time was to be lost. The turret rose to a much greater height than the rest of the building. Fastening the cord firmly over one of the battlements, he let himself down to the lower roof. But he could not unfasten it again, as the slip-knot had tightened with his weight. One moment's thought, and he had cut the rope with the dagger he wore at his side, and had left it there to tempt the pursuit he felt confident he should be successful in evading.

The sound of the pursuers' voices, coming more distinctly to him through the darkness, warn him to be quick. Hastily making a slip-knot again in one end of the rope, he fastens it again to one of the battlements that run in a line along the castle roof. Another instant, with a brief aspiration heavenwards, he is swaying in mid-air.

"Torches! muddle-headed knaves that ye be!" cries a hoarse voice; for his pursuers have gained the roof of the turret, and are convinced now that he they seek is indeed in their power the moment they can perceive his whereabouts.

Hand over hand, every now and then, the tempest that rages around him dashing the brave lad with pitiless force against the castle wall, he is at last safely landed on terra firma.

The worst part of Edward's task was now over, for by the time the men had brought the torches their officer had called for, and discovered the rope still dangling from the battlement, time enough had elapsed for Edward to have crossed the bridge which spanned the moat, and escaped through a postern gate which he knew to be unguarded, it being used as the means of egress from the castle for the domestics and those who had business with them.

But Edward did not wish to abandon the pursuit just yet, as it was part of his plan to entice them into a neighboring wood, believing that when they once entered it, he could easily return without being perceived, under cover of the friendly darkness. When, therefore, he had gained the bridge and unfastened the gate, he stood for some minutes with the double purpose of gaining breath, and assuring his pursuers that their quarry was not too far ahead of them; for it would have upset all his plans had they given up the chase and returned to the castle at this juncture.

The men had hesitated to adopt his daring mode of descent, but their officer had threatened to shoot them if they did not do so. Thus compelled, they accomplished it, and it was not till Edward heard their voices and footsteps as they ran along by the side of the moat, and sought a means of crossing, that he closed the postern with a resounding bang, and began running at a moderate pace across the meadows in the direction of the wood.

All this time the pursuers had never caught a glimpse of him, and fearing lest they should be discouraged, he dropped his kerchief, and waited again, sheltered by the blackness of the night, at twenty paces' distance, till he was assured that his lure was successful.

Then he set off again, and in ten minutes more had gained the wood.

The plan he had formed hurriedly in his own mind was to leave them searching for him there, to return to the castle, and warn the real fugitive to escape in an opposite direction to the one they had taken. But he was too daring, and his plan

was frustrated; most providentially so, for two soldiers had remained behind, and would have prevented Dr. Wyatt's escape.

As it was, Edward kept them for fully half an hour tracing him amongst the trees by the sound of his footsteps, and panting, sobbing breath. They could only catch an occasional glimpse of something moving in the darkness, by the uncertain light of the single torch with which they were provided.

But the storm, which had been the brave boy's greatest safeguard, was ceasing, and the moon which had been totally obscured, now shone forth "in radiant loveliness," and he, his strength exhausted, was overtaken, and seized, with coarse words and brutal jests, almost immediately after the lovely treacherous light had betrayed his whereabouts. Their surprise when they found out who it was that had led them such a chase, and Edward's mortification at the failure of his plan, I must leave my readers to imagine, while we return to the inmates of the castle. When Edward had left his uncle in the untenanted chamber, Dr. Wyatt's first impulse had been to follow him; but hearing the arrival of his pursuers in the corridor, he shrank back behind the hangings of the great bed, and waited in sickening suspense.

He, of course, heard all that was passing, and when the door of his late retreat gave way, he expected every moment that they, on finding it empty, would seek him elsewhere. As their voices gradually died away he could bear the suspense no longer, and cautiously reconnoitring the spot, beheld Lady Beaufort step into the corridor, and take a few uncertain, agitated paces in his direction. The utmost terror, dismay, and indignation were expressed on her gentle countenance.

When her brother appeared before her, and silently beckoned her into the chamber, joy, surprise, bewilderment, in succession usurped the former expressions; and passing her hand over her eyes, as if to make sure that she was not dreaming, she sprang towards him, exclaiming, faintly, "Charles!"

"Alas! whither shall I fly?" asked the persecuted servant of God.

"Come to my chamber," replied his sister. "Stay; let me be sure that no one observes us." And she passed again along the corridor, into her boy's room, and for the first time noticed his absence.

All was safe; the two soldiers had been ordered on no account to quit the hall, and the servants stood still in a terrified group, talking over the surprising and unexpected event.

Returning to her brother, Lady Beaufort led the way to her sleeping chamber.

In a few words he exclaimed how it was she had found him where she did.

Then suddenly the truth dawned upon her mind. "My brave Edward," she exclaimed, with tearful eyes and flushing cheek, "but they will not dare not, harm him!" she added, wildly, and hurried away to the secret chamber. All was still. Climbing the ladder, she looked out from the roof, and caught sight of the torches gleaming below.

She marvelled if her boy was safe. She had noticed, with a sickening pang, the absence of the rope which she herself had seen placed there, as a last hope in case of discovery; and the whole truth was plainly revealed; he had escaped and they were pursuing him.

"But they will find him and bring him back," she thought, "and then they will search the whole castle. Oh, my brother! He must leave, 'tis the only plan."

Once more she hastened to Edward's chamber, and told Philip, who of course was still wide awake, to "rise, and summon Annis quickly, for that she was ill from terror." Her blanched cheeks and agitated appeared fully confirmed this statement, and Philip speedily obeyed. Hastily explaining to the wo-

man, worthy her to of her. Wyatt the nu servan were f escape down that I feared, hurried when, accom vant, i Wyatt tently leech, And of the Beaufort to fly t of a p where vessel Hollan Whe felt as fierce v and so finding and br But I and it end her back t searche suit. After fruitless the offic Lady B "Ma the pro carry b dared t in the e "By the unh "T i would n the la never h have a I had v in anger me." "Nov ness of lady. "And speak t pursue t shame i sist in i "We mured l time fa The r soldier. face of t ity and ders, an That ing that safe dw accomps tutor, w who cho advertis to the s Wyatt, barked i rived sai from Ph tioning s Lady B conclusi had betr had follc his dying mere ru Lord I them in not bec which I Crown. compara the unhai them to and dw plenty, f to them.

man, whom she knew to be trust- worthy, the state of affairs, she told her to procure a suit of clothes from one of the men-servants, and bring them to her. This was quickly effected, and Dr. Wyatt disguised himself in them. In the meantime Annis whispered to the servants in the hall that the soldiers were pursuing "him," for that "he had escaped on to the roof, and let himself down by the aid of a rope to the ground; that her lady was extremely ill, she feared," and so on. She then hurried to her mistress, and when, ten minutes later, she returned, accompanied apparently by a man-servant, no one suspected that it was Dr. Wyatt whom she was urging so impatiently to "hasten to bring hither the leech, thou loitering knave."

And so he passed under the very eyes of the soldiers in the hall, and out of Beaufort Castle, and beyond their reach, to fly through the night to the cottage of a pensioner on his sister's bounty, where he intended to remain till a vessel could be procured to take him to Holland.

When seized by the soldiers, Edward felt assured his last hour had come, so fierce was the torrent of vengeful anger, and so threatening were their looks, on finding that they had been outwitted and braved by a mere boy.

But his course was appointed for him, and it was not God's will that it should end here. He was immediately brought back to the castle, which was again searched, but, of course, with no result.

After the search was over, and the fruitless inquiries had been repeated, the officer demanded instant speech with Lady Beaufort.

"Madam," he said, "were I to follow the promptings of self-interest, I should carry back with me the youth who has dared to brave Her Majesty's servants in the execution of their duty."

"By what authority, fair sir?" gasped the unhappy mother.

"T is true I have none, but that would not hinder me. T is the daring the lad has shown. In good truth, never have I seen a braver boy, and I have a soldier's love for courage, though I had well nigh forgotten the feeling in anger at his having so far outwitted me."

"Now may Heaven requite the kindness of thy heart!" exclaimed the poor lady.

"And, madam, ere I depart I would speak a word of counsel. Wherefore pursue a course which can only bring shame and disgrace upon all who persist in it?"

"We have counted the cost," murmured Lady Beaufort, "and must continue faithful to the end."

The rough, but not altogether cruel soldier, looked at the calm, steadfast face of the speaker with mingled curiosity and admiration, shrugged his shoulders, and took his departure.

That very night Lady Beaufort, feeling that their own land was no longer a safe dwelling-place for them, departed, accompanied by the two boys, their tutor, and a couple of faithful servants who chose to remain with them in their adversity. After a few hours' travelling to the sea-coast, accompanied by Dr. Wyatt, who had joined them, they embarked in a fisherman's boat, and arrived safely at Holland. Having learnt from Philip of Roger Bonfield's questioning and his own part in the affair, Lady Beaufort arrived at the correct conclusion—viz., that it was Roger who had betrayed them, for their disaster had followed upon his supposed visit to his dying mother, which was of course a mere ruse.

Lord Beaufort was enabled to meet them in a few months' time, but he had not been able to save his property, which had been confiscated to the Crown. They struggled on, however, in comparative poverty till the death of the unhappy and misguided Mary enabled them to return to their native land, and dwell there again in peace and plenty, for their estates were returned to them.

Philip, under the benign and gentle influence of Lady Beaufort, abjured his errors, and became a zealous and distinguished preacher of Christianity; while Edward, as he grew up, followed the bent of his disposition, became a soldier, and adorned his profession also, showing that in different callings the same virtues may be practised by God's people.

"Ah, my lady mother, I know not how to forgive myself for all the trouble I was the means of bringing upon my honored parents by my disobedience!" said Edward, the day of their return to their old home.

"T was a sin; but out of evil it hath pleased the Almighty to bring much good," replied Lady Beaufort; "and, so far as that might be, thy fault was atoned towards thy late dear uncle"—for, during his last illness, Dr. Wyatt had been tended by Edward with the care and devotion of a son.

"Towards mine honored parents, as God hath in His mercy spared them to me, 'Edward's Atonement' shall be life-long," replied our hero; and as he grew to manhood this promise was well remembered and acted upon.

RUTH MITCHELL.

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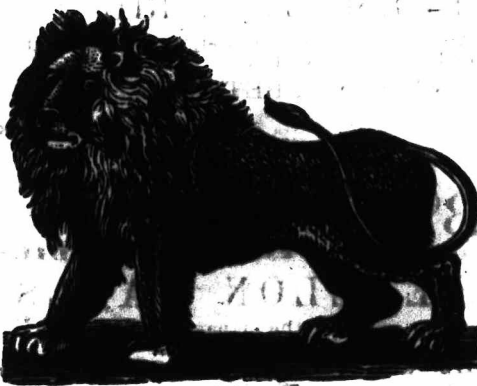
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