

WELLAND CANAL. Notice to Machinist-Contractors.

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

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

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

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

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

By Order, F. BRAUN, Secretary.

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

LACHINE CANAL. Notice to Machinist-Contractors.

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

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

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures 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 fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

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

By Order, F. BRAUN, Secretary.

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

CANADIAN PACIFIC RAILWAY.

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

The section will extend from the end of the 45th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of the Bird-Tail Creek.

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

By Order, F. BRAUN, Secretary.

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

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

By Order, F. BRAUN, Secretary.

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

CANADIAN PACIFIC RAILWAY.

Tenders for Tanks and Pumping Machinery.

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

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

By Order, F. BRAUN, Secretary.

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

Canadian Pacific Railway.

Tenders for Iron Bridge Superstructure.

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

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

By Order, F. BRAUN, Secretary.

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

Welland Canal.

Notice to Bridge-builders.

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

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

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures 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 fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

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

By Order, F. BRAUN, Secretary.

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

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Dominion Churchman.

THURSDAY, APRIL 8, 1880.

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

BISHOP LIGHTFOOT has lately laid the foundation stone of a new Church at Auckland Park, near Bishop Auckland. The Church will be dedicated to St. Philip. It will cost £800 stg., and will seat about 200. It is to be 44 ft. by 20 ft., with chancel 20 ft. by 16 ft., and a vestry 20 ft. by 18 ft.

Bishop Smith of Kentucky, is now the senior Bishop of the Church in the United States, and is 86 years of age. He has presided for eleven years, and has "taken order" for the consecration of thirty-nine Bishops. There have been six presiding Bishops, and their average age at death has been 82 years.

Bishop Alford has accepted the office of Commissary and Canon of the Cathedral in the Diocese of Huron, and has resigned St. Mary's, Kippington, near Sevenoaks.

Mr. H. C. Richards, of Gray's Inn, has delivered a lecture in reply to Mr. Bright on Nonconformity, in which he showed from the writings of James Fox and the records of the 17th century, how cruelly the Independents treated the "Society of Friends," both in the days of the Great Rebellion, and also in their settlements in North America. He hoped Churchmen would pay more attention to the history of their Church than they had hitherto done, and not take as facts the statements made by Nonconformist speakers and writers.

News has reached England of the death of the Rev. Charles York, while laboring as a Missionary in Central Africa, under Bishop Steere. The deceased, who was only 24 years of age, was the third son of Mr. Frederic Yorke, of Cambridge, and was formerly chorister of Trinity College choir. After proceeding to Warminster College, he went to Zanzibar in March, 1876, and was the first candidate ordained by Bishop Steere, who writes that he was "the most successful of all our younger clergy." Mr. Yorke died at Umbra, where his work among the chiefs and people was very successful. He established a school, and assisted in building a Church, for which he trained an excellent choir. His premature death from fever is much lamented.

Bangor Cathedral, which is undergoing restoration from the designs the late of Sir Gilbert Scott, is to be reopened the second week in May.

Church endowments in England, as the result of voluntary effort, are fast increasing. The Liverpool Bishopric Committee have invested more than £70,000 stg. towards the endowment of the new Bishopric. The Liberationists would of course require the confiscation of this fund with a multitude of others of a similar character and the appropriation of them to secular uses. What a mass of dishonesty lies veiled under the name of national

justice? What would the Wesleyans say if some years hence they were invited to hand over the £250,000 they have lately collected for their Thanksgiving Fund?

Nothing like the mortality of the first week in February has been known in London since the days of the cholera; and the winter throughout the country has been very fatal to aged people.

From a Parliamentary paper just published, it appears that of the non-commissioned officers and men in the British army on January 1, 1879, 114,081 were Churchmen; 18,708 Presbyterians; 7,462 various Protestant sects; 89,748 Romanists; 158 Mohammedans, Hindoos, Jews, &c.; 8,970 not reported. Total, 184,067.

"OUR NEW NEIGHBOR."

THIS is the title of our new story, which has been selected with great care for the purpose of interesting our lady readers; and we are certain that our efforts in this direction will be abundantly appreciated. We have been laid under obligation by a number of ladies in interesting themselves in a very practical way for the success of the DOMINION CHURCHMAN, so that we have felt bound to make them the best return we could; and we sincerely trust that our lady friends will not on any account remit their kind and energetic labors on our behalf.

THE SECOND SUNDAY AFTER EASTER.

VICTORY after suffering, if that suffering is according to the will of God, is the law of God's dealing with man. The great illustration of this truth as well as the great example of the principle, is to be found in the person of the Lord Jesus Christ, Who passed through unexampled scenes of suffering on His way to ultimate conquest; and now He lifts His head in triumph. "He did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again; when He suffered, He threatened not; and to so great an extent did He tread the pathway of suffering, that in "His own Self He bore our sins in His own body on the tree;" and now, by His resurrection, He is declared to be "the Shepherd and Bishop of our souls," in such a way as none but an Almighty Provider and Governor could feed and rule His people. The world and the people of the world that had inflicted the suffering and triumphed over the sufferer—the world which attracts and enslaves, which wears and pains the sons of men—the world with the lusts thereof passeth away, but its Conqueror remains; for ever the same in His glory, in His brightness, in His purity. And the immediate teaching of the Church to-day is that "the humble obedience of the Son of Man, 'even unto death,' has made Him an example to all eyes, the Leader of an innumerable army of saints, and the Fountain of the Pastoral and Sacerdotal office, by the ministration of which men are gathered into the one fold of Salvation. We have indeed the highest example of the great Captain of our salvation, who endured the cross and despised the shame; and He ever lives before our eyes, as once the Model, the Leader; the Source of Victory, and it may very often be helpful to our efforts to

contemplate the efficacy of His strength, in the actual result of *their* labor who have confided in His name. We are not only told to be "imitators of God," and "followers of Christ," but also to be "followers of them who through faith and patience have inherited the promises." Although they were once weak and sinful like ourselves, yet they adopted the cause of truth and righteousness as their own. They linked their sympathy and their lot with their Master, and became, in the use of the Sacraments and other means He had appointed, partakers of the Divine nature. They estimated the things of time by the standard He had erected; and neither the current of human opinion nor the costliness of present sacrifice was able to bear them away from the requirements of His law. They estimated the things of time by the standard He had set up, and they lived for eternity. They consecrated their all to God's glory. The love of Christ constrained them, and they thus judged that "if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again." They continued in this course, they remained faithful unto death, and their patient expectation was not cast off. They had peace in life, hope in death; they have entered into rest, and they await, with joyful expectation, the morning of the resurrection, when with glorified bodies, raised again in the image of the Saviour's body, they shall enter on the full enjoyment of pure, perfect, and eternal happiness.

POISONING THE WELLS.

IT was understood that when the Church party elected to agree in the choice of Archdeacon Sweatman as Bishop of Toronto, that the Church Association should be dissolved and that for the future its members should subside into the position of ordinary priests and laymen and live on a common footing with their fellow-Churchmen. The Association has been dissolved, we admit, as an Association working overtly. As a society for mining purposes, for groping in ways that are dark, and indulging in tricks that are mean, its existence is unfortunately an obstinately hard fact. We are far from laying this charge at the door of all who had to fall into its ranks. Many of them have stuck to their word like men of honor. Others, on the contrary, and these not the least influential among them, have steadfastly adhered to their old tactics. They have done even worse. They have once more formally committed themselves to their original role—if, indeed, they ever doffed the character of an insolent and aggressive faction, whose reason of being is as of old to stir up strife and to undo the work of harmony which had been so happily inaugurated. Hence as early as last Christmas began the system of again flooding the rural constituencies with what they are pleased to call "Protestant" leaflets, whose object is to throw dust in the eyes of the vulgar and make the unlearned believe that the Church of England—except in so far that they dub themselves the Church of England, after the *L'Etat c'est moi* style of Louis the Grand—makes it her business to encourage idolatry as well in word as in deed; that she preaches Popery, acts Popery, breathes Popery; lives in an atmosphere of Popery, infects all around with its baleful affatus, is in fact a very upas tree, to which must be applied the axe of the reformer,

if pure religion and undefiled is to reign in Canada. But this purity and immaculateness, hint these tracts, is only to be found in that system affected by these quondam Church Associationists; therefore, only its nominees are to be elected at the Easter Vestries. Otherwise their bugbear, disguised Popery in the shape of Churchmanship, will triumph at the Synod and "the cause" will be lost. This we unhesitatingly assert to be poisoning the wells and rendering deadly what should be for the support and healing of souls.

Nor is this all. Simultaneously with the tracts are opened inside the walls points of attack whence either to sally forth and wage the war, or, as better suits their tactics, rallying places where they can work in the dark and extend their evil influences by means as dark and tricky. Hence we see cottage meeting and Bible classes opened in the parishes of clergymen known to be unfavorable to their schemes, without leave being asked or in defiance of their refusal. Or, a man of social influence, professedly a Churchman, will deliberately make common cause with Nonconformists and will have it announced in posters and handbills that he will conduct revival services or give expositions of the Scriptures at Zion Chapel or Little Bethel. His name draws and he does not neglect to improve his opportunity—but not in the direction of the Church.—*Iliacos extra muros peccatur et intra.*

Yet once more the enemy crops up when and in a manner least expected. As is well known, it is proposed that the Church of England, as is the case in every other religious body, outside of Romanism, only *bona fide* members, i. e., communicants, should vote for the election of those who are to manage Church affairs in Synod. The reasonableness of this none can deny. A qualification is demanded of secular voters; why then should not a similar rule obtain as to those who vote in Church matters? The only objection comes from those who have been in the habit of flooding our Vestry Meetings with "Churchmen" manufactured *pro re nata*—the intention of the manufacturers being to swamp the Church party at the Vestries—for their own ends. To forward this plan, just before the Easter vestries of this year—a suspicious time for its appearance—is issued a manifesto from an official of the Toronto Diocesan Synod, not as a private person, but over his signature as an official, actually dictating to outsiders as to how they should vote, and giving out as law what is only his idea of law—his idea because it favors his own purposes and those of his faction. As the matter can only be received at the next Synod, surely it was at least premature to publish this official letter in Lent. Or, if it had to be published, and as the arrangement entered into at a previous Synod was that all information concerning the Synod and its Committees, or that seemed to be useful for the information of Churchmen should appear *only* in the Church papers, we may reasonably ask why the rule was broken through on this occasion, and why the communication should have been sent to the secular papers, and only to the one non-secular journal that is notoriously the organ of his clique? Such a course of proceedings in an official of the Synod calls for investigation and reprobation; nor would it be worse for the Chancellor or the Bishop of that Diocese to publish a document of a contrary tone and to write under it their official signatures. If they did, none would raise a greater outcry than the official referred to. Why then is his course endorsed? If the Church Associationists wish to rid themselves of the suspicion of dishonesty and un-

fair dealing which must attach itself to them after this action of one of their most prominent members, we trust they will at once disown it, and at the Synod be the first to propose or the earliest to second a vote of censure on one who could so abuse a position of trust and send out a disturbing manifesto, as if with the *imprimatur* of the Synod.

BOOK NOTICES.

THE GIRL'S OWN PAPER.—London: The *Leisure Hour* office.—This most excellent periodical deserves a wide circulation and we are sure that if the girls can only see one or two numbers it will soon become extensively patronized. It contains something of almost everything that will interest the girls; and when we notice that it comes from the *Leisure Hour* office in England, we need say no more to recommend it.

Mr. J. J. Dyas, of the Toronto Periodical Agency, supplies by mail at \$2 per annum.

ROVER ET NOIR.—Trinity College, Toronto; March, 1880.—We are glad to see another number of this interesting periodical. Its articles are written with much spirit, and perhaps are a little dictatorial. We see no reason for changing the opinion we expressed against the National University scheme, as we fail to see how it can be accomplished without being in several respects at the expense of Trinity.

TO CORRESPONDENTS.—A number of communications have to be left over from want of space.

CORRECTION.—In Mr. Fletcher's letter last week, for "Bishop Meldering" read "Rupertus Mel-denius." He was a Lutheran Divine.

"The Analysis of the Common Prayer," to be had of the Rev. W. C. Bradshaw, Peterborough, i. 85 cents each, post paid. It has 70 pages.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

LENNOXVILLE.—*Bishop's College*.—In the Easter examinations the following students obtained first-class marks in the subjects specified:—

3rd Year—Mr. D. C. Robertson—Classics.
Mr. R. Hewton—Mathematics, French.
1st Year—Mr. M. G. Thompson—Classics, Mathematics, English, Hebrew.
Mr. W. Morris—English, French.
Mr. R. F. Morris—Classics, French.
Mr. W. Lyster—English.

On the aggregate Mr. Robertson and Mr. Hewton stand at the head of the 3rd year, both being placed in the 1st class; the first man in the second year is Mr. F. G. Scott, and the first year is led by Messrs. Thompson, W. Morris, Magill and R. F. Morris.

PROVINCIAL SYNOD.—The Provincial Synod is appointed to meet in this city next September, and all ready questions are being asked as to who the Montreal delegates are likely to be.

In the old days there used to be great searchings of heart consequent on the holding of the "party caucus," and the arrangements of the "party ticket." On the one side were the so-called *High* Churchmen, and on the other the so-called *Evangelical* Churchmen—drawn up in battle array; though what doctrinal point the battle was to be upon, or why there should be a battle at all no one seemed to have the faintest idea.

In truth, there never was a greater piece of humbug or imposition than this business of "high" and "low" in the Diocese of Montreal. It was only a "dodge" to bring to the front, and secure positions for men who, without a party ticket, would have had but a slender chance of being (by the strength of their abilities and experience) returned upon councils, delegations, or committees. Party strife did nothing but mischief. It raised barriers between us that the the-

ology of the Church had nothing in the wide world to do with; it pushed away into the background (and that more than once) some of the wisest and best of the clergy; while on the other hand it thrust into prominent places men not especially qualified, either by nature or by art, for leading positions in the councils of the Church.

Most thankful ought we to be that a better state of things now obtains amongst us! The election of our present greatly esteemed Bishop, on the very first ballot of the enthusiastic votes of both parties, shows how little the iron of party bitterness had entered into the soul of the great body of our clergy.

And now that the Church is going on so gloriously would it not be a pity—nay, a *crime*—for either party to disintomb the "relics of a dead club," and by the incantation of worn out shibboleths, seek to revive issues which, at their very best, were but phantoms? Large minded men like the Sullivans and Ellgoods and Normans and Du Moulins are, we know, far above all such ghoulish proceedings; it is from a lower intellectual strata, from a narrow and restless mediocrity that party trouble will come, if it comes at all. The time for the meeting of our Diocesan Synod is drawing near, and we trust that the clergy—more especially the country clergy, holding themselves from all party entanglements, and firmly resolving to defeat all party schemes, will record their votes for the *best* men; for the men of undoubted attainments; for the men who have grown grey, and are growing grey in the heart-devouring mission field; for the men distinguished for moderation, for peacefulness, and for *love of the Church*. If there be any positions of honor or respect which we can bestow, these are the sort of men on which they should be bestowed, no matter whether they are called *High* or *Low*, Evangelicals, or Puseyites.

We hope the day is gone past, never to come again, in which old and middle-aged men, who had done years and years of noble service for the Church in the Diocese of Montreal, were pushed aside to make places for young men, whose principal claim to distinction consisted in the fact that they "ran" the party machine.

A proposition is to be again submitted at the next Synod, which, if adopted, would knock such machines all to pieces. The proposition is, "that the Bishop be requested to name a committee of seven whose duty it shall be to prepare and submit to the house a list of names of clergy to serve on the Diocesan Court, the Executive Committee, and Provincial Synod Delegation."

Should this be carried, the occupation of the party caucus will indeed be gone; however, that some few will do all in their power to prevent its being carried, is beyond a doubt.

Holy Week and Easter have come and gone and have left, it is hoped, rich blessings with us all. Never was the Church, both in city and country, more active than during the season which has just closed. Talk of an increase of Ritualism! It was not Ritualism;—it was simply Catholic and Evangelical activity for the honor of our Lord and Savior and the salvation of immortal souls! With the usual services for Holy Week there was a celebration of the Holy Eucharist—at St. George's on Good Friday, and an admirable sermon from Dr. Sullivan. St. Martin's, the Cathedral, St. John's St. Luke's, St. James the Apostle, St. Thomas, St. Jude's, and St. Stephen's all had services of an exceedingly interesting nature. From every part of the Diocese comes the news of more zeal, more life, more services and more celebrations of the Divine Mysteries. Archdeacon Lindsay at Waterloo had services every day during Holy Week and twice upon Good Friday; so had Rev. Wm. Ross Brown at Iron Hill, Rev. John Ker at Glen Sutton, Rev. Robert Ker at Mansonville, as well as many other of the clergy whose names we failed to learn. How the season was opened at Iron Hill will give your readers some idea of how our brave missionary clergy try to do their duty. We give the particulars in the case of Iron Hill as it is one of our outlying posts, and the population is limited indeed.

During the Friday evenings of Lent there was solemn service followed by readings from "Bishop How's Lenten Readings," which was listened to with rapt attention. At the evening services during Holy Week there was a service of meditation; the average attendance was 15,—very good for such a small place. On Good Friday morning service was held at Iron Hill and in the afternoon at West Brome, some seven miles distant. The Church at Iron Hill was partially draped in black for the Good Friday services and the *violet of the Passion* for the nonce gave way to the black stole usually worn. On Easter-Sunday the services were well attended, and the sacred functions were joined in by all concerned with great profit and pleasure. The Vestry meeting on Easter-Monday morning was preceeded by an administration of the blessed Sacrament—a new departure, we believe, in this end of the Diocese at least. So much for small and backward Iron Hill;—we wish the reverend incumbent "good luck in the name of the Lord."

MONTREAL Morning Prayer good Sunday meeting on Plimsoil warden and Thomas

Trinity.—to Trinity. of this Church cure a union Rev. Robert out of its first parties most to amalgam on the general of despair.

The follow the city and MONTREAL J. G. Howd and S. C. F.

St. Stephen Wm. Gosling John Tongh

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St. Martin people's war Strachan Be

St. John the people's war Synod, Messrs.

St. James Crathern and Synod, F. W.

St. Thomas warden, A. Thomas Hay Drake.

St. Jude's people's war Synod, H. J. crease of \$80 the Rector.

Grace Ch held on Mon ing. The c counts were officers were Corner and Messrs. C. J. Messrs. Mill geant.

Christ Ohu Rae and Ro Messrs. S. E Vestry—Mes Musson, J. I Thos. Simps Howard, Jan

St. Matthias meeting was that the Exe the Lord Bis ment of a ne elected.—Ch James McFa Halliwell, M gates to Syno Haynes.

Vestry Meo Mary's Chur March. Mes appointed ch lane and Whit Helmsley, C and R. White

St. John's, gomery were gomery and

SABREVVIS- Roy and Alber Parker Miller

CHRISTYVILLE and James G Captain Gurn

WEST FARM and R. J. Mo Truax.

FRELIGHTSBU Zeno Whitma H. Reynolds.

MONTREAL.—St. George's.—The Bishop preached at Morning Prayer on Easter-Day. In the afternoon a good Sunday School service was held. At the Vestry meeting on Monday Messrs. J. Hutton and A. H. Plimsoil were elected wardens, and Messrs. J. Hutton and Thomas White, M. P., Delegate to Synod.

Trinity.—Rev. O. J. Booth has decided not to go to Trinity. It is a great pity that the congregation of this Church did not make a stronger effort to secure a union with the Parish of St. Thomas. The Rev. Robert Lindsay would have engineered the place out of its financial troubles if any clergyman could possibly do it. The coldness with which some of the parties most interested received the proposals looking to amalgamation with St. Thomas, will greatly weaken the general sympathy for Trinity in this its hour of despair.

The following are the elections at other churches in the city and country:—

MONTREAL.—Trinity.—Church wardens, F. Cole and J. G. Howden; Delegates to the Synod, J. P. Withers and S. C. Fatt.

St. Stephen's.—Church wardens, John O'Hara and Wm. Coaling; Delegates to the Synod, T. Brophy and John Tongue.

St. Luke's.—Rector's wardens, J. C. Sinton; people's warden, J. W. Hill; Delegates to the Synod, William Saltor and James Nelson.

St. Martin's.—Rector's warden, J. F. F. Black, people's warden, R. Parnell; Delegates to the Synod, Strachan Bethune, Q.C., and Mr. Notman.

St. John the Evangelist.—Rector's warden, W. R. Ross; people's warden, H. M. Holland; Delegates to the Synod, Messrs. Drake and Fenwick.

St. James the Apostle.—Church wardens, James Crathern and E. P. Hamford; Delegates to the Synod, F. Wolferstan and Thomas and F. Kingston.

St. Thomas.—Rector's warden, W. Swift; people's warden, A. W. Stephens; Delegates to the Synod, Thomas Hawkins and W. Drake; church trustee, W. Drake.

St. Jude's.—Rector's warden, G. Leachwright, people's warden, G. F. Slack, M.D.; Delegates to the Synod, H. J. Mudge and C. W. Woodford. An increase of \$800 was unanimously voted to the salary of the Rector.

Grace Church.—The Easter Vestry meeting was held on Monday evening, the Rev. S. Belcher presiding. The church wardens' report and audited accounts were presented and passed. The following officers were elected:—Church wardens, Messrs. C. Corner and A. Starke; Delegates to the Synod, Messrs. C. J. Brydges and W. McWood; sidesmen, Messrs. Millington, Resd, Thompson and W. Sergeant.

Christ Church Cathedral.—Church wardens, Jackson Rae and Robert Evans; Delegates to the Synod, Messrs. S. E. Dawson and Geo. Macrae, Q. C.; Select Vestry—Messrs. Joel C. Baker, A. M. Cowie, W. W. Mussen, J. D. Adams, M. H. Sanborn, Col. J. Dyde, Thos. Simpson, C. Garth, Samuel E. Dawson, Capt. Howard, James Stephenson and Thos. Tooke.

St. Matthias' Church, Cote St. Antoine.—The Vestry meeting was well attended. The Rector announced that the Executors of the late Miss Lane had paid to the Lord Bishop in trust, for the erection or endowment of a new Church the sum of \$2,000. Officers elected:—Church wardens, Messrs. W. H. Clare and James McFarlane; Sidesmen, Messrs. P. Tibbs, J. B. Halliwell, Major Sweeney and R. Warmington; Delegates to Synod, Messrs. J. H. Redfern and Captain Raynes.

Vestry Meeting.—The annual Vestry Meeting of St. Mary's Church, Hechelaga, was held on the 29th of March. Messrs. G. Harwood and G. Silverwood were appointed church wardens, and Messrs. J. F. McFarlane and Whitehead delegates to the Synod. Messrs. Helmsley, Caray, Jackson, Smith, G. Brown, Harrison and R. Whitehead were appointed vestrymen.

St. John's, P. Q.—Messrs. G. Wilkinson and Montgomery were re-appointed Wardens; Messrs. Montgomery and Macdonald delegates to Synod.

SARREVOLS.—Wardens for the year—Messrs. S. T. Roy and Albert White; Delegates—Raymond Roy and Parker Miller.

CHRISTVILLE.—Wardens elected—R. P. McGuinness and James Greendale; Delegates—Geo. McRae and Captain Gurnford.

WEST FARNHAM.—Wardens—Messrs. Geo. E. Loud and R. J. Morgan; Delegates—Geo. Higgins and Geo. Trusk.

FRELIGHTSBURG.—Wardens—Cleveland Austin and Zeno Whitman; Delegates—David Westore and Geo. H. Reynolds.

CLARENCEVILLE.—Wardens—F. N. Derick and Geo. Rowe; Delegates—Wm. M. Pattison and John Bullock.

PHILLIPSBURGH.—Wardens—P. C. Moore and W. F. Kay; Delegates—T. R. Nye and H. D. Moore.

PIGEON HILL.—Wardens—J. H. Albee and Mr. Beeman; Delegates—J. B. Hall and W. T. Holsapple.

STANBRIDGE.—Wardens—Moses Corey and Joseph Riggs; Delegates—Harvey Beatty and Lyman R. Palmer.

BEDFORD.—Wardens—R. Alcombrack and F. C. Saunders; Delegates—Charles Watson and J. Mills.

WATERLOO.—Wardens—H. L. Robinson and Doctor Fisk; Sidesmen—Messrs. W. Goodhue and T. Knowlton.

LACOLLE.—Wardens—Messrs. Wm. Featherston and Heman Derick; Messrs. Bowman and Braithwaite, Delegates.

MANSONVILLE.—Wardens—Mr. L. A. Perkins and D. A. Manson; Delegates—L. A. Perkins and Walter Lynch.

GLEN SUTTON.—Wardens—Stephen Leavitt and Alexander Bickford; Delegates—Alwin J. Esty and Eugene Eastman.

WEST PATTON.—Wardens—Solomon Brock and Nathan Eakin; Delegates—Solomon Brock and Simon Sargent.

ABERCORN.—Wardens—Frank Boright and Mr. Fay; Delegates—Messrs. Dennis and F. Boright.

LACHINE.—St. Stephen's Church.—The annual Easter vestry meeting of this Church took place on the evening of Monday, March 29th. The Churchwardens elected were Mr. James Doran for Parish, and Mr. J. O. Wilgress for Rector. Delegates—Messrs. E. Wilgress and S. Rathwell. An increase of \$100 to the salary of the Rector, Rev. R. White, was voted.

COWANVILLE, P. Q.—Wardens—J. Mackinnon and E. N. Robinson; Delegates—J. aMcKinnon and C. S. Cotton.

SWEETSBURGH.—Wardens—G. F. Shufelt and George Cotton; Delegates—Hon. G. B. Baker and J. McLoughlin.

SUTTON FLAT.—Wardens—James Wyatt and Eugene Dyer; Delegates—E. A. Dyer and ———.

WEST SHEFFORD.—Mr. John Belt, Architect, Cowanville, has furnished plans for a new Church at this place. The proposed building will cost \$6,000; work will be commenced in the spring.

DUNHAM.—Miss Gunning, for many years organist of All Saint's Church, was presented with a testimonial and address from the congregation on Easter-Day.

SUTTON FLAT.—The Church in this place has been enlarged and greatly beautified. A re-opening service was held on Easter-Day under the happiest auspices. In the evening a most able and interesting sermon was preached by the Rev. J. B. Davidson, M. A., Rector of Frelightsburgh. We heartily congratulate Mr. Smith and his congregation on the completion of this excellent work.

ONTARIO.

(From Our Own Correspondents.)

MADOC.—A Vestry Meeting was held in St. John's Church, Easter Monday, 10 A.M. Chairman, Incumbent Rev. M. G. Poole. Churchwardens re-elected, A. B. Ross, Dr. Loomis; Sidesmen, Henry Bull, Lawyer Henderson; Lay Delegates, Lawyer C. Green, A. Ross, H. Bull. The accounts were found to be in satisfactory order. And a vote of thanks was given to the Incumbent for his zeal in regard to Parsonage Fund. The amount on his subscription list being \$600.

CARLETON PLACE.—At the annual Vestry Meeting, Messrs. Wm. Kelly and L. McCallum were re-appoint-

ed Churchwardens. Mr. Kelly was also elected Lay Delegate. A committee was appointed for the purpose of canvassing the congregation with a view to obtaining subscriptions for the erection of a new Church. It is to be hoped that this matter will be pushed forward without further delay, and that a substantial edifice will soon replace the time-worn frame building at present in use, which was erected through the exertions of the late Rev. Dr. Boswell, in 1881—nearly half a century ago.

SMITH'S FALLS.—During Holy Week there were two services daily in St. John's Church. On Wednesday and Good Friday there were three services each of the days. The children, who attended in large numbers, were catechized at the second lesson at Evening-song, every day, and three times on Good Friday. On Easter Sunday there were three services, attended by crowded and earnest congregations. There were one hundred and five communicants. The chancel had a bright and beautiful appearance, decorated to suit the joyful season. On Monday the Vestry Meeting was well attended by men deeply interested in promoting the work of Christ and His Church. Mr. James Rath was again elected by the Rector as his Churchwarden; and Mr. James Johnston in lieu of Mr. Wm. Richey. Both of these gentlemen are earnest-minded Churchmen. The meeting came to the unanimous conclusion to build a new parsonage befitting the zeal and ability of the Parish. About the same gentlemen were re-elected as committee to look after the Churchyard, and to act as Sidesmen. The Churchwardens and Sidesmen were appointed as a special committee to manage the finances, and to promote a further increase of subscriptions to expedite the division of the Parish. William Jarvis, Esq., was re-elected to represent the Parish at the Synod. He is well known as an intelligent and devoted Churchman.

OTTAWA.—Easter Services and Vestry Meetings.—The services in the various Churches in and about Ottawa on the Feast of the Resurrection, were this year particularly bright, devotional, and attractive. Large congregations and an increased number of Communicants afforded cheering evidence of life and activity. The musical services were very effective, though in some cases we venture to say rather too elaborate. In most of the Churches the choicest flowers were unsparringly used in adorning the chancel and altar, thus making the House of the Lord "all glorious within." The Vestry Meetings held in the various Parishes on Easter Monday proved throughout most harmonious; while notwithstanding the "hard times," and the fact of several of the Churches being burdened with a heavy debt, the statements and financial reports are to be considered very satisfactory. A summarised account of meetings which have been heard from, may perhaps prove of interest to some of the readers of the DOMINION CHURCHMAN.

CHRIST CHURCH.—Ven. Archdeacon Lauder in the chair. Receipts, \$6,798.66; expenditure, \$4,774.11; floating debts paid off, \$2,024.55. A. J. Cambie and W. Cousens, the retiring Wardens, were re-elected. The former gentleman was also elected delegate to the Diocesan Synod for three years.

St. John's Church.—Rev. H. Pollard. Receipts, \$8,720.90; expenditure, \$8,299.95. A balance (including some arrears) of \$597.95 to be carried to the credit of next year's expenditure. The retiring Wardens, Captain Lee and Mr. R. Pope, were re-elected—the latter was also re-elected delegate.

St. Alban's.—Free. Rev. Canon Jones. The financial statement showed a balance in hand, though a large amount was due for arrears to the Incumbent. Mr. Grant Powell was re-elected, and Mr. Martin W. Maynard elected, Wardens. Mr. Fenning Taylor, the retiring delegate, was re-elected.

St. Bartholomew's, New Edinburgh.—Free. His Lordship the Bishop presided. Messrs. A. B. Peden and W. Proctor were re-elected Churchwardens. The chime of bells presented to this Church by H. R. H. Princess Louise, have been placed in position, and rang out their joyful music on Easter Sunday.

Trinity Church, Archville.—Free. Rev. T. D. Phillips. Receipts, \$520.04; expenditure, \$478.52; Balance, \$41.42. Messrs. N. W. Bethune and J. Hill were re-elected Churchwardens. Messrs. Bethune and Lowe delegates to the Synod.

Trinity Church, Billings Bridge.—Free. Rev. H. B. Patton. The financial report showed an increase in the offertory. Messrs. H. D. Wood and T. Cull were re-elected Wardens.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 3rd, 1880.

MISSION FUND.—In answer to \$1,000 offer.—“Young Canadian Lady in England,” balance of subscription, \$250. January Collection.—Toronto, St. Thomas', 50 cents; Grace Church, 21.05; Thornhill, 1.82; Richmond Hill, \$2. Parochial Collections.—Etobicoke, on account, 24.45; Seymour and Percy, on account, 81.85; Collingwood, additional \$2; Christ Church, Woodbridge, 36.80; York Mills, on account, 51.00; St. Luke's, Toronto, on account, 8.75; Berkeley, 20.80. Missionary Meetings.—St. Mark's Parkdale, 6.65; Berkeley, 2.50.

PERMANENT MISSION FUNDS.—“J. R. C.,” balance of subscription for year ending 20th of April, 1880, \$25.

WIDOWS' AND ORPHANS' FUND.—October Collections.—St. Luke's, Toronto, balance of assessment, 22.68; Orillia, do., 23.85; Cookstown, do., 2.56; Etobicoke, on account of assessment, \$5; Seymour and Percy, do., \$8; Collingwood, do., 26.78; Gore's Landing, in full of assessment, \$7.79; Wyebridge and Midland, do., 4.89. Annual Subscription.—Rev. Canon Osler, \$5.

IRISH RELIEF FUND.—Grace Church, Toronto, \$20; collected by All Saints' Collingwood Sunday School, 5.19.

TORONTO.—Church Woman's Mission Aid.—The ladies of the C. W. M. A. Sewing Society, have decided for the future to hold their meetings on Tuesdays instead of Fridays, in the Holy Trinity school house. Any ladies in the city who are willing to aid us, either by coming to our meetings, or by doing work at home are earnestly requested to send their names and addresses to the undersigned, or to call at the school-room any Tuesday afternoon. We are specially anxious to obtain the assistance of those who can sew or embroider on linen.

We have on hand some nicely embroidered sets of linen for sick communion, which we should be glad to dispose of at \$5 a set.

Our gifts to Missionaries for the last quarter, consisting mostly of amplices, stoles and altar linen amount in value to \$179.81.

Mrs. W. T. O'REILLY,
81 Bleeker Street.

VESTRY MEETINGS.—At the annual Vestry Meetings the following results were obtained:—St. James': Warden—C. Gamble, J. K. Kerr; Lay Reps.—Dr. Wilson, Dr. Hodgins, Lieut. Col. C. S. Gzowski. St. Peter's: Warden—Messrs. Marriott and Mason; Lay Reps.—F. Richardson, J. B. Ryan, K. S. Williams. All Saint's: Warden—Columbus Green, Robert Gooderham; Lay Reps.—George Goulding, A. McLean Howard, Samuel Trees. St. Paul's: Warden—Major Evans, W. B. Evans; Lay Reps.—Major Evans, James Roof, George Boyd. St. Bartholomew's: Warden—James Stewart, Charles Unwin; Lay Reps.—Thomas Allen, Charles Unwin. St. Matthias': Warden—G. Y. Timmins, Lewis Tomlinson; Lay Reps.—M. Crombie, Frank Wooten, Dr. Snelling. St. George's: Warden—E. M. Chadwick, A. J. Burrows-Close; Lay Reps.—W. S. Farrell, A. B. Boswell, H. W. M. Murray. St. Luke's—Warden—A. M. Patton, Edmund Wragge; Lay Reps.—John Hague, Clarkson Jones, James Young. Grace Church: Warden—W. H. Howland, J. Berwick; Lay Reps.—E. Blake, F. A. Ball, T. Kennedy. Little Trinity: Wm. Gooderham, Louis Reeford. St. John the Evangelist: Warden—Chancellor Spragg, T. G. Bright; Lay Reps.—Chancellor Spragg, G. L. Garden, C. W. Pottle-thwaite. St. Philip's: Warden—G. M. Evans, James Browne; Lay Reps.—Lieut. Col. E. B. Denison, George M. Evans, J. T. Jones. Holy Trinity: Warden—G. S. Holmsted, W. Sutherland Taylor; Lay Reps.—Wm. Ince, S. G. Wood, Dr. O'Reilly. Church of the Redeemer: Warden—Edward Burch, Geo. Musson; Lay Reps.—A. H. Campbell, J. L. Bronsdon, R. Dunbar. St. Anne's: Lay Reps.—G. B. Kirkpatrick, G. T. Denison, J. A. Donaldson. Church of the Ascension: Warden—Robert H. Temple, J. E. Berkeley Smith; Lay Reps.—Chas. Magrath, T. D. Delamere, C. B. W. Biggar. St. Thomas: Lay Rep.—John Casavan.

Fenelon Falls: Lay Reps.—J. D. Roberts, John Catto. Cobourg: Lay Reps.—Messrs. Hewson, Wilgriss, and Col. Boulton. Aurora: Warden—W. H. Ferram, M. B. Faughner; Lay Reps.—John Van Nostrand, W. H. Ferram. Ashburnham and Otonabee: Lay Reps.—Geo. C. Rogers, Dr.

H. C. Burritt, H. T. Strickland. Holland Landing: Warden—Messrs. Barwick and Parnham; Lay Reps.—Messrs. Thorne and Bacon. Cannington: Lay Reps.—Messrs. John Hall Thompson, Alfred Wyatt, Henry Hoyle. Cardiff and Monmouth: Lay Reps.—Charles A. Rankin, David Taylor, Fred. C. Moffat. Cookstown: H. B. Nicholl, M.D., W. R. Coleman, Dr. Snelling. Credit: T. M. Hammond, John Goldthorpe, Robt. Cotton. Dysart: Lay Reps.—J. F. Young, C. J. Blomfield, Dr. J. H. Lowe. Galway: Lay Reps.—C. A. Brough, Frank E. Hodgins, Daniel Williams. Gore's Landing: Lay Reps.—F. W. Kingstone, M.A., Robert Baldwin, John Augustus Barron. Lindsay: Lay Reps.—P. S. Martin, J. Hopwood, W. Grace. Markham, St. Philip's: Lay Rep.—Chas. Brown. Newmarket: Lay Reps.—T. J. Robertson, M.A., W. H. Ashworth, R. Flood. Orillia: Lay Reps.—Dr. C. S. Elliott, S. S. Robinson, F. Evans. Perrytown: Lay Reps.—G. N. Patterson, R. Gardiner, C. J. Campbell. Port Hope, St. John's: T. M. Benson, C. T. Bingham, J. Smart. Port Perry: Lay Reps.—John Rolph, Daniel Ledingham, Frank Raines. Shanty Bay: W. O. Brien, C. C. Bridges, W. Barwick. Stayner and Creemore: John Carter, J. Williams, E. B. Sanders. Carlton: Major Foster. Wyebridge and Midland: W. Parker, G. S. Holmsted, F. B. Cumberland. Collingwood: Dr. Stephen, Messrs. Pangman and Moberly. Uxbridge: Messrs. Bolster and Hanning. Peterborough: A. P. Poussette, N. D. Beck, Dr. G. Burnham, Jr. Parkdale: Messrs. Gooch, McLean, and Fahey. Scarborough: Stephen Westney, Henry Mason, Joseph Armstrong.

PORT HOPE.—Trinity College School.—On Sunday, the 21st ult., the Lord Bishop of Toronto administered the rite of confirmation in the Chapel of Trinity College School, at the afternoon service. The Chapel was filled to its utmost capacity with a congregation consisting of the members of the School, many friends of the boys from a distance, and a large number of the townspeople of Port Hope. The service was fully choral, and was sung by the Rev. W. C. Allen; the Rev. W. E. Cooper, Professor Jones, of Trinity College, Toronto, and the Head Master (Rev. C. J. S. Bethune) also took part in it; the singing of the well-trained choir was very good indeed, and reflected much credit upon their instructor, Mr. C. E. D. Wood, and the organist, Mr. Arthur Fidler. After evensong was ended the Head Master presented the candidates for confirmation, twenty-two in number, to the Bishop, who addressed them in a very impressive manner on the significance of the very solemn vow they were about to take, and the blessings they were to expect from the ordinance—he also spoke in a very forcible manner of the trials and difficulties of school-boy life, and gave his youthful hearers much good advice on the best mode of meeting and overcoming them. After commending the candidates to the silent prayers of the congregation for a brief space, the ceremony of laying on of hands was proceeded with. The offertories of the day amounted to about fifty dollars, and are to be applied to the construction of the choir seats which are expected to be completed in a few weeks. They are being made from the designs of Mr. Frank Darling, Architect, Toronto, of carved oak, and will prove a very handsome addition to the Chapel.

On Easter Day the newly-confirmed were admitted to their first Communion, in the School Chapel. There were no less than seventy-five communicants that morning, including the large proportion of fifty-seven boys.

OSHAWA.—At the annual Vestry Meeting of St. George's Church, held on Monday evening, F. W. Glen, M. P., and W. F. Cowan, Esq., were appointed Churchwardens, and Mr. Martin J. Cowan and W. T. Atkinson, Lay Representatives. The meeting was one of the most harmonious held for years, an omen of happier times for the Church.

NEWCASTLE.—On Good Friday religious service, suitable to the occasion, were held in St. George's Church here, an unusually large congregation being present. The prayers were read by the Rev. Canon Brent, the Rector, and the lessons by Mr. Wm. Farncomb, Student of Divinity. In his sermon, Mr. Brent touched, in a very vivid manner, upon the sufferings and death of our Lord, and from them drew instructive lessons for his hearers.

On Easter Sunday the Church was very tastefully decorated with various kinds of flowers, prominent among which was a lovely lily, which, in all its purity, graced the font. The services were choral, and the choir showed that it had taken no small pains to render the musical part of the devotions worthy of the

day which was being celebrated. The lessons were read by Mr. Wm. Farncomb, and the sermons, both at Matins and Evensong, by the Rector. Holy Communion was celebrated in the morning. We noticed on the altar a new cloth, and there were also a “Bishop's chair,” a “stall-seat,” and three new cushions, which, we understand, were presented to the Church by Mrs. Miss, and Mr. Robert Fothergill. The altar cloth was of crimson rep, handsomely fringed, having in the centre a medallion of maroon velvet, on which was beautifully worked in bullion the monogram I.H.S. The “Bishop's chair” and “stall-seat” were of solid oak, on the back of the former of which was a cross and the sacred monogram. The cushions were of blue, with gold crosses thereon, beautifully designed and carefully carried out in execution.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON: All Saints'—Daily services have been in this Church, throughout the season of Lent and during Holy Week. The congregations have been good the services impressive and the singing hearty, the hymn for Holy Week, “The Story of the Cross,” being given with much earnestness at the evening services.

On Easter Day the services were of an interesting character, and were well attended. The chancel was prettily decorated with flowers, the most noticeable floral ornament being a handsome Latin cross, composed of lilies and white. The altar, pulpit, and clecte were vested in white. The sermon was preached in the morning by the Rector, the Rev. C. E. Thomson, on Colossians, iii, 1. The musical portion of the service was excellent and most effective, reflecting great credit on the choir, which is a surplised one and made up entirely of boys. Ignorant and foolish prejudices prevail in some quarters against the praiseworthy custom of adorning and making beautiful the House of God, but the custom of ages past is becoming more general, and people are gradually losing or forgetting their prejudices.

LUTHER.—The Rev. R. S. Radcliffe acknowledges with thanks for the new church in this place the following:—Lord Bishop of Niagara, \$20; Rev. James Carmichael, Hamilton, \$8; Rev. W. B. Curran, Hamilton, \$2; A. Friend, Hamilton, \$5; Mrs. C. J. Hope, \$5; Mr. George Hope, \$5; Mr. A. H. Hope, \$2; Rev. F. L. Osler, Dundas, \$2; Mr. J. J. Mason, Hamilton, \$2; Mr. George Elliott, Guelph, \$25; Mr. I. Muir, Hamilton, \$1; Mrs. Judge O'Reilly, \$1. In small sums, \$1.85. The Rector and Wardens of St. Mark's, Hamilton, a handsome brass Alms Basin for the new Church; also a surplice and stole from the Woman's Mission Aid Society, Toronto.

GUELPH.—Holy Week in St. George's Church was well kept, there being daily service, with readings on the seven last sayings on the Cross. There were also two full services with sermons on Good Friday, and a service with sermon on Wednesday evening. All these services were well attended, especially those on Good Friday. The musical services of Easter Day were probably never surpassed in Guelph. There are 52 members of the choir admirably trained.

The sermon in the morning by Canon Dixon was on the gradual manifestations of the risen Lord to the disciples, and their joy when it was fully realized that he had risen indeed. There were very large congregations both morning and evening. At the latter service the sermon was on the resurrection of the body.

There was an early celebration of the Holy Communion, and also at mid-day. There were 220 communicants, the largest number in one day that ever came forward in St. George's Church. The inclemency of the weather and badness of roads kept many away who reside outside the city.

At the Vestry meeting of this Church on Easter Monday, Mr. J. M. Bond was appointed by the Rector as Warden, and Mr. George Murton was elected by the Vestry. The financial report was the most satisfactory for many years. For the past four years, the offertory had steadily increased, until it was double what it was at the commencement of that time, though these years have been the most severe financially experienced in Guelph. Mr. A. A. Baker was appointed delegate to the Synod. A Committee was appointed to take immediate steps towards securing the assistance of an efficient curate. Reference was made in the report to the fact that the Church, through the zeal and liberality of some of its members, was entirely freed from debt, and had been consecrated last summer, having no claim of any kind upon it.

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HURON.

(FROM OUR OWN CORRESPONDENT.)

HELLMUTH LADIES' COLLEGE.—St. Ann's Chapel—The second Missionary Meeting of the term was held in St. Ann's Chapel on Sunday the 21st ult. The Lord Bishop of Huron presiding. The Bishop expressed his gratification at the amount of the monthly collection then presented—\$85.90. He spoke of the extensive work done by the "Ladies' Parish Mission," in New York, and the "Woman's Mission," both in New York and Toronto, as instances of what might be done by women, and impressed on them the importance of obeying the injunction of St. Paul, "To do good, and to distribute, forget not." Rev. Canon Innes spoke of the great charitable works now being carried on that had insignificant beginnings, as, for instance, the Church Missionary Society, whose first year's revenue was \$356, and whose present income has reached the immense sum of \$200,000. He also referred to the Missions in New Zealand, where for seven years the earnest efforts of the Missions failed to make a single conversion, and now the fruits of their labors are marvellous. He said in order to secure success there must be earnest prayer and earnest effort. With these even the weakest may accomplish much, and none need be discouraged. Mr. E. B. Reed then addressed the meeting urging perseverance in the good work. After singing a hymn the meeting closed with the benediction.

BISHOP CROMPTON MEMORIAL.—In connection with the special service for the day, the Lord Bishop of the Diocese held Confirmation Service on Good Friday in the Memorial Church. The congregation was very large; the Church, though lately enlarged, was completely filled. The Rector, Rev. J. B. Richardson, presented to his Lordship a class of twenty-one candidates. The Bishop addressed them, impressing on them very impressively and affectionately the solemn responsibility of taking upon themselves in this public manner the vows and promises that had been made for them by their Godfathers and Godmothers. All in the large congregation were evidently deeply impressed with the solemnity of the rite administered. The Bishop then preached an excellent discourse on the Passion of the Lord, as commemorated on that day, and referring also to the "Laying on of hands" on the young disciples. At evening service Rev. Canon Innes preached very impressively on "The Attractions of the Cross."

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

THE BISHOP'S TOUR.

(Continued from our last.)

Feb. 16.—We again met at Rosseau, and on Tuesday, Feb. 17th, drove about sixteen miles to St. Paul's Church, at Sequin Falls, on the Nipissing Road.

The people here were proud to meet their Bishop, in their own Church, as they emphatically told him. Bishop, pastor, and people were mutually pleased, and a most enjoyable service was held. Mr. Crompton presented four candidates for confirmation and there were eleven communicants. This was the first time there had been a celebration of the Lord's Supper. At the Church meeting afterwards held, it was decided to open a Sunday School the following Sunday, and Mrs. Fry, assisted by Mr. Groom, was elected conductor.

After taking tea with Mrs. Burke, in company with Mr. and Mrs. Pratt and Miss Draycott, who had followed us from Rosseau to attend service, we drove some few miles further to Dufferin Bridge, for the night.

The weather having been more than commonly variable and stormy our friends at Dufferin could not complete their church in time, so we held service in the Orange Hall. The morning of Feb. 18th was in complete contrast to the weather of the day before. There was a steady down-pour of rain and it was very cold, yet at 10:30 A.M., we had a large congregation and held a cheerful service, at which Mr. Crompton presented four for confirmation and we had twenty-three communicants. In the afternoon a Picnic Social was held in the house of Mr. R. Irwin, by the combined congregations of Sequin Falls and Dufferin Bridge, the Bishop, as usual, sitting now with this, now with that group and cheering all by his courtesy of manner and kindly word. Much thankfulness was expressed because they could now have a monthly opportunity of meeting a clergyman, and both congregations begged of the Bishop that he would everywhere tell of their gratitude for the money which had been generously sent them through Mr. Crompton, by friends at the Front. By evening the storm had become a hurricane, that of Sunday week being nothing to it, yet at 7 o'clock P.M., when we commenced Evensong, the Orange Hall was much

crowded. What cared the people for weather? they wanted to see and hear their Bishop, and come they would and did. He is no stranger amongst them, he has been with them every year since his consecration. But, as some of them said, "they had no Church of their own nor any prospect of one, now they would, please God, let him see they loved their Church." Nowhere is the Bishop more beloved than he is among these warmhearted people. His Lordship was deeply affected and his words of love, warning, cheer, comfort and advice, sank into all hearts and will be long remembered.

During the same afternoon, Mr. Crompton, hearing from the father who was at morning service, that a baby was seriously ill that it could not be brought to be baptized, drove about five miles through the storm accompanied by the father, to baptize it. This filled the parent's heart with gratitude, and though urged to remain because of the hurricane, and knowing he would have to walk back, the father would go to evening service, and went, telling everywhere what had been done for him.

Thursday, Feb. 19.—Another change of the weather, bright, clear, and cold. We went northwards sixteen miles further and arrived early at the Magnetawan Village. In this place and in the neighborhood the Church had many friends formerly. We were met by four members of the Church with gloomy faces and almost hopeless hearts. Our proposed route having been published in the local papers, the preachers of the sects, we were told, had, a few days before our arrival, commenced a series of protracted meetings, and they had not scrupled to increase the impression which had been made on the minds of the people, that "the Church showed by not sending ministers amongst them, she did not care one bit about them, whether they were saved or not." The result of this was soon evident to us. We held a service in the school room of the village, a congregation of between forty and fifty meeting us; but it was clear they had come with little object in view beyond a feeling of curiosity. The only thing which caused what might be called a stir was the baptism of some children. As a rule those present seemed to be utterly indifferent, and dead... dead... dead can be written emphatically as the characteristic of the meeting. An invitation was given to those "who belonged to the Church, or were desirous of having the Church services in that village, to remain," but only five so stayed, and of those five, two were friends from other places who had come to the village on business. Only four years ago the Church families in and around his place were reputed to be about thirty!

At Magnetawan Village we were told that there was a woman very ill, who was fretting because she could not come with her baby and get it baptized, as it was also ill. They lived about five miles on the way we had to go. When we got to what we thought must be the house, Mr. Crompton went to make inquiries. "Was this Mr. Q's?" "Yes, sir, walk in." He entered and saw a woman in bed, evidently very ill, and he went to her bed saying, "I am sorry to find you lying so ill, but I have come to ask about your baby; you wish it to be baptized, do you not?" "Indeed I do, sir," was the reply, in a desponding tone. "Well," said Mr. C., "I am a parson of your Church, the Bishop is with me, and we have come to baptize baby." The poor woman without a moment's thought rose up in bed and grasped both Mr. C's hands, but could say nothing for a second or two; at last she said to a flock of children (about eight) who stood around the bed, "call father." Father and the Bishop came in, and the little one was admitted into the Christian fellowship to the great delight of all. We spent some time with them, and in the course of conversation Mr. Q. told us the following:—A couple living at Eagle Lake, about twenty-one miles from the Magnetawan Village, having heard that a Bishop or a parson (for they did not know which) of their Church was coming to the village on the Sunday previous, had journeyed all that way carrying their little one for baptism, only to find that their information was not correct, and had to return as they came. We asked Mr. Q. how far Eagle Lake was off our road? "Sure, sir," he said, "it is only about ten miles." And "have we no chance of sending to them?" He told us we might possibly hear of them at Mecunoma P. O., where we should have to bait our horse. We thanked Mr. Q. and drove away followed by his hearty good wishes as long as he could see us.

As we were going we came to a small shanty by the road side, at the front of which was an elderly woman turning a grindstone for her husband, who was sharpening his axe. We bade them "good morning." The Bishop kindly asked after their welfare, and finally "did they mind saying to what Denomination they belonged?" The old man straightened himself and held up his head proudly as he said, "No, sir, I belong to the Church of England," looking at us at the same time as if he meant to dare us to find fault with him. But when Mr. C. said, "My friend, this is your Bishop," it became almost a race whether the Bishop should get out of the cutter, or the old man outside his fence, first. The Bishop, however, had

it, but the old man's hat was doffed and not put on again, cold as was the weather; and it was a proud moment for that man when the Bishop shook hands heartily with him and his "old woman," as he called his wife. The three went into the shanty and his Lordship spent some considerable time with them, evidently leaving sunshine behind him as we drove away.

Some miles farther we saw a man standing at the door of a log house and we asked if we were in the right direction for Mecunoma? He told us we were, and we entered into conversation with him. When the man found it was the Bishop, his Bishop, to whom he was speaking, he could not stand still, nor would he put on his hat. He explained how it was he had not got to the village (nine miles away) the night before. We told him we thought of holding service on our return. "Then," he said, "I'm there if God spares me."

We arrived at Mecunoma, where we had the great pleasure of meeting two of our Ullswater friends, and at once made enquiries whether Mr. and Mrs. R— were known? We were told their eldest son was then in the farm-yard. The young man was called and introduced to his Bishop, who asked him if he could send a message to his parents? "Oh," he said, "I'll go myself," as if a walk of twenty miles was not of much account. We then made arrangements with him for meeting the family on our return.

On and on again still northward we went, over hill and dale, having glimpses of long valleys with clearings in them, and passing many and large choppings, evidences of the work of vigorous arms plying the woodman's axe. We had seen so many roads in the bush that it became a necessity with us to make an enquiry as to our way. This we determined to do at the first opportunity; but as choppings were more frequent than houses we were some time about it. At last we came to a place where a man sat on a log eating his mid-day meal, sans coat, sans vest, sans collar and hat. The dark bush beyond is the distance, the varied shades of green of the trees laid low in the chopping, jewelled by the hoar-frost as the bright sun shone upon them, the clear blue sky, the man on the log as a centre piece, the axe by his side, testimony of whose was the work we saw done before us, made up an impressive "al fresco" which would have delighted the heart of a painter. He kindly told us we were quite right, and so we drove to Nipissing village, getting there about noon of Saturday, Feb. 21. In the course of the afternoon we drove down the river about three miles, and some distance on Lake Nipissing. This lake is said to be some seventy or eighty miles long and thirty wide. The Bishop gathered some shells as a memento of our first visit to this extreme point of his immense Diocese. Mr. Crompton having found that some friends lived here whom he knew in the neighborhood of Huntsville, paid them a visit, whilst the Bishop consulted with the men assembled about Church prospects. A new school was placed at our disposal, and here we held morning service at 10:30 A.M., on Sunday, Feb. 22nd. But the way in which the people entered the room and then seated themselves, legs crossed, arms folded, and heads thrown back, clearly demonstrated that they had not come to worship; they came to see and hear; and although there were between forty and fifty adults present, there were only about six who professed to remember the Church service, and they did not know much. One woman confessed she had not been to Church for fourteen years, and had not seen a parson there all that time! So, as she naively remarked, "she had forgotten how to use her Prayer Book!" And it was painful to see her sit handling her book this way and that, till at last tears stole down her cheeks. Mr. Crompton had to tell the people when to stand, sit and kneel, and, with the exception of one woman's voice which joined in now and then, the whole service was a duet between himself and the Bishop. Oh, how kindly and lovingly his Lordship told the "old, old story of redeeming love!" Each one seemed to hang upon the words which fell from his mouth. Several children were baptized. We had another service at 2:30 P.M., when there was a larger congregation, but of the same listless stamp; more children were baptized, and Mr. Crompton preached the same news of Jesus of Nazareth. After service we had many and very pressing invitations to "come again," but dead—dead—dead was the expression we spoke from the heart at the conclusion of our work. Clouds, thick clouds—though the offer of a site on which to build a Church made a gleam of sunshine in our otherwise dark horizon.

(To be continued.)

Correspondence.

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

INQUIRY.

DEAR SIR,—Will some of your readers who have had experience in these matters, please give me some information?

A man has recently buried his wife in the consecrated Churchyard adjoining one of our Churches in this county, and he wishes to secure two plots adjoining his wife's grave, for his own burial in due time, and that of another member of the family. He thinks he could probably depend upon the adjacent plots being left vacant, but nevertheless he wants to be sure of them. How can he secure them?

Yours truly,

ROBERT C. CASWALL.

Fergus, March 31, 1880.

QUALIFICATION OF ELECTORS OF REPRESENTATIVES TO SYNOD.

DEAR SIR.—Before beginning the subject on which I purpose writing, I must do myself the pleasure of congratulating you on the excellent working of your rule that "all letters will appear with the names of the writers in full," and I have been confirmed in my opinion by the very marked difference between your correspondence columns and those of the other (so-called) Church papers; as a fair sample I would instance the thoroughly convincing letter of Mr. Whitcombe on the 55th Canon in your issue of the 18th instant, in contrast with the choice effusion improperly signed "Evangelical" in that paper of the same date, the writer of which after indulging in a certain amount of personal abuse, endeavors, though I should say unsuccessfully, to prove his views on the prayer before the sermon question, by the same Canons.

But my object in writing is to make a few remarks on another subject.

The Executive Committee of the Synod, having adopted a report in favor of making communicants the sole electors of Representatives, an official of the Diocesan Synod, although a member of that Committee has thought it desirable to bring the matter and his views on the same before the public, and after stating some of those views in opposition to the proposed alteration of, brings forward a certain line of argument derived from his reading of the Synod Acts of 1857 and 1858, and of the declaration of the British North American Bishops in the matter of Church membership, to endeavor to prove his case. It would take up too much room to reproduce his argument here; but he sums up thus:—"I hold therefore, that the proposed Canon to exclude all members of our congregations, who are not communicants, from the right to attend the Easter meetings and vote for delegates to the Synod, is not only contrary to the whole spirit and intention of our Church Legislation in parliament and in Synod for 30 years, but is *ultra vires*. It is stated that the statutes give the Synod full powers to pass the proposed Canon of disfranchisement, but I deny that the statutes cited give the Synod power to deprive the laity of the rights which they have uninterruptedly enjoyed with great advantage to the Church for nearly 25 years, and which the Act of 1858 was expressly formed to secure to them."

Now let us refer to an Act not "cited" by him. The Synod of Toronto Incorporation Act of 1869, Sec. 2 reads thus:—"The Synod shall consist of the Bishop of the said Diocese, and of Lay Representatives to be elected according to the constitution of the said Synod, as the same exists at the time of the passing of this Act, or as it may from time to time be altered by the said Synod, after the passing of this Act." This seems to settle the question of the "spirit and intention of our Church Legislation in parliament for 30 years;" and the inference that we have the power is so very strong, that I should think we must interpret the Act of 1857 as giving the power, and the Legislature evidently thus understood it. That the Synod did so as well is also evident, for we find that in 1870 (the year after), when our present constitution was adopted, the parties entitled to vote are, "All Laymen within the cure of 21 years of age or upwards, who shall annually sign a declaration in the form following,—I, _____, solemnly declare that I am a member of the _____ Church, and that I am an habitual worshipper with this congregation, and have not voted as a member of any other congregation within the year." Now this is a very different qualification from that named in the Act of 1858, which is as follows:—"All Laymen within such parish, mission, or cure, or belonging to such congregation, of the full age of 21 years, who shall declare themselves in writing at such meetings to be members of the Church—and to belong to no other religious denomination, shall have the right of voting;" which anyone must see is far less restrictive than even the one in present use; and consequently the proposed Canon is also not "contrary to the spirit and intention of the Church Legislation in Synod for 30 years."

I should almost imagine that the writer of the letter fancied himself in his educational chair, freely

interpreting the School Laws for the benefit of some rural Board of Trustees.

Very sincerely,

BASIL R. ROWE.

Orillia, Easter Monday.

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME."—St. Matt. xxvii., 46.

SIR,—I have read with pleasure the different letters in the columns of your paper discussing the Holy Communion—morning, evening, and mid-day. These letters, if nothing more, certainly show much thought and careful reading on the part of many of the clergy.

With your permission I will offer a different subject in the above heading to those who feel inclined to investigate the matter. In the course of my Lenten reading I have been led to think of those words of our blessed Lord, uttered on the Cross, and I find among commentators a diversity of opinion concerning them. "Forsaken me." The difference of opinion is on these words or the idea conveyed by them. Wordsworth seems in favour of the separation between Father and Son, but he offers no illustration, except that it was felt to show the humanity of Christ and for our encouragement. This seems well enough as far as it reaches, but it does not touch the vital point in my mind. Meyer strikes bolder in the following "Feeling of being forsaken by God." He says this feeling was caused by the intensity of Christ's sufferings. De Wette offers a similar suggestion. Olshausen says, "Actual momentary abandonment by God." Lange says the separation was apparent only. In some degree all admit the possibility of a separation between Father and Son at that awful hour of atonement, but I have found no satisfactory reason given for that separation. I think there can be no doubt that something in the way of withdrawal from Christ by the Father must have taken place, judging from the cry, and the words of the crucified Son of God. Nor do I see how Christ could have been the sacrifice for sin without it. How could the mere death of His humanity on the cross have satisfied the Divine justice against sin? "The wages of sin is death." Christ had no sin of His own to answer for, but He took upon Him our sins, and He must pay the just penalty of them as the sacrifice to God. "The wages of sin is death." Death temporally and also death spiritually—and finally death eternal. What is death? Natural death is the separation of body and soul. Spiritual death is the separation of the spirit from God. Eternal death is the separation of body and soul eternally from God. We know without doubt that Christ died the natural death. His body was taken down dead from the cross—the soul was gone. But must he not have tasted spiritual death? I think so. And He tasted it before the natural death, as God, that He might show to us that he suffered the full penalty of sin—viz., separation from God. And the awful experience of such a separation made Him cry out, "Eli, Eli, Lama Sabbachthani." I do not see how we can understand the words, "My God, my God, why hast thou forsaken me?" otherwise than spirit being separated from spirit. That unfathomableness of spiritual loneliness which no human mind can grasp, was felt by Christ for the first time, and the cry that no human words can express burst from His lips: Spirit from spirit, Father from Son. But the cry, "My God," &c., as a prayer was answered, and victory was near. He soon was able to say, "It is finished," and His work was completed.

I merely offer these remarks as suggestive, and would be very glad to hear from thinking minds on this subject.

J. W. GARLAND.

South Stukely, March 15, 1880.

TRANSFER OF THE DEAD.

DEAR SIR,—I do not wish to open a discussion, or broach any theory, orthodox or otherwise, with reference to the state of the departed in another world, but to the rest of their bodies in this world. Have any of the clergy ever had any cases wherein persons have desired to transfer the bodies of their dead kindred from one cemetery to another; as, for instance, from the consecrated Church ground to the unconsecrated ground of Methodist, Adventist, or such like? Cases where to give liberty was to give way to sectarian animosity, and not to give way would be to cause bitterness? I have had two such occasions, and supposing that others might find themselves in the same difficulties, I think it well to ask the clergy; are they aware that there is an act in the Statutes of Canada that will help them very much in taking the burden of responsibility of refusing, from their minds, to some extent? I do not know the chapter or the volume; but the spirit of the act is that no corpse can be taken up for transference to another cemetery without an order from one of Her Majesty's judges. That order to be given at the discretion of the judge, upon application being made and the case considered. It will be observed that the law steps in and takes all liberty of

refusing or even consenting from the clergyman. He is but the custodian of the body in the meanwhile. And this act applies to all creeds and all cemeteries. And it is worth while for us to bring the act to bear; for there are some people who expect the utmost pains from a clergyman in burying their dead—preaching sermons, offering up prayers at the house or the grave, &c., yet do not scruple when their fancy leads them, to expect the utmost readiness from the same clergyman to see the Church ground disturbed and disfigured, (as it necessarily is in such cases,) and perhaps his feelings hurt in addition.

WM. ROSS BROWN.

JOHN WESLEY AND THE CHURCH.

Church people and Methodists will read with equal interest the following original letter from John Wesley. Mr. Henry J. Mills found it among his father's papers. The Miss Bishop, to whom the letter is written, was the second wife of Mr. H. J. Mills' grandfather, who was a member of the Society of Friends, and it would appear that Miss Bishop, who was a Methodist before her marriage, consulted John Wesley about the step she was about to take. Hence probably the religious and doctrinal character of the communication:—

London, October 10th, 1778.

MY DEAR MISS BISHOP,—I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which, who has not), yet you are willing to give it up to reason.

"The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it, in every point, both of doctrine and discipline. Hence we inserted in the very first Rules of our Society, 'They that leave the Church leave us.' And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Philip Hervey, and most of those holy men that were contemporary with him."

"But the ministers of it do not preach the gospel. Neither do the Independent or Anabaptist ministers. Calvinism is not the gospel; nay, it is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong, and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in danger of imbibing the grand error—Calvinism from the Dissenting ministers. Perhaps thousands have done it already; most of whom have drawn back to perdition. I see more instances of this than anyone can do; and on this ground also exhort all who would keep to the Methodists and from Calvinism—Go to the Church and not to the meeting."

"But to speak freely, I myself find more life in the Church prayers than in the formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called Gospel sermons. That term is now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His Blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!' Surely the Methodists have not so learnt Christ. We know no Gospel without salvation from sin."

"There is a Romish error which many Protestants sanction unaware. It is an avowed doctrine of the Romish Church that 'the pure intention of the minister is essential to the validity of the Sacraments.' If so, we ought not to attend the ministrations of an unholy man; but in flat opposition to this, our Church teaches, in the 28th Article, that 'the unworthiness of the minister does not hinder the validity of the sacraments.' Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly that a little leaven may leaven the whole lump."

"I wish you would seriously consider that little tract, 'Reasons against a Separation from the Church of England.' Those reasons were never answered yet, and I believe they never will be."

"I am glad you have undertaken that labor of love, and I trust it will increase both your spiritual and bodily health."

"I am, my dear Miss Bishop,

"Yours very affectionately,

"J. WESLEY."

A FRAGRANT REMEDY.—The latest expedient for keeping flies out of the house is the cultivation of geraniums or mignonette in the windows. It is said to be very effectual.

Family Reading.

BISHOP JEREMY TAYLOR.

DIED 1687. AGED 56.

In zeal, devotion, eloquence, and learning, Dr. Jeremy Taylor was an ornament to the Church. He was appointed Chaplain in Ordinary to King Charles the First. During the usurpation, his living of Uppingham being sequestered, he retired into Wales, where he was kindly received by the Earl of Carberry, of Golden Grove, Carmarthenshire, under whose protection he was allowed to exercise his ministry, and keep a school for the maintenance of his family. It was in this obscure station that he wrote those copious and fervent discourses, which for fertility of composition, varied information and extensive knowledge, eloquence of expression, and comprehensiveness of thought, have rendered him one of the first writers in the English language.

At the Restoration he succeeded Bishop Lesley in the see of Down and Connor. Towards the close of life the bishop began a discourse on the beatitudes; but he who with such moving accents had forewarned the world of the incessant march of death, by the uncertainty of life, was now to ratify his word by his own example. Thus engaged, whilst his mind was intent upon those gracious words of his Saviour, "Blessed are the poor in spirit; for theirs is the kingdom of heaven," he was summoned to practise his own advice; "Say no more, but when God calls, lay aside thy papers, and first dress thy soul, and then dress thy hearse."

On the 3rd of August, in the year 1687, at the age of fifty-six, he was attacked by a fever, which, after continuing ten days, put a period to his exemplary life, and deprived the world of one of the brightest ornaments it then possessed. He died at Lisburn, on the 13th of the same month.

In thus removing this exemplary prelate, by a ten days' fever, and at the age of fifty-six, how inscrutable, at first sight, do the ways of our Heavenly Father appear! On further reflection, however, we are enabled in this as in many other instances, to

"—assert Eternal Providence,
And justify the ways of God to man."

If the dead have died "in the Lord," their eternal state is equally secure, equally "Blessed," be the removal in a cloud or in a chariot of fire. "The servant is not greater than his Lord;" and the subject of our memoir had thus already sung of his Master, Mount Olivet, and the Cloud:

He is risen higher, not set:
Indeed a Cloud
Did, with His leave, make bold to
shroud

The Sun of Glory from Mount Olivet.
—He'll show Himself again,

When every ray shall be a Tongue,
To speak all comforts, and inspire
Our souls with a celestial fire:
That we, the saints among,
May sing, and love, and reign.
Amen.

The shortness of the notice in the ten days' fever, which assailed the earthly tabernacle of this holy man, and laid him low on a bed of sickness and death, thus easily removing him from scenes of usefulness in his diocese, and the Church of Christ, may have been purposely designed to show unto succeeding ages, that neither the greatest giant in intellect, nor the highest saint in devotion, earnestness, eloquence, and sacred learning, can stay the incessant march of the universal conqueror, any more than the lisping infant: that "it is appointed for all men," learned and unlearned, "once to die, and after death, the Judgment;" that "our lions," therefore, "should be girded about, and our fights burning, like unto men who wait for their Lord;" so that whether "He shall come at the second watch, or at

the the third watch," we make the Saviour's precept our rule,

"BE YE ALSO READY."

We likewise see, in this instance, the blessedness of the man who, by a timely and prudent preparation in health and strength, and in the enjoyment and diligent use of the means of grace, had secured his peace with God, through our Lord Jesus Christ, and who thus, however short the summons, or mysterious the manner of his death, had made his "calling and election sure." The blessing for which he pleads in these, his own affecting stanzas, was, therefore, assuredly granted by Him "who delighteth in mercy."

Mercy! dear Saviour! Thy Judgment-seat
We dare not, Lord, entreat.
We are condemn'd already there.
Mercy! vouchsafe one look
Of life. Lord! we can read Thy saving
Jesus here,
And in His Name our own salvation
see.
Lord, set us free:
The book of sin is cross'd within,
Our debts are paid by Thee.
Mercy!

—Jeremy Taylor's Golden Grove.

CHRISTIAN ENTERPRISE IN
NEW ZEALAND.

BY A LATE MISSIONARY.

New Zealand was first discovered by the Dutch navigator, Tasman, in 1642, quite lost sight of again for more than a hundred years, until visited by Captain Cook in 1769. It really consists of three islands. One, however—the most southern—is so small that it is seldom distinctly noticed, but reckoned with the middle island, under the general name of the "southern." The middle and northern islands are both large, and contain together an area very nearly double the size of the whole of England. They possess, moreover, far richer natural resources, both mineral and vegetable; abound in magnificent scenery, and boast a climate which is, perhaps without exception, the finest in the world. The colony is fast becoming one of the most prosperous and important of our distant possessions.

When first discovered by Tasman, and afterwards by Cook, the native population of New Zealand, the Maori people, were far more numerous than they are now. Contact with Europeans has had the effect which it generally seems to have on native races, and the Maoris have dwindled away before the white man; but the progress of decay seems to have been stayed of late years, and there is some hope that this fine and noble people may yet recover strength, and not pass away altogether.

When first known to Europeans, the Maoris were one of the most fierce and barbarous people that have ever been discovered. Barbarous, not in the sense of being low in physical development or intellectual power, but in their savage and cruel customs. Physically they are a splendid race. Taller and more powerful, on an average, than Europeans, they are also bold and courageous to a high degree. When first known, and in their independent state, they were divided into tribes, under different chiefs; very much like the old clans of the Scottish Highlands, and all the clan had a common interest and right in the land owned by their tribe. Much of the same system still prevails in parts of the country specially set apart by the Colonial Government as native holdings. Like the Highland clans, they had in former years their tribal feuds, which were handed down from generation to generation, and led to constant wars and bloodshed. Numbers were slain in these conflicts, many reduced to slavery; and after a battle the victors regularly killed in cold blood, cooked, and devoured some of their prisoners in cannibal feasts.

Such were the Maoris or New Zealanders, when efforts to Christianize, re-

claim, and civilize them were first made—a fierce and bloodthirsty race of savages, to whom war was a pastime, and murder a thing of almost daily occurrence. No ship dared approach their coasts without the greatest precaution, and their name was a terror to the sailors of the Southern seas. It was then no light act of heroism that led a little band of English men and women to venture to settle amongst them, not merely for a short time, but permanently, and that only for the purpose of doing them good.

The first man who cared for the moral and spiritual welfare of the New Zealanders was a new South Wales chaplain, the Rev. Samuel Marsden. He had met with some few young Maoris, who had made their way in ships to that colony, and, admiring some of their fine qualities, became interested in them and their land. He accordingly pressed the claims of the Maori race upon the Directors of the Church Missionary Society, then only recently formed, and after some three or four years' delay, from various causes, had the satisfaction of seeing his representations taken up, and a small company of missionary agents set apart to commence Christian work in New Zealand. The first party consisted of three lay agents (two of them married men with their wives), who sailed for New South Wales at the end of 1813, to meet Mr. Marsden, and under his direction undertake the work. Such, however, was the difficulty of getting ships to go to New Zealand at that time, that it was not till the latter part of 1814 that a vessel was secured to take the party to their intended destination.

Providential circumstances had meanwhile prepared the way. Two young New Zealanders, the sons of chiefs occupying the country around the Bay of Islands, had made their way up to New South Wales, and had been taken under Mr. Marsden's protection and taught a little English. It was therefore resolved to commence the work in their part of the country; and these two young men, in company with Mr. Marsden, sailed with the mission party. New Zealand was reached on December 24th, and the two young chiefs went on shore to communicate with their tribe, and to make preparations for the landing of their English friends on the morrow. Arrangements were made with their people to receive the missionaries, and protection promised. Accordingly, on Christmas Day, 1814, the party landed, and the work commenced by holding a service, at which, after reading the prayers, Marsden preached from the Christmas text, "Behold, I bring you glad tidings of great joy, which shall be to all people," one of the young chiefs interpreting, as he best could, the substance of the discourse to the warriors of the tribe drawn up in military array as spectators; and to the concourse of old men, women, and children, who crowded round to witness the new and strange proceedings.

When rough dwellings had been put up, the stores landed, and all done that could be to secure the good-will of the natives towards the mission party through the influence of the young chiefs with their relatives and friends, Marsden sailed away in the ship which had brought them, to return to New South Wales, and the missionaries were left alone. Alone and utterly unprotected among a savage people, trained in deeds of murder and bloodshed, and in whose eyes even the little store of goods and clothing which these hapless strangers had brought with them, must have seemed as great riches. Few situations could have been more trying, or more fraught with danger than those in which this first band of apostles to New Zealand were placed. They were utterly without the means of escape when their ship sailed away. Communication even with New South Wales could only be made when a whale-ship or man-of-war chanced to touch at the Islands for water; and they depended day by day for safety and for life (humanly speaking) on the uncertain good-will of a tribe of cannibals. But they had a higher and

more powerful protection—the good hand of that God in whose name and service they had ventured to come, and over them, and through long years of lonely labour, neither they nor any of those who, from time to time, afterwards joined them, ever suffered personal injury or violence. They lived, indeed, in the midst of scenes of bloodshed; they were sometimes in danger, and their lives threatened, but God's protection was over them in a striking way, and not a hair of their heads was ever touched.

But those who undertook the work of Christianizing and civilizing the New Zealanders had other trials besides personal dangers to endure. They had long years of discomfort and deprivation of almost all the necessaries of ordinary civilized life to endure. They had a new and strange language to learn, and then to reduce to written order that it might become a means of imparting instruction to the people; and they had to wait long before any fruit of their labors appeared. All these difficulties they had to meet and conquer while living, exposed to risk and danger. We admire the courage, pluck, and perseverance of a traveller who pushes his way through strange and savage lands, in spite of risk and danger, but in the midst of all, he is looking forward to the hope of completing his journey in a few weeks or months, and reaching a safe and civilized land, where he may recount his deeds and receive his just and well-earned share of welcome and praise. But if the courage and patience shown by travellers win our admiration, surely men and women, like the pioneers of Christianity and civilization in New Zealand, may equally claim a share, when we see how they exhibited the same qualities, in an equal or even higher degree, not for weeks or months merely, but for years; and that, too, with no hope or prospect that what they were doing would pave the way to fame.

The state in which the first missionaries to New Zealand lived, and the scenes which they frequently witnessed, were such as must often have made their hearts sink and their courage fail. The following is but a specimen of incidents often mentioned in their communications to friends at home, and to the Directors of the Society which sent them out. One of them describing the return of a war-party to their settlement, wrote:—"The canoes lay at a short distance from the shore, while the young warriors landed to perform a war-dance, which they did with much shouting, brandishing of weapons, and tossing human heads in the air like balls. The canoes then slowly approached the shore, when the women whose relatives had been killed in the expedition rushed down and commenced beating the bows of the canoes in a frantic rage. Then they pulled out some of the prisoners and beat them to death in the water. The widow of one of the chiefs who had fallen, rushed to another canoe, dragged out a female captive, and beat out her brains with a club. Nine prisoners in all were killed, and in the evening the chiefs and people of the tribe feasted on their flesh. They do these things as a satisfaction to their friends killed in battle." The foregoing will suffice to show the state of the New Zealanders when first Christian efforts among them were commenced, and the circumstances under which those first efforts had to be carried on; not were those years of trial and patience of short duration. On the contrary, it was ten years before a single Maori became a Christian; at the end of another five years, there were only two. Fifteen years spent in patient labour and effort and no more apparent results. Often must these early laborers have felt like the Apostles when they said, "Lord, we have toiled all the night and have taken nothing," but they acted also in the spirit of the Apostles, who added, "Nevertheless, at Thy word we will let down the net." They fished in stormy waters, and for a long time seemed to catch nothing, but success came at last. The first eighteen or twenty years in the history of Christian work in New Zealand, were spent in pa-

tient but apparently unsuccessful labour and effort. During that time the first party of workers were reinforced from time to time; stations were occupied in other parts of the country, besides the shores of the Bay of Islands. Knowledge of Christianity slowly but widely spread among the people; schools were by degrees established, and the young educated to some extent, as books were prepared. It was gradual but sure work that was being done, and the fruit was afterwards reaped. At the end of the first fifteen years there were, as we have said, but two converts to Christianity, but after that, rapid progress was made. In the course of the next ten or twelve years a very large proportion of the Maori population gave up heathenism and became Christians; and amongst those who still remained heathen, a good influence was exerted, which led to the giving up of many barbarous customs. New Zealand became a safe place for European colonists to settle in, and in 1840, at the desire of the principal native chief, it was added to the British dominions, and taken under our regular rule. From that time forward the stream of emigration has steadily flowed in; but it is too often forgotten that New Zealand was rendered safe for our countrymen to settle in, and won as a valuable colonial possession, not by our soldiers, but by missionaries; not by conquest, but by the regenerating and civilizing power of Christian truth.

In 1842 New Zealand was formed into a bishopric, and the first Bishop, Dr. Selwyn (afterwards of Lichfield), went out to his diocese to organize and consolidate both the European and native Church. Writing to the Church Mission Society soon after his first arrival, he said with regard to the spread of Christianity among the natives, "I find here, by the labors of a few of His faithful servants, a new nation added to the family of God." The agents of the Church Missionary Society were the first laborers in New Zealand, and for many years they alone occupied the ground, but other missionary bodies took part later on in the native work. Since the country has become a British colony and the European population has increased, English and native Christian churches have existed side by side.

The results of Christian work in New Zealand, carried on in its earlier years in the face of so many dangers and difficulties, may be thus stated. In the course of less than sixty-five years (a single ordinary life-time) a race of savage cannibals have been not only tamed, and to a great extent civilized, but the majority of them have been brought to the intelligent profession of the Christian faith. Wars, bloodshed, and cannibalism, have given place to security and the peaceful pursuits of trade and agriculture. Evils of course are found, as they are in all professing Christian communities; many of those evils as, for instance, drunkenness introduced by contact with Europeans. Every candid observer will, however, admit that a great change has been wrought in the native population. That there are to be found among them men who exhibit in their lives and conduct the true effects of Christianity; and, that, taking the usual standard of life and conduct among the Christian Maoris, and comparing it with the usual standard of life and conduct among Europeans, it will suffer very little by the comparison. But if that is the case, as undoubtedly it is, then a great work has been done, and no lover of Christian truth, or well-wisher to his fellow-men of every land and of every race, need be ashamed of the results achieved by Christian enterprise in New Zealand.

KINDLY MANNERS. Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine

us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.

OUR NEW NEIGHBOUR.

CHAPTER I.

"Mrs. Rosebay, our new neighbour." Thus she was introduced on a bright summer afternoon to Mrs. Darrent's circle.

The scene was a well-appointed drawing-room, furnished with elegance and refinement, flower-scented, and pleasantly dark, though, outside, a midsummer sun was blazing down hotly; and the ladies gathered together there, sitting or standing, with cups of tea in their hands, or on small low tables beside them, harmonized well with their surroundings. They were eminently lady-like; they spoke low, they smiled frequently, their pretty afternoon costumes consisted for the most part of light stuffs, which fell about them in graceful folds. Two or three had the sweet comeliness of prosperous matronhood, others were young and fresh; little children, charmingly dressed, were playing with one another on the hearth-rug, and helping mothers, and aunts, and friends to find topics of conversation; cheerful and well-mannered servants came and went handing round trays of tea and cake, and announcing visitors. There was movement without bustle, activity without hurry, refinement and comfort without any attempt at display; the scene one might imagine making a pleasant impression upon a stranger. But the new-comer, thus introduced by her hostess, a serene-looking matron who had gone forward to meet her, if pleasantly impressed, did not seem to be perfectly at her ease; and the singular circumstance was, that with her entry the peculiar harmony of the scene appeared to have evaporated.

An element of awkwardness, not easy to define, came in with her. The hostess seemed less natural, less absolutely mistress of herself than she had been a few moments since; a little girl of fifteen forgot her usual good manners so far as to stare at the visitor until a reproving glance from her mother made her drop her eyes and blush to the roots of her hair. One of the children, recognizing the face to be a strange one, began to cry, and had to be taken out to the accompaniment of soothing words from the ladies, which seemed to carry with them a tacit reproach to the intruder; a servant dropped a cup, and two of the prettiest girls were summoned by their mother, and bade, in tones soft but decided, to say good-bye.

Perhaps the visitor was acted upon by the action her entry had excited; certainly the expression of the face changed. She was not the same woman as the Mrs. Rosebay who, a few minutes before, had stood under the cedar on her lawn ready to start for her first visit in the neighborhood.

Then, could we have read into her heart, we should have seen new hope and kindly feeling busy there. She had dressed herself in her most becoming garments, for, she said—

"First impressions are important, and it would be pleasant to be known and liked—to have a share in something wholesome and pure again."

And as she stood there, quiet and serene, in her queenly stateliness, Adeline Rosebay was a fair object to look upon. Her beauty, many said, was rather that of a statue than that of a living woman. Creamy-white was her complexion; her eyes were dark; her mouth, her nose, her low brow, had an exquisite grace; and her plainly-made dress fitting her everywhere, and finished off with dainty ruffles, and knots of fresh ribbon, and the heavily-plumed Rubens hat, half hiding, half revealing her masses of golden-brown hair, set her off to the best advantage.

Why, then, had her entry into Mrs. Darrent's drawing-room produced an effect that was distinctly not pleasing?

Mrs. Rosebay, as she took an offered seat beside her hostess, did not ask herself this question in so many words; but the questioning mood, filling the foreground of her consciousness, made her uneasy, and prevented her from answering the questions addressed to her with a woman-of-the-world's self-possession.

It was evident that her entrance had disturbed the current of conversation, and that new talk had been hastily improvised to suit her.

One hoped, languidly, that she was pleased with the neighborhood, and gave a few general instructions about its interesting features; another had been told that Fairfield House, her new residence, was damp, and trusted that she would not discover this to be the case; it was hoped that she was well suited with servants, and that the late changes in the weather had not tried her. While this small talk was running its course, the room, though the hour was yet early, rapidly cleared.

Mrs. Rosebay made her visit short.

She fancied that there was a particular warmth in the farewell clasp of her hostess's hand. Either the light was bad, or the kind motherly eyes, looking into hers, glistened suspiciously. During the visit she had felt like one turning into stone. Upon her heart, hungering for sympathy, the drip of small talk had fallen like the waters of a petrified spring on a thing of life. These signs of comprehending feeling brought back the warm blood to her heart. She was better able to wait and hope.

In the drawing-room Mrs. Rosebay had just left, one visitor lingered. That visitor—her name was Caroline Harcourt—deserves a word of introduction.

Her age was indefinite, and for some years no one had attempted to define it. Indeed, since she was a person of considerable importance in the neighborhood, many of her acquaintances would have felt any such attempt indecorous. Had Miss Harcourt been a man, she would have been a judge, a general, or a prime minister; had she been rich, she would have ruled society. Being neither a man, nor even a rich woman, she was compelled to content herself with filling a small corner of the universe; and when, after her father's death, she left the home of her ancestors, she took a small but well decorated house, with some pretensions to antiquity, in the outskirts of Melbury.

The tenants of the surrounding houses—pretty villas standing in their own grounds—had, for the most part, money and respectability, but nothing to speak of in the matter of ancestry. When it was known that Caroline Harcourt was a baronet's daughter, Melbury called upon her.

She was not only well born. She had a grand air, a good income, well defined theories about men and things, intolerance of contradiction, and a fine art of detecting and punishing impertinence. The society that began by accepting the baronet's daughter, proceeded to consult her, and presently fell under her control.

Perhaps we should make one exception. The Darrents were certainly in society; they were considered, indeed, to be particularly respectable. John Darrent, that is to say, was vaguely spoken about as a well-connected man, who had been foolish enough to shut himself out from high circles by marrying a "nobody"—some said "less than a nobody"—with a pretty face.

The real fact was that the "nobody" had been governess in the house of John Darrent's mother; she was charming in manner and appearance, well educated, and perfectly bred. Melbury had deigned, in consequence, to receive her graciously.

John Darrent and his wife did not consult Caroline Harcourt about their plans; and, even with regard to social matters, they were audacious enough to take the initiative now and then.

The invitation of Mrs. Rosebay to

Mrs. Darrent's "at home" was a case in point; for it was generally known through Melbury that Miss Harcourt knew nothing about the antecedents of the new-comer—that, moreover, she was inclined to look upon her with suspicion. She had spoken vaguely to one or two about her nephew, Sir William, having heard certain rumours, and having warned her to be careful. And Melbury, relying upon the judgment of the baronet's daughter, determined to hold itself aloof for a time. Melbury, with the sole exception of Mrs. Darrent, who, as Miss Harcourt had aptly put it, was "a little headstrong," and owing to early disadvantages, and the points of view gained in inferior positions, could not be expected always to see things in their true light.

Now Caroline Harcourt, who was not an obtuse person, might have known that, since the Darrents had chosen to introduce Mrs. Rosebay to their circle, for her to protest or advise would be useless. But she could not resist the imperative desire of bestowing upon her neighbor a few plain words.

Hence her lingering that afternoon.

She was alone with her hostess. Taking the chair which Mrs. Rosebay had a few moments before vacated, Miss Harcourt said, smiling, "So you have been shrewder than any of the rest of us."

"How shrewder?" returned Mrs. Darrent. "I do not quite understand you."

"No!" with a movement of the eyebrows, indicating incredulity.

"No, indeed!"

"But it is shrewd—surely it is shrewd—to find out what has been puzzling the rest of the world. And now, I must confess—it is a weakness, I know, but I cannot help it; we are all weak, they say, in some direction—I confess I am curious; you can tell me, or is it a secret?"

Mrs. Darrent looked annoyed. "You still speak in riddles, Miss Harcourt," she said, with cold politeness.

"Now, now, you must not be offended, dear Mrs. Darrent; you really must not be offended," Miss Harcourt returned, with ever-increasing blandness. "I am curious, it is true, but there is something behind my curiosity. Oh, yes! it is not idle; believe me, it is not idle."

She paused. Mrs. Darrent only bowed her head in answer. A close observer might have noticed that her hands and lips trembled.

"The fact is," Miss Harcourt proceeded, "I am anxious to show some attention to our new neighbor. She is a beautiful woman; she seems intelligent; she lives in a quiet ladylike manner. I proposed calling upon her some time ago, but meantime I heard certain curious rumors. It is useless to repeat them. I hope charitably that they were idle; and, in such case, you know, the less said about them the better. However, for the sake of my position in the neighborhood, and my own young people, I felt bound to be careful. But, turning with another of those smiles of elaborate sweetness to her companion, "your acceptance of our new neighbor makes all the difference. Of course you know her history. Assure me that all is right, and I will leave my card at Fairfield House to-morrow."

With the same cold politeness which had characterized her manner throughout the dialogue, Mrs. Darrent replied, "I fear you are running away with a false impression, Miss Harcourt. I have made no discovery about Mrs. Rosebay. I have not tried to make any. Her former history is her own affair, not mine."

"That is quite true—and so like you," returned Miss Harcourt, casting a glance expressive of admiration and interest on the face of her hostess; "but, at the same time—Now, you will forgive me, will you not, for speaking just as I feel? I am nothing if not frank."

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Mrs. Darrent may have had peculiar views about plain speaking. She did not express them, however. She bent her head in silence, and the baronet's daughter proceeded—

"If it be really the case that you know nothing of this lady—and, I assure you, curious things have been said—are you wise, do you think, in taking her up in this—there, the word will out; I cannot help it—in this very pronounced fashion."

Mrs. Darrent smiled. "I am afraid I never considered whether I was wise or unwise," she answered.

Where to Miss Harcourt, with unfeigned sweetness of manner, replied—

"I really do believe you are trying to mystify me still; you, the mother of growing girls."

Mrs. Darrent pressed her hands together. It was a sign, with her, of agitation.

"Yes," she said, "I am a mother, a happy mother, and I thank God for it; but it would be an ill return for His bounty to shut my heart and home to the solitary and friendless."

"Now, now," returned Miss Harcourt, softly, "are we not going a little too far? I am the last person in the world to combat charitable feelings. It would be absurd, besides, for they are a part of our nature; but everything in its place, is my motto. Society, as it is now constituted, could not continue to exist if we dragged charitable feeling into our social relations."

"Charitable feeling, you think, should be kept for our poorer neighbors?" Mrs. Darrent queried.

"Charity should be joined with prudence. The Bible, or some other good book, if I remember rightly, says it begins at home. Now, I say, that those who conduct themselves properly—respectable people, I mean—cannot be without friends. A true lady, well connected, and highly bred, is never so isolated as Mrs. Rosebay appears to be. Why, she has been six months now at Melbury—and Melbury, we must remember, is not a particularly wild part of the country—and not a single person has visited her."

Mrs. Darrent replied; "You seem to be better acquainted than I am with Mrs. Rosebay's circumstances."

Miss Harcourt bit her lip. She had received this information from her maid, who was intimate with the cook at Fairfield House.

"Ah, well!" she answered, no less blandly than before. "It came to my ears in a singular way. It is injudicious of me, perhaps, to say so much; but I have experience, dear Mrs. Darrent. I know how these things too often turn out, and I thought it only neighborly to give you a word of warning, before you commit yourself to anything warmer than acquaintanceship. But the day is closing; I am afraid it is later than I thought. Yes, yes"—consulting her watch—"I always forget the time when I come here."

She rose, and good-byes were exchanged. Miss Harcourt was shown out, and, looking round her, with her air of gracious sweetness, passed slowly down the little avenue, which led to the front gate. Mrs. Darrent remained in her drawing-room alone, with her hands clasped in her lap idly, as the daylight slowly faded. She was disturbed by a sound, looked round, smiled, and rose to her feet.

"Oh! it is you, John," she said, as a gentleman stepped into the room. "Now, how long have you been in the conservatory?"

"Am I bound to answer that question?" he said, with an answering smile.

Their eyes met. Mrs. Darrent sighed somewhat wearily. Her husband stooped and kissed her.

"Have I been imprudent, John?" she said.

"You are assuming that I know all about it."

"I knew from your face that you heard what Miss Harcourt said."

"I did not intend to play the eaves-

dropper," he said; "I thought every one had gone until I heard her voice, and then, you know, I was spell-bound."

"She has attractive power over everybody else. She seems to repel you."

"Because I happen to know her. However—"

"Yes," said Eleanor Darrent, "she is nothing to us. I want your judgment, John. Stay! I must tell you how it came about. A few evenings ago, while you were away, I went out for a walk alone. I took the direction of the river, and, as it was mild and dry, I sat down under a willow to watch the sunset. While I was sitting there, I saw our new neighbor not far from me. She did not see me. I looked at her, and it struck me all at once that she was very sad and desolate. You know what a hungry look is. She had such an expression in her face, and she was gazing down into the water wistfully. I may have been fanciful. I took it for rest-hunger, a weariness of the earth. I know what that rest-hunger is, John."

She put her hand in her husband's, and both his closed over it, as he looked down upon her with protecting tenderness.

"Could I have helped it?" she went on. "I could not, indeed; the impulse was too strong for me. I got up and joined her, and we had a long conversation together. I learned nothing in the shape of what Miss Harcourt would call a secret. I gathered only that her life was solitary, that what I suspected was true, that the rest-hunger and sense of awful mystery which have driven so many to ruin—"

"To what we call ruin," interposed John Darrent's clear calm voice.

"Thank you," his wife answered, looking up at him with glistening eyes. And she added, after a short pause, "If not ruin, it is at least delay—delay, and

more of pain than might be. I was saved from that. It is not strange—is it?—that I should have a desire to save others?"

"It would be strange were it otherwise," said John Darrent.

"Then," Eleanor Darrent resumed, smiling, "you, at least, will not be surprised that I obeyed my first impulse. I called on Mrs. Rosebay, and asked her to come and see me on the afternoon of my 'at home.'"

"And the result?"

"I cannot say it was all I could have wished; but the ice is broken. Now, John, I ask you again, have I been imprudent?"

He answered, "That is a question I cannot answer at once. 'Time will try.' You were right."

Their dialogue was interrupted at this point, for John Darrent's return—he had been away about a week—was discovered, and into the drawing-room rushed headlong Maggie and Hugh, Beatrice and Charlie, and little Willie, hanging on to Maggie's dress; and while cries and exclamations, and kisses, and distribution of such curiosities as could be carried in capacious pockets, went round, Eleanor Darrent was able to turn away, and smother the sob that was rising in her breast. It was not sorrow, it was happiness, too great for the poor medium of words or smiles, that oppressed her, till her heart felt like to burst. She heard in her husband's clear tones, that rose above the tumult—

"I have a great piece of news for you all," and turned towards the little group with a smile.

"What is it?" cried the children, in one voice.

"Uncle James has arrived in England. If all be well, he will be here to-morrow."

(To be continued.)



THE MUTUAL SURPRISE.

THE MUTUAL SURPRISE.

Our illustration this week represents an innocent little child among the grass the weeds and the bushes moving gently along probably in a search for flowers, and suddenly being surprised by a hare, equally innocent with herself. The hare is doubtless as much surprised as the child, and though betokening no alarm at present, will probably soon make a spring in another direction and be out of sight. Timid and fleet in running as hares are, they are capable of being tamed, and our young readers who are fond of poetry and have read Cowper's poems, have no doubt seen at the end of some editions of his works, an account of the way in which he tamed some hares and of the very extraordinary amount of amusement he derived from them. He called his favorite hare "Puss," and perhaps from the numbling movement of the jaws, he was deceived into the idea that the hare chews the cud, which it does not. He must have made it very tame, for in giving an account of it, he says:—"Finding him exceedingly tractable, I made it my custom to carry him always after breakfast into the garden, where he hid himself generally under the leaves of a cucumber vine, sleeping or chewing his cud till evening."

The hare is mentioned in the Bible. They are very plentiful in the Holy Land, where two kinds of them are to be found. One of them which inhabits the more northern and hilly portion of Palestine, closely resembles the species found in England, but has not ears quite so long in proportion, while the head is broader. Another species, which lives in the south, and in the valley of the Jordan, is very small, is of a light dun color, and has very long ears. The animal commonly called a hare in Canada is, we believe, nothing but a rabbit.

Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd and 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Gayley, M. A., Rector. Rev. C. E. Mockridge B. D., Assistant.

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

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

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

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

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

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

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

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

ST. MATTHIAS.—Strachan St. Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services, 6.30 and 9 a. m., (Holy Communion after Matins), and 2 and 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lamley street.

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

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

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