



WELLAND CANAL.
Notice to Machinist-Contractors.

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

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

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

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

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

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

By Order,

F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 20 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 2nd day of JUNE next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

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

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

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

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

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

By Order,

F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 20th March, 1880.

JOHN W. STOCKWELL.

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

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Excellent Pipe Organ!

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



Grenville Canal, Ottawa River.

Notice to Contractors.

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

A map of the locality, together with plans and specification of the works to be done, can be seen at this Office and at the resident Engineer's Office, Grenville, on and after THURSDAY, THE 20TH MAY, instant, at either of which places printed forms of Tender can be obtained.

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

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

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

By order,

F. BRAUN,
Secretary.

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



Welland Canal.
Notice to Bridge-builders.

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

Plans, specifications and general conditions can be seen at this office on and after MONDAY THE 21st DAY OF MAY next, where forms of Tender can also be obtained.

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

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

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

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

By Order,

F. BRAUN,
Secretary.

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

ONLY ONE DOLLAR A YEAR

IF

PAID STRICTLY IN ADVANCE

CANADIAN PACIFIC RAILWAY.

Tenders for Fencing.

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

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

By Order,

F. BRAUN,
Secretary.

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

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.



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—STAINED—

Glass Works.

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

CHURCHES,
DWELLINGS,
PUBLIC DWELLINGS,

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In the Antique or Modern Style of work. Also

Memorial Windows,

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

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont.

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GENUINE SINGER
Sewing Machines

—SOLD IN 1879—

Being 74735 More

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CABINET ORGAN—SIX STOPS

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

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

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

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

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

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Dominion Churchman.

THURSDAY, MAY 20, 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.

NOTICE TO SUBSCRIBERS.

Those subscribers who have a red mark under the address label of their paper will understand that their subscription is in arrears. They are requested to forward the amount immediately.

CAN YOU NOT HELP US?

WE beg the clergy and laity to permit us again to importune them with reference to the circulation of our Paper. We are aware that they have many reasons for disinclination to ask money in their parishes, the collections for local expenditure—generally sufficiently burdensome—and the numerous diocesan collections, seem to be as much as human patience can stand; and yet in the face of all this we would repeat our representation in behalf of our Paper. We have to vindicate our persistent advocacy of the Church Paper's circulation on the old reiterated assertion that the interest, progress, and even the maintenance of the present comparative standing of our Church depend upon the upholding, and the wide and general diffusion of the Church Paper amongst Church members. The Church Paper should be an indispensable weekly visitor in every Church house. Its cost, \$1, (if paid strictly in advance; otherwise \$2,) is the merest trifle. Frequently many times that sum is expended by a household upon Secular Papers, Daily Newspapers, Pictorials, Magazines, &c., with which we have no fault to find; we only ask that the Church shall not be the only teaching and interest unrepresented; we ask but a fair hearing in the houses of our friends.

Some persons are unfair enough to make depreciatory allegations against us. We say unfair, for every pains has been taken to convey to our readers the best statement in our power of all subjects of interest which have engaged the attention of the Church.

Tried by the same illiberal and reckless spirit of fault-finding as that which is sometimes indulged in in speaking of Church Papers, the best Daily Papers of the Secular Press would in many instances be cast aside as totally uninteresting.

We assert without fear of contradiction that none of our readers of fair intelligence, and having the interest in Church work and progress which they should have, have ever perused two consecutive numbers of the DOMINION CHURCHMAN without finding in the one or the other or in both communications which it concerned them to see and to be reminded of. Assuming this to be so we must regard the fault-finding where it exists, to be of that unfair and chronic kind of human grumbling which incessantly ascends from all places and means nothing.

In opposition to such "views" we have not in frequent instances of persons unsolicited becoming subscribers from having seen in the house of a friend a few numbers of the Paper which they thought exceedingly good.

We beg then the clergy and laity to interest themselves in the circulation of our Paper in their

several parishes where the Paper has not yet been represented.

The reasons are these:—

First, the Paper is an essential agency in Church teaching in our time; without it we shall be behind the age.

Secondly, if we stand still in this matter the world will not; if we are not filling the minds of our Church people with the teachings of the Church, they will not therefore remain vacant; the agents and emissaries of all shades of religion, and no religion, pervade and fill the land as numerous and ubiquitously as the frogs of Egypt in the days of Pharaoh. Already we find Church people reading unfriendly or bitterly hostile sheets, and spending that money on them which might have been employed by us in the implantation and fostering of the teachings and principles of our Church.

Lastly, the Paper works among the laity and assists the labors of the clergy; it offers them friendly aid; if they decline it we cannot see what other alternative there is than this that, in this universally reading age, in which the clergy and the pulpit are not the sole power in forming the minds and religious faith of men—the soil which should have been sown to good seed by the proper guardians of it, will be sown to bad seed by the enemies of truth, and the Church will have to take the consequences, the clergy not less than the laity.

It may be said we are advocating our own interest; we say in reply that it is no discredit to prosecute vigorously an honest interest which interferes with no other man's, but helps all.

Will the clergy and laity, not forgetting the ladies, consider this matter and determine vigorously to push the circulation of the DOMINION CHURCHMAN in their respective parishes?

A DIOCESAN Missionary Festival is to be held at Salisbury, June 14th. The Bishop of Carlisle will preach at the occasion.

The Lord Chancellor has given the Rectory of Yoxall, near Burton-on-Trent, to the Rev. Joseph B. Lowe, D.D., incumbent of St. Michael's in the Hamlet, Toxteth Park, Liverpool.

The Very Rev. Dr. Purey-Cust, late Archdeacon of Buckingham has been installed Dean of York, in succession to the late Dr. Duncombe.

On Sunday, April 18th, nearly two hundred sermons were preached in the London area, in behalf of the Church of England Temperance Society.

The London Gazette of March 24th contains an order in Council declaring the Bishopric of Liverpool to be founded.

At a recent meeting in Shrewsbury it was stated that £4,000 out of £6,000 to be subscribed by the Archdeaconry to the Southwell Bishopric Fund had already been contributed. The Bishop of Lichfield said that the population of the country at the time of the Norman conquest was under one million, and that there were then eight Bishops. Two hundred years ago the people had increased six millions with twenty-seven Bishops; now it was twenty-four millions and there were only three more Bishops.

The Vicarage of Market Rasen, Diocese of Lincoln, has been offered by the Lord Chancellor to the Rev. Hely H. Smith, which is satisfactory to the *Record*.

The Ruridecanal Conferences of the Diocese of Durham are to comprise all clergymen licensed in the Rural Deanery, one lay member for each parish containing less than four thousand inhabitants, and two for each parish of four thousand inhabitants and upwards.

The Chester Diocesan Open Church Association having offered five guineas for the two best tracts on the question, "Why do you want me to come to Church?" the amount has been awarded by the Rev. Chancellor Leeke (Lincoln) to the Rev. H. Greene, Vicar of St. Stephen's, Banks, Southport, and the Rev. F. Partridge, St. Colomb, Cornwall.

On the 30th, the Bishop of St. Albans visited the Diocesan House of Mercy, Great Maplestead, near Halstead, Essex, for the purpose holding a service for the benediction of the new Superior, Miss Dorothy Walker. At the same time the Bishop confirmed nine of the penitents.

An important paper on the Universities Mission to Central Africa was read before the Royal Geographical Society a few days ago by the Rev. Chauncey Maples. The paper particularly referred to the people and the country around the village of Masais, which was founded by the Mission three or four years ago, for released slaves.

Mrs. Fraser, wife of the Bishop of Manchester, laid the foundation stone of the new Church of St. Clement, Broughton Lane, Manchester, on the 7th ult. The site had been given by Mr. Clowes, who has also contributed £8,500 towards the cost of the building.

The re-opening services at Ashby de la Zouch were continued on Sunday, the 4th. The Bishop of Hereford was the celebrant in the morning. In the evening, eleven hundred persons were present, while many others were unable to obtain admission. The choir (forty in number), eight clergy, and the Bishop entered the north door of the church singing, "Onward, Christian soldiers." The Bishop preached from Pa. 87: 9.

Marsh Gibbon Church, which has lately undergone a complete restoration at a cost of £2000, has been re-opened by the Bishop of Oxford.

Huntsville Church, which had been re-opened after restoration on the 23rd of April, 1870, and was burnt on the 9th of December following, was re-opened again on the 8th ult. The Bishop of Bath and Wells, attended by thirty of the clergy, entered the church in procession, singing the hymn, "Forward be our watchword." The Bishop preached from St. Luke 6: 12.

Dean Ryle, the Bishop-elect of Liverpool, has announced his intention to withdraw from the Church Association. It is thought that his consecration will take place in Chester Cathedral, pro-

bably on the Feast of Barnabas. In addressing the Bishopric Committee he said he came among them as a Protestant and Evangelical Church bishop, and not of any particular sect or party. He was a committed man, but desired to hold out his right hand to all loyal Churchmen, at the same time holding his own opinions firmly, for he had never had any difficulty in getting on comfortably with loyal Churchmen of whatever school.

There are nineteen Unitarians in the new House of Commons; there were fifteen in the last.

A correspondent of the *Guardian*, referring to the point at issue in the recent election, says:—"The point is surely one of pure morality. Was it moral to attack the Zulus because we were afraid that some day they might attack us? Was it moral to attack the Afghans because we coveted their 'vineyard'—a scientific boundary which they possessed and we did not? Was it moral to consign the whole of Macedonia to the immoral rule of the Turks, when Russia had set them free? Was it moral to allow the Armenians to be maltreated by the Pashas and Kurds in combination, as described Lord Carnarvon last session, so that they are actually flying into Russia by thousands, while one Kurd chief alone has carried off for his own use nearly two hundred Armenian girls? And all this while Asiatic Turkey is under English protection and guarantee, and the Treaty of Berlin obliges the Turks to govern decently. The constituencies think that these things are not only immoral, but utterly degrading to British honor."

Another correspondent of the same paper, who signs himself a "Septuagenarian Conservative," says he had thought he should sufficiently absolve himself from all complicity in the foreign policy of Her Majesty's Government if he abstained from voting. On the day of polling he was confined at home by indisposition. But so convinced did he become that the adoption of a merely negative course was insufficient in such a crisis, that in the course of the afternoon he rose from a bed of sickness, went down to the polling booth, and recorded his vote for the "Liberals."

The *Guardian* remarks:—"We cannot say that we view with the same equanimity Canon Ryle's appointment to a new Bishopric as we did the announcement that a Provincial Deanery had been proposed to him. The latter offered an honorable post of dignified retirement to three score years and ten, but the consolidation of a new Diocese requires the lithesome grasp of a younger man. Nor can we look hopefully to a leading member of a body with such a reputation for persecution as belongs to the Church Association as a medium for enlisting the united action of all parties on behalf of the Church. We shall be glad to find ourselves mistaken, and that, with his powers of sympathy and popular influence, Canon Ryle has imbibed something of tolerating influences at Church Congresses, if we cannot anticipate increasing activity."

The death is announced of Don Juan de Madrazo, the ablest of all Spaniards in Gothic Architecture. To him was confided the task of restoring to something like its original beauty and grandeur, the Cathedral of Leon, a glorious building which towers over all others in the country. Its wonderful lightness of construction is proverbial, and its west entrance is one of the grandest known.

Synods for the election of Proctors for the Lower Convocations have been held in most places according to custom.

The Queen has granted a pension of £150 to Mr. S. C. Hall, in recognition of his long and great services in art and literature.

A correspondent says:—"The question, 'Where was the Church of England before the Reformation?' in your issue of the 29th of April, is very well answered. I wish the writer would continue lucubrations on such topics. A Church paper that does not definitely and kindly bring forward the distinctive principles of the Church of England, as contained in the Book of Common Prayer and as transmitted from ancient times, is in effect working into the humor of needless separation from the one visible body established by our Lord and His Apostles. Many admire your faithfulness in this behalf.—Go on and prosper."

TRINITY SUNDAY.

THE nature of God and the mode of His existence must be altogether incomprehensible to His creatures. Much concerning His operations and much regarding His perfections He has revealed to man—revealed in His word and also revealed in His creation; for "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." So that those who deny Him are, St. Paul says, "without excuse."

The old argument of design proving the existence of a designer, contrivance proving the existence of a contriver, which Paley adduces in his *Natural Theology*, and brings forward the well known illustration of the accidental finding a watch is as unassailable as ever, notwithstanding the sneers of some bare-faced Atheists who allege that the argument is just as applicable to the Deity as to man. We reply that the argument might possibly, as far as could appear from any thing we discover in nature, be applicable to more than one intermediate agency or instrumentality; but that, like the links of a suspended chain, as the last link must hang upon some adequate support, so there must a last intermediate agency, the faculties and powers of which must derive their existence from a Great First Cause. As St. Paul remarks again:—"Every house is builded by some man, but He that built all things is God."

The argument may require variation in the mode of stating it, as the fashion of the objections changes, for unbelievers are apt to make some trifling change in their mode of attacking religion, whether natural or revealed, and then parading their objections as the great triumph of the age. But in substance, nothing really new has been advanced either by Atheists or Deists for the last eighteen or twenty centuries.

The Old Testament states that Jehovah our God is one Lord; but it is in the New Testament we find the Divine Unity. In the Old Testament there are numerous indications of a plurality in the Divine Essence; but from the New Testament alone we learn that this plurality is a Trinity—that there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these Three are One. Distinct acts of personal agency are ascribed to the Father, the Son, and the Holy Ghost; divinity and adoration are claimed for each of them separately, although the theory of this is beyond our comprehension, nor does it appear to be any part of the intention of Holy Scripture to put us in possession of that theory. We are taught that the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God. And this is nearly all that we are permitted to know about the sublime mystery of the Trinity. Those who have ventured to approach too

near this inaccessible light and attempted to explain it, have involved the subject in deeper obscurity and have darkened counsel by words without knowledge.

We can bring the subject to the most important practical application by our adoration of the Father, by relying on the atonement made by the Son, and by seeking the blessed influences of the Divine Spirit.

As Ordinations of Priests and Deacons are held on Trinity Sunday, the second Ember Collect should be read at Mattins.

PREPARATION FOR CONFIRMATION.

RULES AND PRAYERS.

1. Every day call to mind the Great Gift you are preparing to receive—to be strengthened by the Holy Ghost the Comforter. (See Order of Confirmation, the first Prayer, and read carefully Isaiah xi. 2.)

2. Think every day how necessary humility and purity are to the heart that expects the Holy Ghost as an abiding Guest.

3. Every night, before your evening prayers, examine your conscience carefully. Try to recall any sin or evil habits into which you have fallen. Then make your humble confession, praying earnestly for that repentance whereby you may forsake sin. And always bear in mind that without God's continual help your efforts will be in vain.

4. Never let a day pass without thankful meditation on the love of our Lord Jesus Christ, and seek His grace to give yourself wholly to Him, and with firm resolve to cleave unto Him.

5. Be more than ever watchful over yourself now, and set yourself to correct any faults you are conscious of, even what may seem little faults, as a beginning in your great life-work of obedience. Study patience and gentleness towards all around you.

6. Be sure you go over often, and very carefully, the particulars of your Baptismal Vow—(1) What you have promised to put away from you—the vanities of the world, the works of Satan, the sinful desires of your heart—so that you shall neither "follow nor be led by them." (2) What you have promised to believe as the motives or principles which are to influence your daily life and conduct. (3) The obedience you have vowed not only to the Ten Commandments, but to "God's Holy Will," wherever found; and especially the precepts of our blessed Lord. (See e. g. St. Luke xiv. 28, xviii. 1, 22; St. Matthew xviii. 35, xi. 29; St. John xiii. 14, 15.)

7. During your preparation pray more frequently than heretofore; for so did the Apostles and first disciples await the descent of the Holy Ghost at Pentecost. (Acts i. 14.)—By no means omit to read and meditate upon some words of the Holy Gospels every day.

PRAYERS

to be said during Preparation, in addition to your usual private prayers:—

DAILY PRAYER BEFORE CONFIRMATION.

1. O most merciful God, I give Thee thanks for Thy great goodness to me in that Thou hast washed me in the water of Holy Baptism for the pardon of my sins, and didst then adopt me as Thine own child, and make me a temple of Thy Holy Spirit. Have mercy upon me who am about to draw near to Thee in Confirmation. Cleanse me from all the sins of my past life, and give me a true sorrow for them. Help me to know how sinful and weak I am that I may learn to trust only in Thee for pardon and strength. Assist me and all those who are to be confirmed that we may profit by the instructions given us, and come before Thee with hearts prepared to receive the precious gift of Thy

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Holy Spirit and help me to serve Thee all the days of my life; for the sake of JESUS CHRIST my LORD and SAVIOUR. Amen.

2. Almighty God, Heavenly FATHER, Who of Thy great goodness didst make me Thine OWL child in Holy Baptism, and dost in Thy love purpose to give me yet greater gifts, I thank Thee for all Thy love to me, and for the many helps that Thou givest me. Help me I pray Thee to use them and to fight bravely against my faults as Thy soldier. Do Thou make me more and more fit for the great gift of Thy HOLY SPIRIT to strengthen me, and give me grace to continue Thy faithful and obedient servant, that I may receive the most Blessed Sacrament of the Body and Blood of my LORD JESUS CHRIST. Bless me, O God, and keep me Thine for ever; for JESUS CHRIST'S sake. Amen.

8. Say on your knees the hymn beginning, "Come, Holy Ghost, our souls inspire," in the service in your Prayer Book for the ordering of Priests. The Collects of the Prayer Book are a storehouse from which you should largely draw—using them not only now but all your life.

Remember finally, that nothing can make up for the wilful neglect of the Public Worship of the Church.

HINTS FOR CONFIRMATION DAY.

Your Confirmation Day is a very solemn one. Keep by yourself as much as you can and avoid noisy friends. Spend it in prayer and in thinking much about the great gift you receive from God, and your solemn promises.—Go quietly to Church, attend carefully to the service and to the Bishop's address. He is God's minister and speaks to you in His name.—Before you go up to the altar, say, "O Lord God Almighty, I am unworthy of the least of all Thy mercies, yet of Thy goodness I beseech Thee come unto me by Thy Holy Spirit, and bless me for Jesus' sake. Amen." When the Bishop lays his hands on your head, follow with your heart the words he utters and say "Amen."—On returning to your seat, kneel down, and say, if you have time, the *Te Deum* and Psalms 108, 116 and 145.

[The above is re-printed in tract form on stiff toned paper for the Church Book and Tract Society, and can be had on application to the Secretary, Box 2654, Post Office, Toronto, at the rate of 50 cents per 100, post paid.]

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT

MONTREAL.—*St. James the Apostle*.—Choral Litany on Sundays at 4 o'clock has been discontinued for the summer months.

ORDINATIONS.—Of the four young men coming up for Deacon's Orders in June in this Diocese, three are Bachelors of Arts, McGill University. Of the three gentlemen coming up for Priest's Orders one is a McGill graduate, one a St. Augustine's man, and one an associate of the Montreal Diocesan Theological College. The candidates for Deacon's Orders are all students of our Diocesan Training School.

ADAMSVILLE.—It is stated that the Missionary at this place, Rev. C. G. Kilner, goes shortly to a post in the Diocese of Ontario. Adamsville will miss Mr. Kilner.

ST. JOHN'S, P. Q.—It is stated that the Young People's Association of St. Stephen's Church, Montreal, intend to give a concert in St. John's on the evening

of the Queen's Birthday. Mr. Neil Warner will also give some readings. We trust the undertaking may be a success every way—indeed we are almost sure it will be.

ONTARIO.

FROM OUR OWN CORRESPONDENT.

NEW EDINBURGH.—The Rev. E. A. W. Hanington with great pleasure acknowledges receipt of subscriptions from the following in response to his circular letter. These subscriptions have been received since last acknowledgment. It is hoped that as there are a large number of the clergy who have as yet made no reply, they will be reminded of the same and feel disposed to respond.

Most Rev. the Metropolitan; the Lord Bishop of Niagara; Rev. E. Wood, Montreal; Canon "Bolton"; Rev. J. Langtry, Toronto; Rev. C. Paterson, Aurora; Rev. W. B. Armstrong, Welford, N. B.; Dean Grassett, Toronto; Rev. Mr. Kerr, Sandy Beach; Rev. Mr. Richey, P. E. I.; Rev. G. Hallen, Toronto; Rev. H. Winterbourne, Halifax; Rev. C. P. Abbott, Rev. C. M. Harris, Marmora; Rev. J. Ker, Glen Sutton; Rev. W. H. Street, Bathurst; Rev. Chas. Bancroft, Montreal Diocese; Rev. R. Shreve, and T. T. M., Nova Scotia; Rev. C. Groucher, N. S.; Rev. Dr. Nicoll, Liverpool; Rev. J. Downie, Morpeth; Rev. J. Roy Campbell, N. B.; Rev. Ecklin, Bath; Rev. Millidge, N. B.; Rev. G. J. Harding; Rev. C. W. Rawson, Quebec; Rev. G. Townshend, Amherst; Rev. Mr. Stephenson, Perth; Rev. Mr. Caswall, Millbank; Rev. F. D. Brown; Rev. R. Fletcher; Rev. Provost Whitaker, Trinity College; Rev. Professor Jones, Trinity College; Rev. C. Bethune, Trinity College School; Benjamin Jones, Esq., Toronto; O. H. Whitby. May 10th, 1880.

TORONTO.

The Synod will meet on Tuesday the 8th of June.

The Bishop of Toronto has licensed the Rev. Edward Ransford to be assistant Curate of the parish of St. Matthew and St. Bartholomew.

The Bishop purposes holding an Ordination in Toronto on Sunday, 6th June, prox. Intending Candidates for Holy Orders are requested to send their names to the Rev. Canon Stennett, Examining Chaplain, Cobourg. They will be required to present themselves for examination in Toronto on Wednesday, 2nd June, and to be furnished with their *Si quis* and letters testimonial.

OSHAWA.—We understand that J. Cowan, Esq., has offered to enlarge and renovate the church at his own expense if the congregation will build a school house.

VICTORIA HARBOR.—This is one of the Stations in Mr. French's Mission. We are glad to learn that a great interest is taken in Church matters here. A Sunday School has been started. Mrs. and Miss Campbell, Mr. Fraser and others are active workers in assisting in the good work.

CONFIRMATIONS.—On Sunday morning the 9th, the Lord Bishop held a confirmation in St. John's Church, when 11 persons were confirmed. Also on the evening of the same day, at St. Matthias, 17 persons—11 males and 6 females—were confirmed.

On Sunday, the 16th, his Lordship confirmed in All Saints, at Mattins, 88 persons; at Evensong in St. Bartholomew's, 18 persons.

ST. THOMAS.—The offertory in this Church has more than doubled since Easter.—A very large class for confirmation meet each Friday night to prepare for the sacred rite.—The practice for the Sunday services is well attended, and the churchwardens are doing everything to foster and cherish the flock they have in charge; and cheer the Incumbent in his work. The little congregation of St. John's, Runnymede, in connection with this parish, is still well forward.—The ordinary attendance is about fifty-six.—On Ascension Day—the first time the little flock had an opportunity of attending the services of the Church's festival there was a gathering of thirty-six.—A large confirmation class is collected here, and under preparation. Too much praise cannot be given to Mrs. Murray of Bloor Street, for her fostering care of the Sunday School—now thirty-two in number—and also the choir, which meet every Wednesday at the Church for practice.—Mr. Westmacott of Gerard Street, superintends the Sunday School of St. Thomas, which, under his careful and zealous management is doing an excellent work among the little ones.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—*Christ Church Cathedral*.—A very pleasant time was spent last evening in the school room of Christ Church Cathedral. There was a large assemblage of members of the congregation and of the Sunday school, as there was a double cause for the gathering—to bid farewell to Rev. Canon Givins, who has had charge of the parish for some time past, and at the same time to welcome Rev. C. H. Mockridge, the new pastor.

The chair was taken by Mr. W. Birkett, who read the following address:—

To the Rev. Canon Givins, D.C.L.

REV. AND DEAR SIR,—As our new pastor is about to assume charge of this Church and parish, to the temporary care of which you were appointed by the kind consideration of the Lord Bishop of the Diocese, we cannot permit you to retire from the position you have so ably filled, without expressing in the warmest manner our high appreciation of your services.

The duties that have devolved upon you, owing to the peculiar circumstances of our parochial affairs, were both onerous and difficult, but by your kind and judicious course of action we feel assured, you have overcome many difficulties and prepared the way for a happier state of things.

We must not even in this short address pass unnoticed the lively interest you have shown in our Sunday school. The value of your labors in this part of your work will not soon be effaced, and we are sure will be remembered with the liveliest feeling of gratitude and affection by young and old.

Your official connection with our parish we hope will not terminate that intercourse with you which has given us so much pleasure and we will look forward to your visits that we may welcome you amongst us.

May a gracious Providence, we fervently pray, spare you many years to continue your zealous efforts in the cause of Christ and His Church.

H. T. Ridley, T. J. Mason, Churchwardens. W. Birkett, Supt. Sunday School.

Christ Church, Hamilton. 5 May, 1880.

REPLY:

MY DEAR FRIENDS,—I receive with sincere thanks your kind but too flattering address on retiring from the temporary charge of your parish. It is now four months since, at the special request of my old and valued friend, your Bishop, I ventured to undertake it; and, though deeply conscious of my shortcomings, I feel grateful that I have been enabled, in a measure, to meet the emergency.

My duties have been rendered pleasant by the kind manner in which I have been received by you all. I shall ever esteem it as an honor and privilege to have taken a part in your beautiful and well ordered services. As you have alluded to my connection with your Sunday school, I would observe that from my early youth I have felt a special interest in this noble enterprise, and the older I grow the more deeply do I feel its importance. I am thankful to receive your assurance that I have aided the present excellent staff in restoring your school to its pristine efficiency. I have great satisfaction in handing it over to your new pastor, whose experience as a teacher will soon make it a power in advancing the interests of the parish. If we desire to cope successfully with the manifold evils that surround us we must train up the young from earliest years "in wisdom's ways," and much of this may be done through the Sunday school.

I congratulate you on the appointment of a pastor who stands so high in the sphere he has left, and I trust he may prove an instrument in God's hands of gathering in this Church a large and united flock over which he may long preside.

My brief sojourn amongst you has caused me to feel a warm interest in your welfare, and if spared I shall look forward with pleasure to occasional visits, that I may witness and rejoice in your prosperity.

And now, in bidding you farewell, I would commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among them that are sanctified through faith which is in Christ Jesus.

SALTERS GIVINS.

Rev. James Carmichael and Rev. Mr. Mockridge addressed the assemblage briefly, and soon after the proceedings were brought to a close.

HURON.

FROM OUR OWN CORRESPONDENT.

DELAWARE.—The subscriptions for the new Church mentioned in our issue of the 22nd ult., amount to nearly sixty thousand dollars.

KINCARDINE.—Rogation Sunday, 1880, will long be remembered as a "red letter day" by the Church people of Kincardine. At the beginning of Lent the Rector, Rev. R. H. Starr, M. A., suggested to the congregation that they should make the season memorable by the liquidation of the parochial debt. The result was an active canvass of the parish and a subscription in cash and notes before Easter sufficient to meet all demands upon the churchwardens. Before the close of the Holy Season a confirmation class was formed. The lectures were thrown open to the congregation and the attendance was unusually large.

The debt being provided for and the candidates ready for confirmation the Bishop fixed Sunday May 2nd for the consecration of the Church and "the laying on of hands." His Lordship was accompanied by the Dean, Dr. Boomer, principal and divinity professor of Huron College. The Church was crowded at the morning service, over five hundred people being present. After the consecration service had been performed, the Dean acting as chancellor, and the building thus prepared for divine worship the hymn "Onward Christian Soldiers," was sung. The Rector then said morning prayer to the end of the third collect. Rev. J. H. Moorhouse, of Bevois, reading the lessons from the consecration service. The anthem was taken from Psalm 76, verses 1, 2, 8, "In Jewry is God known, &c." The Bishop and Dean read the anti-Communion office after which hymn 847 A. & M. was sung. The Bishop, attended by the Dean, then advanced to the outer chancel where the Rector presented fifty candidates for confirmation; ten from the Mission of Pine River, and forty from the Church of the Messiah. As they knelt in successive groups at the Church step for "the laying on of hands"—of all ages from the child of fourteen growing up in the Church to the person of advanced years seeking admission to her sacred pale—the sight was most impressive, and all seemingly felt the solemnity of the occasion. Hymn 818 A. and M. was then sung, after which the Bishop entered the pulpit and announced as his text Hebrews x. 19—26, the second lesson from the Consecration office. His Lordship spoke with evident pride of the rapid and substantial growth of the parish during the past eight years and congratulated the congregation and their rectory upon the exceedingly happy auspices under which they were gathered together. He counselled the newly confirmed to be regular in their attendance upon the means of grace, especially the Holy Communion, and touched briefly upon the ancient and appropriate practice of setting buildings apart to the service of God. After the "alms and oblations" had been placed upon the altar and the Dean had read the Church militant prayer, the Holy Communion was administered to over ninety persons, including nearly all the newly confirmed.

The Church was again well filled in the evening when the Dean preached an excellent and appropriate sermon from St. John xiii. 17.

On the Monday evening following, "the Church of the Messiah Young Men's Association" gave the Bishop a reception in the Town Hall. The platform was tastefully decorated with flowers, and festooned with colored drapery, and in the wall at the back in large letters, were the words, "Welcome to the Bishop." The chair was occupied by the President of the Association, Rev. Mr. Starr, who opened the proceedings with an introductory speech, introducing the Bishop to Kincardine and Kincardine to the Bishop. Mr. B. Freer then presented an address from the Bishop. His Lordship replied extempore, attending in turn to the several points brought out in the address. The Dean also addressed the audience. Vocal and instrumental music, readings and addresses completed the programme. During the intermission the Bishop was introduced by the Rector of the parish to all present. The singing of the National Anthem concluded the proceedings connected with his Lordship's visit, and many a loyal Churchman's heart in Kincardine is now light at the thought that instead of borrowing \$1,200 and mortgaging the property, as was intended at Easter 1879, the parishioners have paid their debt and the Church has been consecrated to God's service.

LONDON.—St. Paul's.—On last Sunday morning the Sacrament of the Holy Communion was administered at half-past 8 o'clock a.m., as previously announced by the Rector, Rev. Canon Innes. The times now appointed for the administration of this Sacrament are, the first Sunday of the month at the seven o'clock service, the second Sunday at 8.30 a.m., and the third Sunday at evening service, besides the Festivals, as Christmas, Easter, etc. The regular observance of the breaking of bread on the first day of the week is a well-established fact in sacred and ecclesiastical history. It is deemed well to have the administration at different hours as all the members of a family could attend service at the same hour. The number of communicants in St. Paul's is very large, notwithstanding the number in the six other city churches that have been brought forth.

PARKHILL.—Rev. Kennedy, of Adelaide, was announced to officiate in St. James', Parkhill, on Sunday the 9th instant. We are much pleased to see that Mr. K. is still able to do duty as a soldier of the cross, and even in the mission of a brother soldier. Rev. W. Johnston, of St. James', in addition to his previously large mission, has service regularly in Thedford, which has for some time been without a minister.

CHATHAM.—The Church news from Christ Church and Trinity is, we are happy to say, most cheering. Steadily the Old Church is pursuing the even tenor of her way, amid the discordance of the many sects and diverse nationalities. Within the last three months the congregation of Holy Trinity has increased more than two fold; nor is that of Christ Church lagging behind. There is betimes an interchange of pulpits in Chatham, but it is of those who are one in the doctrine and fellowship of the Apostles as in the primitive Church. Holy Trinity Church celebrate their first anniversary by an excursion, the first of the season, on the Steinhoff to Detroit, on the 20th inst., and on the following Sunday the Rev. G. G. Mackenzie, of Brantford, will preach the anniversary sermons at morning and evening services. Rev. Mr. Martin, of Christ Church, preached in the Holy Trinity on Sunday, May 2nd, while Rev. Mr. Hastings, of Trinity, officiated in Christ Church.

THE ELLORA CAVES, AND THEIR MISSIONARY VALUE.

BY THE REV. T. WILLIAMS.

During the few last days of September, in order to give time to the masters to refresh their memories prior to the examination, and also to freshen up ourselves, jaded by the last few months' work, a party set off for the caves of Ellora, or Versota, as the natives call them.

The caves lie outside our field a couple of days' journey. Aurangabad has to be taken on the way, and there not only did the Mussulman monuments engage our attention, and I need hardly add, win our admiration, but the work of the C. M. S. Mission, conducted by Mr. Ruttonjee, afforded us not a little interest. Especially was this the case with his Church, just opened, which was built by contributions wholly solicited by him, amounting to Rs. 9,500, and is in a style altogether original. It is, I must say, the first attempt within my knowledge to build a Church that shall look like one according to our notions, and yet shall have those modifications which this climate absolutely demands, but which are so generally disregarded.

On our way from Aurangabad, where our stay had been rendered very comfortable through the courtesy and kindness of the Aurangabad mess, and particularly of Colonel Dun, the commandant, we entered and mounted to the top of—which was no easy task—the very ancient fortress of Doulutabad, whose amazing natural strength we shall not soon forget. That evening we arrived at Rozah, a village, part of the crown possessions of the Nizam, and which is just over the caves. We put up in the mosque, which had been given to the officers above mentioned as a sort of sanatorium, and which was most kindly vacated for us by Dr. Eves, of the Hyderabad Contingent, who, with his family, was staying there.

In two days we did the caves, and secured in that time knowledge, by the aid of Fergusson and Burgess, which, I trust, will prove of the highest value for Mission purposes. This knowledge is mainly of use for its chronological testimony. Every one knows what a difficult problem, as yet defying solution, is the determination of Hindoo chronology. The literature of the country has well-nigh up to the present been the only sphere wherein search has been made, and that with comparatively little success, owing to the Brahman writers having, with sinister intent, eliminated from their books, not only the later, but also the earlier—even from the Vedas—every possible trace of the progress of time. That they, in spite of their astuteness, have not wholly succeeded in effecting this, is a matter to be sincerely rejoiced at; but they, notwithstanding, have succeeded far enough to make the task a very, very difficult and lasting one. The caves, however, and especially, as it seems to me, the Ellora ones, supply a guide hitherto too much neglected, but surpassing in value every other, for their testimony is clear and incontrovertible. Not that there is a single date actually engraved upon any part of them; their value does not lie in this, but in supplying us with a relative chronology too distinct to be mistaken. They do this in this way.

The style of carving varies throughout the range of caves so clearly that no one can fail to see that some is very ancient and some less so; indeed, so much less so as to be called modern, when speaking of Hindoo styles. Now it is equally clear that the most ancient is Buddhist, and that consequently the mythology represented in the caves of later style represented a mythology subsequent to Buddhism. But this my-

thology is first of all that of Saivism, and next it is that of Vaishnavism, and later still it is that of Jainism. The conclusion so far is, that the worship of Siva, and consequently the age of the Puranic literature, which was the outcome of Saivism, is subsequent to Buddhism. In like manner, the worship of Vishnu, and the production of the Puranic literature springing out of that, is also subsequent in a degree to the Saivite worship.

Now from data incontestible, because relying on the testimony of the Greek, Singalese, and Chinese literature, we know when Buddhism sprang up, and when it declined; and we know from the rock inscriptions of Asoka, when and how far it was most prevalent. This shows that the rise of Saivism and Vaishnavism could not be earlier than say the sixth century A.D., and that the Puranas that describe the Avatars of Siva and the earlier ones of Vishnu must therefore be dated not earlier than the seventh century A.D.

But again, there is no sign whatever in these caves of the worship of Rama and Krishna. Scenes out of the Ramayana and Mahabharata are sculptured, it is true, on the outside of one of the rooms in the central temple of the Keilasa cave, which, be it remembered, is the latest of all. But this is a very different thing from sculpturing Rama and Krishna as idols to be worshipped. Of this there is absolutely no indication whatever.

The worship therefore of Rama and Krishna must be subsequent to the formation of the latest of these caves; and consequently the interpolations in the Ramayana and Mahabharata describing Rama and Krishna as gods, must be subsequent to the same, and be clearly the creation of the fertile brain of the Brahmans in comparatively late times; for one whose judgment has too much to support it to be far wrong, gives the latest cave a date, which brings the time of its formation considerably within the last ten hundred years.

A large share of Hinduism, as it is at present, is wholly occupied with Rama and Krishna. These astute concessions of Brahmans, then, to the pressure brought to bear on them by the growing power of the lower castes, can date back no further than just before, or contemporaneously with, Mohammedan invasion. The real date is probably later still. And the enrolling of Buddha, their arch enemy, among Vishnu's Avatars, was probably the stroke by which they finally reconciled to themselves those that yet remained in the ranks of Buddhism; and this, since Buddha is counted the last actual Avatar of Vishnu, must have been a step taken perhaps within the last six hundred years.

Here, then, we have a chronology for Hinduism which stamps it in its present form as really of comparatively modern origin, and far, far subsequent to Mohammedanism, the spread of which it had, up to the arrival of the English, pretty well succeeded in stemming.

Were it not for the intercourse with Europe, which every day becomes wider, deeper, and more intimate, we should find the astute Brahmans devising some formula or other—some calculus or other—by which Christianity in its turn would be found reconcilable with modern Hinduism, and capable of being embraced within its all elastic arms, at the same time that Brahmanism would be preserved intact, and Brahmans still dominate in religion and politics.

Happily this cannot be the case. The exclusivism of India is in all respects broken down for ever. Every day, and every fresh wave of knowledge from the west, make the absorption and assimilation of Christianity more and more impossible.

Already I have made frequent use of the arguments supplied me by the Ellora caves. No opinion is more common, not only with natives, but also with Europeans, than that Hinduism is hoary with age, and dates back beyond historical times. No answer is more common on the part of the natives than that they cannot give up the belief that has descended from father to son for, not hundreds, but thousands, nay, millions of years! The Ellora caves tell the contrary, and show that the religious commotion in Europe led by Luther was not far from being contemporaneous with a religious commotion in India of a similar, but, on the other hand, retrograde, and more decisive character.—*Mission Field*.

UNIVERSITIES' MISSION TO CENTRAL AFRICA.

THE MAINLAND STATION AT MAGILA AND UMBIA.

The following particulars sent by Mr. Yorke, relate to the country north of Zanzibar, two days' journey inland, where a Mission was begun at Magila in the time of Bishop Tozer, though little could be done until Mr. Farler went there in 1875. Since that time Magila has never been left without at least one English Missionary. The account has now an additional interest, for tidings have just reached England of Mr. Yorke's death on the 6th January from fever, at a time when as we are so often, in our human

short-sighted usefulness

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short-sightedness, inclined to say his opportunities of usefulness were growing greater.

"Before Mr. Farler had been at Magila a year, he had the great satisfaction of receiving into the Church of Christ two converts from Mohammedanism, and in the following year 12 people were baptized. Mr. Farler founded a sub-station in a large town called Umba, which was a stronghold of Mohammedanism, having a Mosque and Moslem Missionary.

"Mr. Farler, accompanied by Mr. Philips, came to Umba, pitched their tent in the middle of the town, and held a three days' mission, at the end of which some of the chief men of the town asked for a teacher to live among them. Mr. Philips volunteered, and as soon as a house could be built, came here to live. About this time I arrived at Magila, and as I was then but a layman, all the spiritual work fell on Mr. Farler, as well as the general supervision of the out-door work, while I took the school and house-keeping.

"Mr. Philips gained the confidence of the people at Umba, he began a daily school for the children, as well as some classes for adults, and towards the end of 1877, he obtained leave of the Chief to build a Church in the town, the people gave their consent, and a contract was entered into, but before more could be done Mr. Philips went down to Zanzibar for ordination, and Mr. Farler sent me to Umba to carry on the work in his absence. In the month of March, 1878, Mr. Farler had to leave Magila, and Mr. Philips arrived soon after, so I continued in charge of Umba.

"The Church there was not built without a severe struggle with the Mohammedans, who wished to keep it as far away from the people as possible, and to oblige us to build near the Mission-house, outside the town in the forest. I was determined to fight the matter out, and called a meeting, so all agreed to refer the matter to the chief. I went to him, but the Mohammedans held back from fear. The chief not only decided in my favor, but blamed the Mohammedans for daring to interfere. The Church was forthwith begun, and on the 20th of June, that same year, was finished (you must remember that our buildings here at present are of sticks and mud). The Mosque, which was standing when Mr. Farler first came to Umba, has been left to decay, and the ruins have been cleared away, and the site used as a dancing ground. Three of the chief Mohammedans have become disciples of Christ, one has been baptized with his wife and children, and the other two are catechumens.

"Having obtained a footing in Umba, I began to try other places, and went from town to town preaching, and in February, 1879, I began a weekly class at Lunguzu, this has been kept up regularly, and I have now one catechumen, others are coming on, whom I hope soon to admit as catechumens. On March 2nd, was held the first public Baptism of infants at Umba, when five boys and one girl were baptized. June 11th, saw another soul added to the Church, which has thus grown under God's blessing, and we now number 15 Christians of Umba, 26 from other parts, and 17 catechumens. Now that I have given you this brief history of this station, let me beg the aid of your prayers for the blessing of Almighty God on us missionaries and on our work."

A later letter from Mr. Yorke, written last December, speaks of the pleasure with which he welcomed Mr. Farler back after his eighteen months' absence.

"You can scarcely imagine how glad I was to see him again. He seemed very much struck with the growth of the work. And he had the pleasure of admitting another member into the Church by Baptism the Sunday that he was here.

"Our Church roof has been in a bad condition for a very long time, and as the weather remained dry, there was no danger, but the rains were expected, and nothing had been done to mend it. The roof, you must understand, was of grass. The rains came at last, and drove us out of the Church; the roof was like a sieve. The difficulty had been, first, to find the workmen, and then to obtain permission from head-quarters to mend the roof, hence the delay. But at last it was having a new roof, was enlarged at both ends. I hope the new space may be speedily filled. When in the midst of doing this, a man named Sebiza came to ask me to go to his town to teach him and his people. He is a small chief, living about six or seven miles from Umba. We fixed a day and I started. I felt far from well, as only the day before I was in bed with fever. However, I arrived at Zungu, his town, and then he brought his people. In the afternoon, I preached and told of the Creation and the Fall of Man, and of Man's only Saviour. When I had finished, the people asked for a teacher to come and live with them. I told them that no Englishman could come, as we were so few in this country, but that I would try and get a native teacher, if they would promise to build him a house and feed him. They consented, but one man still said he wanted an Englishman, whereupon I said, "I will be your Eng-

lishman, I can't come to live here I have already built at Umba, but I will come from time to time, and see you all, and hear your news." With this they seemed pleased. May this place be opened before long and be brought into the fold of Christ's Church.

"The return journey lay before me, and how to walk I knew not, for fever was clinging to me; however, I did get back, but not till dark. I was rejoiced to hear of the firmness of two Christian lads against the old superstitions of the country. A short time ago, a village near Magila was accidentally burnt down, and the old men, supposing the devil had something to do with it, held a large meeting about it, when they decided the village was destroyed because they had not offered sacrifices enough to him, and they decided to offer one. Whereupon, these two lads, Albani Kitu and Denys Nyangi, interfered, and after a great stir succeeded in stopping it. To interfere in this way required no small courage, as the lads ran the risk of being driven from their homes."

The attack of fever Mr. Yorke speaks of, never really left him. After a little further struggle with it, he quietly and peacefully fell asleep, conscious almost to the last, and able to send messages to comfort sorrowing hearts in England. Mr. Farler was with him; he had heard of the illness and came, hoping to move him to Magila for charge of air. But this was not to be, and Mr. Yorke died, as he wished he might, in the midst of his work; so much so, that he had prepared a Churchyard and pointed out the place in it where he wished to be buried. The people gathered round, weeping bitterly. The chief of the district and three other of his converts carried him to the grave. The pall was his own Church flag, strewed with evergreens and flowers. Many Christians from Magila came to join the service. It took place at daybreak, and as they turned away, the sun was just rising over the palm trees, a fitting type of the Resurrection. A glad day of rejoicing it will be to him, when one and another gathered in by his life and death shall be found amongst the great multitude which no man can number.

Correspondence.

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

THE ROGATION DAYS.

SIR,—The subject of special supplication, at this season, for special Divine blessings, has within a year or two past attracted much attention on both sides of the Atlantic. The English papers are full of suggestions about the better observance of the Rogation Days. I would suggest that each of the three days might be observed with a separate intention as to the class of blessings sought. The Homily for Rogation days, set forth at the Reformation, is in three parts, and refers to (1) blessings of nature (the fruits of the earth), (2) other temporal blessings (connected with government, trade, &c.), and (3) spiritual blessings. This division is significant and appropriate. The last named might easily be combined with the usual Missionary Service. Special Psalms, Lessons, and Collects could be chosen, and set forth in printed form, for use on each day.

Yours sincerely,
RICHARD HARRISON.

10 May, 1880.

THE CHURCH AND THE CENSUS.

SIR,—I regret very much that my note corrective of a mistake in my letter did not reach you in time for publication last week. Immediately after my letter was posted I found the copy of the last Census of Blue Book, and at once discovered that the Church of England members had been correctly designated. That part of my grievance therefore I wish to withdraw at once. The other and essential part, the assumption of the Romanists to exclusive Catholicity remains quite true. Against this innovation we are bound to protest.

Yours faithfully,
T. BEDFORD-JONES.
Canon.

Ottawa, May 10, 1880.

"I BELIEVE IN ONE CATHOLIC AND APOSTOLIC CHURCH."

SIR,—I have been induced to make the following remarks on account of the illogical phrase: Anglo-Catholic. There is no such thing as any Church being Catholic, save one. We may call the immediate immediate followers of the Lord Jesus Christ, those who wandered about with him from town to town, and who after his ascension wrote the gospels and

epistles, the Catholic Church. For any Church, which holds the writings of the Catholic Church, and faithfully preaches the same, is a true Church of Christ; though not his Catholic Church. For example the Churches of Galatia, of Asia, of Rome, of Greece, &c. Were and are only national or tribal churches. Nowhere in the New Testament does any of the Apostles call any of the Churches which he planted a Catholic Church. The only Catholic Church I know of is that Church, to whom the Lord said: Go ye into all the world and preach the Gospel to every creature, &c. Again, he that heareth you heareth me, if they keep my sayings they will keep yours also, &c. Therefore I consider the phrase or sentence, I believe in one Catholic and Apostolic Church: is equivalent to saying, I believe in the New Testament. Again, were I to believe in everything which either the Church of England (see before the Reformation) taught; or the Churches of Greece, or Rome, at the present time, I would believe many things, which the Catholic and Apostolic Church did not teach. And although the members of the Catholic Church, have each been gathered to their fathers, yet we have their testimony to the truth, which we (to be saved) must believe. If then there is a second Catholic Church, we too require a second Testament, which cannot be, seeing our present Testament is called an everlasting one; it is also called the Gospel of our salvation.

Yours respectfully,
WM. MONSON.

Wallacetown.

BURYING TREASURE.

SIR,—If any person, in writing a history of Canada at the present day, were to make an assertion to the effect that "it is customary to bury treasure with the dead," his veracity would be called in question, in no very measured terms. And yet, in point of fact, such is actually the case. It is true that pots containing coin are no longer deposited in the grave; nor do we go quite so far as some of the Indians tribes, and bury the favorite horse of the deceased with him. Still, when taken in the aggregate, a great deal of treasure is buried annually, in the shape of expensive coffins, studded with plated nails and screws; fitted with elaborate handles,—which, as a rule, are perfectly useless, for they are not intended to sustain any weight—and lined with costly materials; all to be seen for a few short hours, and then closed from view for ever.

For the wealthy, this may be all very well; but, unfortunately, it is the fashion to make an ostentatious display at funerals; consequently those who really cannot afford it, are drawn into heavy expenses, through fear of what people would think; if they were to act contrary to custom. So all-powerful is fashion, that I believe cases might be recorded in which people who have not been so very ready to bestow money upon poor relations, whilst alive and in need of it, have unhesitatingly expended large sums upon their funerals, merely for the sake of appearance. Rather an equivocal compliment, after all. No doubt this state of affairs is very satisfactory to the undertakers, who have the advantage of being able to recommend their highly ornamented coffins, &c., at a time when people are too much overcome with grief to pay much attention to the cost; or to reflect that the useless trash with which the coffin is bedizened cannot possibly benefit the deceased.

Far be it from me to deny any decent amount of honor, and respect to the dead. But it certainly appears to me that (if there must be a display) they would be equally, if not more highly honored, were one half of the usual amount to be spent upon their burial, and the other half devoted to some charitable purpose. It would be far better, at any rate, than putting it all in the ground.

In England, I believe, the subject of unnecessary expense attending funerals, has lately attracted much attention, and great reform is in progress. If our own clergy were to interest themselves in the matter; and if our wealthy and influential citizens were to set the example of having funerals conducted in an unostentatious manner, they would probably succeed in introducing a fashion which the poorer classes would gladly follow, and which would be an inestimable benefit to society.

I am, Sir,
Yours truly,
SPARRAN SHIELDSMAN.

The Grove, Lakesfield.

Family Reading.

DUTIES OF SACRIFICE.

1. Be ready always to "spare not" yourself, when a duty is before you. And remember that every mo-

ment of time has its duty of some kind. Seek to find it out, and attend to it promptly.

2. If you have any special gift as of music, aptness to teach, to care for the sick, or to influence the erring, offer it freely and without price to the service and glory of God.

3. It is your duty to give to Christian objects, and to give faithfully. Adopt, therefore, some systematic plan of offerings for all the calls and claims of the Church, and make the amount bear some just proportion to what you expend for trifles and luxuries. (1 Cor. xvi. 2.)

4. To crown all and bring a blessing, make all your undertakings the subject of special daily prayer; and especially fail not to intercede for the poor and suffering, for the Church and its missions, for your bishop and pastor.

OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some editions of the Bible. The "Bug" Bible was printed in London in 1551, and received its nickname from the fact that Psalm xci., 5, was translated, "Thou shalt not need to be afraid for any bugges by night," instead of as in our version, "afraid for the terror by night."

The "Breeches" Bible was printed in Geneva in 1460, and is so called from Gen. iii., 7, being translated, "They sewed fig leaves together and made themselves breeches," instead of "aprons," as in our version.

The "Treachle" Bible was printed in 1568, and in it Jeremiah viii., 22, reads, "Is there no treachle in Gilead?" &c., instead of "balm." In 1609 this word was changed to "rosin," and so came the name of the "Rosin" Bible; and in 1611 this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii., 15, "He measured six measures of barley and laid it on her, and he went into the city," when the word should have been, "she went into the city," &c.

The "Wicked" Bible was printed in 1631, and was so named from omitting the word "not" from the seventh commandment, making it read, "Thou shalt commit adultery;" and this extraordinary omission occurred again in a German edition of 1782; so that there was a "Wicked" Bible in each language.

The "Vinegar" Bible was printed in 1707, and is so called from the headline of St. Luke xx., which is made to read, "The parable of the vinegar," instead of "The parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called "A basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Sisera cried (Judges v., 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing of course it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at a window and cried through the eel-pot," instead of "lattice."

A copy of the great Mentz Bible, printed by Guttenberg in 1455, being the first book ever printed, was sold, in 1879, by auction at Paris for the sum of two thousand pounds. It was printed on vellum, but is not quite perfect, having one leaf and several portions restored in fac-simile by M. Pillinski. At the celebrated Perkins' sale in 1873, a copy of the same work realized the enormous sum of thirty-four hundred pounds.

THE SO-CALLED DAMNATORY CLAUSES OF THE ATHANASIAN CREED.

"And after all, my dear friends, are those so-called 'damnatory clauses' such terrible things? How is it that the members of the Latin Church, and of the Greek Church, for a thousand years, have never discovered them so to be? Are we arrogantly to censure them, and to say that their consciences are callous and ours are tender? This would indeed be to pronounce a condemnatory clause on them, and a commendatory one on ourselves. But perhaps it may be said, that in our English translation of the Athanasian Creed those clauses sound more severe than in the original. Well, if it be so, let our translation be improved; at any rate, such supposed discrepancies may easily be explained to any one who desires an explanation. And how is it that our own English Reformers, how is it that our greatest divines, such as Hooker and Andrewes and Pearson and Waterland, did not find out what some have now discovered, and did not feel any scruples at these clauses? How is it

that in one of our Articles (which we all have accepted) the Creed is propounded as thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture?

"For my own part, I am inclined to think, that if young men are told by others, especially by their teachers, that they ought to feel scruples with regard to those clauses, they will lend a willing ear to the suggestion. But would it not be better, that young men should be taught to be humble and sober-minded, and not profess to be wiser than their learned and pious forefathers, who received this Creed without any hesitation; and than the whole Church of England, which has received it for many hundred years? And for such young men as these, especially candidates for Holy Orders, it is probable that the recent Synodical declaration, agreed to by the Convention of Canterbury, may be of some use.

"But after all it is much to be feared that the root of the evil lies far deeper. It lies in the temper of the age. 'The time will come,' says the Apostle, 'when men will not endure sound doctrine.' That time has now come. And because the Athanasian Creed speaks on certain points of sound doctrine in clearer tones than any other Creed, especially on the Resurrection of the body, and on the Judgment to come, and on future eternal Rewards and Punishments, therefore it is hated by some, and would be silenced by many. But is this a reason why, especially at a time like the present, when Unbelief is holding up its head boldly and lifting up its voice even in some of our Colleges and Schools,—to say nothing of our popular literature—we, my reverend brethren, and my brethren of the laity, should surrender and abandon it? I think not."—(pp. 42—44.)—[Bishop Wordsworth.]

HOW GREAT WORKS ARE DONE.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crabstick with which he goaded his sheep. Any day he might throw it away and get a better one. And God said:

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thy hand, stranger?" "An ox-goad with which I urge my lazy beasts." Used for God, and Shamgar's ox-goad defeated the Philistines.

"What is that in thy hand, David?" "My sling with which I keep the wolves from the sheep."

Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thy hand, disciple?" "Nothing but five barley loaves and two little fishes."

"Bring them to me; give them to God." And the multitude was fed.

"What is that in thy hand, poor widow?"

"Only two mites." Give them to God, and behold, the fame of your riches fills the world.

"What hast thou, weeping woman?"

"An alabaster box of ointment." Give it to God. Break it; pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church until now.

"What hast thou, Dorcas?"

"My needle." Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each one of you to serve Him where you are. You have your business; use it for God; order it in a godly manner; do not allow wickedness in it; give goodly wages; preach not by a long face, but by being like Him and doing good.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy, who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In little deeds of kindness,

repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

PREPARATION FOR DEATH.

A man who forgets that he may die at any moment is very foolish. A man's business ought to be kept so closely in hand that he may be able to leave it at any moment in such condition that it can be settled up. His will ought to be made and his property safe. He should know whose shall those things be which he has provided. Much more is that man most foolish who does not live with his soul prepared to meet God. It is wealth toward God that will avail when a man comes to die. Death may be very sudden and very unexpected. The most certain of all future events is that we must die. The most uncertain of all is the time when we shall die. When it comes, what a change! We work hard to make our lives here comfortable. Do we work equally hard to make our eternity happy?

THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors, as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign, until James II. became such, and lost his crown, in consequence. Never was England more trampled upon by the See of Rome than in the days of King John; yet that was the epoch of Magna Charta; and its first words proclaim the freedom of "the Church of England"—not of "the Church of Rome in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Roman Recusancy. And what is true of England is true of France and of other Western Churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"

COURTESY TO SERVANTS.

The servant's right to be politely treated is just as absolute and indefeasible as that of the queen. She is a child of the Great King, and to her applies the royal law, according to the Scriptures, "Thou shalt love thy neighbor as thyself." That law, which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously, at any rate. That is one of the first and most rudimentary of our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbor. She has a right, then, under this royal law, which is the spirit of all just laws, to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her than it is for her to sweep your floor or build your fires. You are entitled to no more credit for speaking kindly to her than you are for not stealing her pocket handkerchiefs. If you do not govern yourself in all your conversation with the callers in the parlor, you are a very vulgar person. The maid in your kitchen is a woman; the guest in your parlor is nothing more. Will you give to silks and feathers and a purse what you deny to womanhood? That is the very essence of vulgarity. Do not say the guest never tries your temper as the servant does. You know that many of those whom you greet with smiles tell lies about you when they are beyond your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance towards the girl in your kitchen?

MONTREAL.

Continued from page 3.

EXECUTIVE COMMITTEE.—Wednesday last was the day for the quarterly meeting of this Committee. Being the last meeting before the Synod and the last of the present Committee, a considerable amount of business had to be transacted.

Our Church owes a debt of thanks to the clergy and lay gentlemen who make up this Committee for the time and help which they so cheerfully give to this very important part of our Diocesan machinery.

OUR NEW NEIGHBOR.

CHAPTER V.

Having decided that Mrs. Rosebay was beautiful, charming, intelligent, and a perfect lady—Sibyl had been famous at school for the rapidity and accuracy of her judgments—she further determined that her mother should call upon her.

A little contest ensued. In any ordinary matter Mrs. White would have yielded at once; but here she was drawn two ways. She wished to please Sibyl. She was convinced now that Mrs. Rosebay was a person to be known, she was not a little curious to meet her; but Miss Harcourt did not wish to be visited. Why Miss Harcourt had such a desire, Mrs. White did not ask herself; she was of an unscientific turn of mind. What she realized, however, and with particular vividness, was the fact that Caroline, when her will was opposed, was apt to show her feeling unpleasantly. Mrs. White liked to be at peace with all the world. Satirical smiles, cutting looks, and veiled innuendoes, froze the very marrow in her bones; but Sibyl's insistence was strong enough to overcome even these strong repugnances. On that very afternoon, the Melbury Park carriage drove up the small avenue leading to Fairfield House.

Mrs. White was alone. The sagacious Sibyl had said, "You will understand one another better without me," and no sooner had she met, face to face, the mysterious white lady, with her beauty and sadness, and noble queenly manners, than she was subdued.

Like many another of her type, the tradesman's daughter had a large fund of sentimentality in her nature. While Adeline, who was really gratified by the visit, talked in a general way about the weather, and the roads, children and prices, dogs and flowers, Mrs. White was framing for her a romantic history. Who could tell that this charming woman was not a person of exalted rank who had chosen to live in obscurity?

Moved by these considerations, her manner became warmer. Generalities had done their duty, and conversation began to flag.

Mrs. White abandoned them boldly, and launched into more intimate topics. She gave, with some detail, and omitting only the unimportant item of the shop, a history of herself, from the moment when she awoke to life, as the spoiled darling of beloved parents, to the present, when her one tie to life was her daughter. She related how she first came to Melbury, offered a grateful tribute to her neighbors, touched lightly on the prolific subject of servants, gave an elaborate description of the Park, and begged Mrs. Rosebay to consider herself at home there.

"You must come and go just as you like," the little lady said. "Sibyl and I do not go in for formality. It is curious," she further observed, in a parenthetical way, as if the idea had only just occurred to her, and was, in fact, a somewhat remarkable one, "how she and I resemble one another in these points. Sibyl makes me think of my youth. When I was young I was just such a one as she is. You were pleased with her, were you not?"

Mrs. Rosebay answered with an enthusiasm which was highly gratifying to her visitor, who drifted thereupon into an account of the morning's adventure, retailing, with certain necessary reservations, the conversation between herself and her daughter that followed Sibyl's return from Fairfield House. After that she accepted a cup of tea, remarked apologetically on the length of her visit, was reassured by Mrs. Rosebay, and drove away finally with a flush upon her kind little withered face, and a pleasant sensation of goodness at her heart.

So far, all was well. Mrs. White told her daughter she was glad she had called; Mrs. Rosebay was delightful, she looked sad, and appeared to be not very strong; they must do what they could to help her. "I like to know people

whom I feel I can help," the little lady said, and she was abundantly rewarded for her benevolence by Sibyl's caresses, and the attentions she showered upon her. But that the penalty for her rashness would certainly come, Mrs. White knew, and she passed the next two or three days in a painful state of trepidation.

A week passed by, however, before she saw Caroline Harcourt, and she began to breathe again.

But the fact was that the news of her visit had not come to Miss Harcourt's ears. She heard of it at last through a certain Mrs. Green, a rich lady in the neighborhood, who, wanting remarkable-looking people to adorn a garden *fete* she was about to give, had followed Mrs. White's initiative, and left her card at Fairfield House.

Full of annoyance, for she had even stronger reasons than formerly for wishing Mrs. Rosebay to be unknown by Melbury, Miss Harcourt drove to Melbury Park, and after expressing, in her courteously unpleasant way, surprise that Miss Harcourt had not, as usual, consulted her, she summed up her reproach in the following words:—"Society has certain rules, one must be guided by them. Impulsiveness is the greatest mistake in the world—betrays one at once. A pity? Oh, yes, I agree with you there—clearly a pity. But it is impossible to alter the order of things."

"The order of things," a pet phrase with Miss Harcourt, was one Mrs. White particularly disliked; probably this was because she felt herself outside it.

She replied, apologetically, "You see, Sibyl wanted me to call. The child is no baby now."

The entrance of the child interrupted her. Sibyl, from her garden-house, had caught sight of Miss Harcourt's ponies, and, believing that lady had come to lecture her mother, was chivalrously preparing to defend her. She did not entirely dislike the opportunity. Certain little forms of speech, well tested in encounters with school opponents, were running in her head. "We do not intend to be dictated to;" "We have as much judgment as other people;" "We shall choose our own friends." It did not once occur to her that she might not be allowed to use her weapons. Yet so it was.

"Ah! well!" Miss Harcourt said, in an aside, as the young girl entered, "let us talk about it another time."

"Sibyl, my dear child," holding out both hands, "it is a treat to see you looking so well."

"Am I not disturbing your conversation with mamma?" Sibyl answered. She was irritated to feel her opportunity slipping away from her.

"No, dear; no indeed, it was nothing," said Mrs. White hastily, while Miss Harcourt, patting her lace trimmings affectionately, smiled upon Sibyl.

"Young girls will be wilful," she said, in her soft voice, with its accurate intonations; "but you know, to talk of their little follies, and our own little measures, before them, would not always be wise."

"Oh! if you were discussing me—" cried Sibyl, turning a flaming face to her mother, who earnestly denied participation in any such treachery.

"I only said—" she was beginning; but Miss Harcourt stopped her with a wave of the hand—"I came specially to ask you about your Mary," she said. This was a young servant who was leaving the Park. Mrs. White, glad to escape any further reference to her new independence, which was like an ill-fitting garment, constantly reminding her of its inappropriateness, followed Miss Harcourt's lead gratefully. The two ladies drifted into the ordinary style of talk.

Sibyl went to the window and looked out. How she despised this ordinary style of talk! "To hear people," she commented, gazing away over the meadows, "one might imagine that humanity was the pettiest thing in the universe, and humanity is not petty, and if one could get amongst people who do not

lead narrow lives—" Her thoughts went away into vague immensities, and she did not know that there was a lull in the talk which had annoyed her. But presently a soft hand was put upon hers, and a soft voice said in her ear—"Life is made of littles, Sibyl."

She started, turned round, and discovered that Miss Harcourt was near her, and that her mother had left the room.

"Yes, dear," pursued the quiet lady, "and if we are to be worth anything in the world, it is necessary to accommodate ourselves with things as we find them."

Something unpleasantly sharp was on the tip of Sibyl's tongue; but it reached no further.

"We must learn to govern to ourselves, before we can govern circumstances," Miss Harcourt said again, and Sibyl was betrayed into asking what she meant.

"I mean," she replied, touching lightly the girl's flushed cheek, "that you are far too transparent. You are growing up, Sibyl; you will soon be a woman. You should not wear your heart upon your sleeve as you do. These blushes, and movements of irritation, and instant putting into execution of every childish whim, are most charming—charming indeed to a student of character. They reveal you, dear, and you are pleasing—we like to see you. Whether it is well—well for yourself and your future to be so very frank, I leave you to judge; and, whatever others may say, I believe you to be a girl of sense."

"So people have been talking about me!" said Sibyl, foolishly losing her self-possession.

"Now, now, you must be calm, dear," her mentor returned; "did I say people had been talking about you?"

"You implied it."

"Ah, then I implied too much. However, that is a small matter. Melbury is a small place. In small places people have nothing to do but to talk. I put down gossip, as you know, but gossip flourishes in spite of me."

Sibyl found herself sympathizing with gossip.

"But you," Caroline proceeded blandly, "are destined for a larger sphere than the little society of Melbury."

"Thanks," the girl replied, carelessly; "Melbury suits me very well at present." To which, with unflinching serenity, Miss Harcourt returned, "It is nice to see you contented, but one may be ambitious as well, and I know you are ambitious. I read it in your face. Your advantages—your face, figure, fortune—were not given to you for nothing. I see you in the future, a woman of rank, queen of a distinguished circle."

Sibyl's eyes sparkled. Miss Harcourt caught their gleam, and she smiled.

"These are my imaginative moments," she went on; "when I come down to reality, and see how impulsive you are, my poor child, I begin to fear that my dream will remain a dream."

Sibyl moved uneasily in her chair. "I don't see," she said, "that I am more impulsive than other people."

"More impulsive, no; but with what people do you compare your self—the Darrents, the Smiths, the Johnsons? Who expects any of them to make a figure in society? No, Sibyl; they are not you—you are not they. It is a great pity there are no really superior people here with whom to compare yourself. If there were, your observation would tell you that the essence of strength is repose, and that a woman must exercise severe and constant self-control if she wishes to make any figure in the world."

(To be continued.)

JOHN SELDEN.
DIED 1854. AGED 69-70.

Selden was a scholar of such high attainments that Grotius said of him,

"Selden was the glory of the English nation."

Sensible that his end was approaching, he sent for his friends Primate Usher and Dr. Langleaine, with whom he discoursed concerning his mind. He observed that he had his study full of books and papers of most subjects in the world, and owned that, out of the numberless volumes he had read and digested, at that time he could not recollect any passage wherein he could rest his soul, save out of the Holy Scriptures, wherein the most remarkable passage that lay upon his spirit was Titus ii. 11-14. "For the grace of God which bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

The import of these verses is the assurance of salvation, through the redemption of Christ, to all who believe in Him, and live righteously; a truth which he therefore regarded as the essence of the Christian revelation.

We have here the very valuable testimony of our most learned men, that the truths of the Gospel afford the only satisfactory and sure foundation of hope for eternity; and that faith in the Redemption of God our Saviour, and holiness of life are essentially necessary, if we would be blessed with a happy death and a glorious resurrection.

SWEET PICKLES FOR HAM.—One-half pound bay salt, one ounce saltpeter, one-half ounce salt prunella, one ounce common pepper, three-quarters pound common salt, one pint molasses, five cents' worth of cochineal. The ham to be well rubbed with common salt for two days, and to remain in the pickle for a month.

GINGER SNAPS.—One cup of sugar, one of molasses, one of butter, one tablespoonful of vinegar, one of ginger, a large tablespoonful of soda. Mix hard enough to roll—the longer the better.

PIE CRUST.—Take boiled potatoes, cold or hot, and knead into them a small piece of dripping, salt, and sufficient flour to make a paste. No water or milk should be used. Good for a meat pie, and is best eaten hot.

FRUIT PUDDING.—Stew currants, or any small fruit, fresh or dried, with sugar to taste, and pour hot over thin slices of buttered baker's bread with crust cut off, making alternate layers of fruit and bread. Serve warm, with rich, hot sauce.

TO PICKLE EGGS.—Boil fifteen minutes, twelve or more, and lay into cold water; peel off the shells, and lay whole in a stone jar, with mace, cloves, and nutmegs, fill up with boiling vinegar; cover close. After three days add the vinegar again and pour over; cork tight. Use in two weeks.

BROILED MUSHROOMS.—Shoes fine large ones, pick and remove the stalk; peel and then broil them over a clear fire; put them on a dish, with the hollow side uppermost. Beat up a piece of butter with some finely-chopped parsley, some pepper, salt, and a little lemon juice; put a small piece in the hollow of each mushroom, and serve.

RICE PIE.—Take of farina and of rice each one cupful. Put it into a saucepan with enough cold water to cover it, and simmer until it is tender. Then add two ounces raisins or currants, two ounces brown sugar, two ounces suet, a little spice, and half a pint of rich milk. Bake in a cool oven one hour.

BREAD SAUCE.—Pour half a pint of boiling milk on a teaspoonful of fine bread-crumbs, add a small onion stuck with three cloves, a small blade of mace, a few peppercorns, and salt to taste; let the sauce simmer five minutes, add a small piece of fresh butter, and at the time of serving remove the onion and mace.

CURRAWY CAKE.—The white of six eggs, one cup of sugar, two of flour, half a cup of butter, half a cup of sweet milk, one teaspoonful of cream tartar, half a teaspoonful of soda, one cup of currants. Beat the butter and sugar to a cream, add the milk, flour, and beaten whites a little at a time till all is in.

COLD WATER CAKE, to make at the same time: One cup of butter, two of sugar, one of cold water, two cups of raisins, chopped fine, three and a half cups of flour, one teaspoonful of cloves, one of cinnamon, one nutmeg, half a teaspoonful of soda, and the yolks of six eggs, well beaten. Flour the raisins well.

STEW.—Cut up into small pieces vegetables of any kind, and four-pound shin of beef. Put them into a saucepan with pepper and salt, and a teaspoonful of vinegar and water. Stew gently three hours. Small button onions may be put in with the vegetables.

FRIED POTATOES.—Peel a raw potato as apples are peeled; let the parings be as near as possible the same thickness, and let them be as long as possible. Dry them thoroughly in a cloth, put them in the frying basket, and plunge it in boiling hot lard. When the chips are a golden color drain them well in front of the fire, sprinkle fine salt over them, and serve.

OYSTERS FOR LUNCHEON.—Drain the liquor from one quart of oysters; add a small teacup of hot water, some salt and pepper; set it over the fire in a saucepan; when it boils add a large cupful of rich milk. Let it boil up once; then add the oysters, and let them boil four minutes; add one tablespoonful of butter, as soon as it is melted and stirred in remove from the fire. Serve at once on grated cracker.

STEWED TRIPE.—Select two pounds of double tripe, well cleaned and blanched, cut in pieces of rather less than a quarter of a pound each. Put in a clean saucepan with a pint of milk and one of water, two teaspoonfuls of salt, one of pepper, eight middle-sized onions, carefully peeled. Set it on to boil, which it should do at first rather than at last. Then simmer till done, which will be rather more than half an hour. Put it into a dish or tureen, and serve with the milk and onions.

Children's Department.

AN EXPERIMENT.

When the kind-hearted Isaac Hopper, a member of the Society of Friends, met a boy with a dirty face and dirty hands he would stop him and inquire if he had ever studied chemistry. The boy, with a wondering stare, would answer no. "Well, then," said Francis Hopper, "I will teach thee how to perform a curious chemical experiment. Go home, take a piece of soap, put it in water—and rub it briskly upon thy hands and thy face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That's a chemical experiment; I advise thee to go home and make it."

OUR DOG BULLIE.

Here is a real true story, about a smart dog that we had when I was a little wee girl.

One day when he had got over being a mischievous puppy, and nibbling at children's feet, and carrying off the little red stockings, and such tricks as that, and he was a real grown dog, he lay in the sunshine, near us, as we children were sitting on the grass-plot, looking at the pictures in our Sunday School books. I remember that we were all laughing at a picture of good old Elijah, who was dressed in great flowing gown, that fluttered out behind him, like a waving banner.

I am very sorry now, dear little ones, that we were such a naughty set of children as to laugh at the picture of the good old prophet whom God loved so much; and I am very certain if our mother had heard us, she would have been grieved. But she, good woman, was busy getting supper, and did not know her children were doing such a wicked thing.

When went to tea the book was left lying on the door-steps, with some other books, and when we came out, there, on the grass, lay Bullie, the dog, with the book open at the picture of dear old Elijah—a fat, white paw on each page, to keep the leaves down, and his mouth wide open with real human-dog laughter! Why, he giggled and chuckled

like a boy, and his round, brown eyes sparkled, while his cunning, inquiring nose, was bent down close to the picture.

We were so delighted with our clever pet, that every one of us went and hugged his soft neck, again and again. Poor Bullie! Dear old Bullie! I hate to tell what became of him; but if you all want to know very badly, I will tell you some time. And now good-bye, dear little children, and try and be good always.

Learn to tell the truth or nothing. If there is something you do not wish any one to know, just keep quiet and say nothing about it, but be careful and not to act a lie.

In every noble burns a desire to improve.

HOW TO TREAT BROTHERS.

Girls, be kind to your brothers. Don't be afraid you will spoil them by showing them plenty of sisterly attention. They are tiresome chaps sometimes, consequential and overbearing, treating their sisters like inferior beings. But never mind that, girls; carry with you the two bears—bear and forbear. The consequential age generally passes off with the growth of the incipient moustache, and when real manhood dawns upon them, they will realize how gentle and kind their sisters have been. Make home pleasant to them; let them see and feel you enjoy their company sometimes equally as well as that of some other girl's brother. If you sing or play the piano, do your best for brother Will or Bob, or whatever his name may be, and reward him with a smile when he turns over your music or gives up his seat to you, just as you would any other gentleman. Lay aside your work or book to have a pleasant chat or innocent game with your brother; draw out of him with whom and where he spends his evenings outside of the family circle. Encourage him to speak of his associates. A sister has often more influence with a brother than a parent. If he can confide in his sister regarding his friends and amusements, you need have no fear of how he spends his time away from you. Let him see you take an interest in his studies or his business. When he asks you to sew on a button or mend his glove, don't put on an aggrieved air; do it cheerfully, willingly. He will reward you in his secret heart with wealth of brotherly love, though he may not show, for some think it unmanly to display affection. Treat his friends with politeness, even if they are not your style. Throw all the safeguards you possibly can around your young brothers, by sisterly kindness and forbearance. Try to make home the happiest and dearest place on earth.

WHAT DO ASCENSION AND WHITSUNDAY MEAN?

We do not suppose our boys and girls will fully understand all that is meant by the observance of Ascension and Whitsunday, but they can understand enough to make them take a very great interest in them. On Ascension Day we commemorate the departure of the blessed Saviour from this world to His heavenly home. Among other things He is preparing a home for all those who love and serve Him, that when they die, they may go to that home and be forever at rest. We have all lost many friends. Some of us have lost our father or mother, or both. Some of us have lost brothers and sisters, and other dear friends. Our hearts were filled with a great sorrow when they were taken away. Perhaps even now our eyes fill with tears as we think of them and our great loss. But it was to prepare a home for those we have so tenderly loved that Jesus ascended up into heaven. To that home they have gone, and there they will remain and be all

ready to welcome and embrace us when we are called away. There we shall find our precious mother, our darling sister, and all others who have gone before us. In the Ascension of our Lord, therefore, we have a pledge and promise that, when we die, we shall ascend to that heavenly home He has gone to prepare for us.

On Whitsunday we commemorate the coming of the Holy Ghost the Comforter into this world. He comes in one sense to take the place of the Saviour in this world. He is here to help us. Though we cannot see Him, still we may feel Him in our hearts. He tells us what is right and what is wrong. He would make us to love God and to be like Jesus. When we are tempted He will help us resist and overcome the wicked desire. He will fill our minds with good thoughts and our hearts with good desires. We must not resist Him or drive Him away. If we want to love God—if we want to be useful and Christ-like—He will help us. Never will He leave us or forsake us unless we drive Him away. We can grieve Him, but let us remember what He has come to this world for, and how much He may do for us.

MARY HERBERT'S CROSS.

Let us never minds the scoffs nor the frowns of the world,
For we've all got a cross to bear;
It will only make the crown the brighter to shine,
When we have got the crown to wear.

So sang Mary Herbert, as she tied on her warm hood, and took her school-books from the table. Her good morning kiss had been given, but she lingered to say another parting word to her mother.

"You know, mother, Kittie Cummings and I are to stay all night at Tillie Scott's. I won't be home till tomorrow afternoon."

"Yes, dear—what is your text today? You want to carry it to Tillie's for a talisman."

"It is the verse which was our pastor's text last Sunday morning: 'If any man will come after me, let him deny himself and take up his cross and follow me.' But, mother I have not had a cross to bear yet. I never felt so truly happy in my life, as since I was confirmed."

"You have received nothing but encouragement, so far, my child. Trials of faith must come, however. Few Christians go through life without bearing a cross, and we too must bear it. The cross before the crown, Mary."

Mary went thoughtfully to school. She was a young Christian, and had been but a little time a communicant of the Church. In the ardor of her first love, how should she look upon anything that her Saviour sent as a cross?

After school she and Kittie accompanied Tillie Scott to her beautiful home. They spent a happy afternoon and evening together, and after preparing their lessons for the next day, at Mrs. Scott's request, they played in turn upon the piano, and sang some of their school songs. When the clock struck ten, Tillie took her friends to their room, and school-girl like, they sat down and had another long talk together. At last Kittie proposed they should retire, and she and Tillie, standing before the mirror, began to unbraid their hair, and brush it. Mary, in the meantime, sat still, trying to decide a conflict which was going on within. At home, she always read a chapter in the Bible before she went to bed. But her young friends evidently did not do this. Perhaps they would laugh at her. How hard it is to be laughed at.

"Never mind it for one night," whispered the tempter.

"Take up thy cross," said conscience in a louder tone.

Mary decided rightly. "Tillie," said she, "will you lend me your Bible?"

Tillie stared a moment in surprise, and Kittie laughed and said:

"Now, Mary wants to show us sinners how good she is! I wonder if you read your Bible at home?"

"Mary's cheeks flushed, but she said quietly. 'Yes, Kittie, I read it and I love it.'"

Tillie took from her drawer a beautifully bound Bible, which she kept wrapped up in tissue paper. She had not learned how sweet it is to say, "Thy word have I hid in my heart."

Mary read and prayed, and her soul was full of joy, for she had won a moral victory. One year after that, the girls again met at Tillie's home. But this time they read and prayed together. Tillie said, with tearful eyes, "Mary, we both, under God, owe our conversion to your faithfulness."

Dear friends, this trial of Mary Herbert's may seem little to you, but it was her first cross and she bore it by the grace of God. Who among you will do likewise?

PEACE I LEAVE WITH YOU.

Jesus is our Friend and Saviour,—
We should ever think of this,—
He is ready, He is willing
To give us sweet rest and peace.

"Peace to you I give," He saith,
"Not as gives the world to you,
Let your heart be free from trouble,
I will help you safely through."

Oh! we surely need a Saviour!
Oh! we surely need His peace!
Shall we not then go to Jesus?
For His mercy ne'er shall cease.

In this world of care and sorrow,
While our burdens we must bear,
He may ever go to Jesus—
He our every grief will share.

MAXIMS OF ROTHSCHILD, THE BANKER.

Hold integrity sacred.
Endure trials patiently.
Observe good manners.
Be prompt in all things.
Make few acquaintances.
Pay your debts promptly.
Lie not for any consideration.
Yield not to discouragements.
Join hands only with the virtuous.
Watch carefully over your passions.
Respect the counsel of your parents.
Keep your mind from evil thoughts.
Consider well, then decide positively.
Never try to appear what you are not.
Sacrifice money rather than principle.
Fight life's battles bravely, manfully.
Dare to do right; fear to do wrong.
Question not the veracity of a friend.
Go not into the society of the vicious.
Use your leisure time for improvement.
Attend carefully to details of your business.
Extend to every man a kindly salutation.
Injure not another's reputation in business.
Touch not, and taste not, intoxicating drinks.
Venture not upon the threshold of wrong.
Zealously labor for right, and success is certain.

French Cambrie Shirting are now more used than ever. I have the finest assortment in the City. These goods can be ordered to measure, or ready made. Any gentleman who requires shirts and cannot get them in his own place, can rely on having a good fit by addressing a postal card to A. White, 65 King Street West.

Patterns and rules for self measurement sent free.

Victor Hugo says that love gives him perspicuity. In this country it sets a man to buying dresses.

As a sign of good times it is stated that contracts for over two million pounds sterling in building and other improvements have been signed in London.

It is amusing to see very young swells, who form the background of counters during the day, assume the air and nonchalance of a Mr. Von Somebody at hotels at night.

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EDWARD'S ATONEMENT.

STORY FOR YOUNG FOLKS.

CHAPTER III.

Roger was far away, for in the morning he had requested and obtained permission to absent himself from the castle on a visit to his mother, whom he affirmed to be dying. This was untrue; his object was to betray his generous patrons to their enemies. It was not without some bitter pangs that he had resolved to act so dastardly a part; but he was the victim of that superstitious and tyrannical hierarchy which does not allow its disciples the luxury following the dictates of conscience.

Philip opened his eyes precisely at the same time as he had done the night before. All was still. Nothing but the throbbing of his own heart, and his cousin's regular breathing, disturbed the silence.

When the first stroke of the clock resounded through the castle, Philip's heart gave such a leap that he felt as if he must choke. But he determined not to awaken Edward till the rustling noise he had heard the night before should announce the advent of the presence he still dreaded so horribly, in spite of the vaunted amulet his trembling fingers grasped with such desperate energy.

With all his senses preternaturally quickened by terror, he listened in silence for some minutes; but now, just as his pulses have dropped to a more regular and placid beat, they are all set bounding again with renewed violence. A soft footfall on the corridor—nearer—now the door opens—and it enters the chamber! Philip is in such agony of fear that he forgets even to wake Edward, and only lies gasping, with his head under the clothes.

"I am not sleeping," says Edward, when at last Philip touches his arm. "Heard you aught? I have but this instant awakened."

"Yes! yes!" gasped Philip. "Come then—hasten; the mystery will soon be solved."

And Edward was out of bed, and in the corridor the next instant, to the full as excited as his cousin, though not at all frightened. For his curiosity was stimulated; his mother had owned that some one was concealed in the castle, but Edward had visited the only chamber which he could occupy in that part of it the night before, and had found it empty. In the excitement of the adventure he forgot the disobedience of his act, and the reliance his mother had placed in his discretion—nay, more, in his honor! He had remembered it at first, but had quieted his conscience by the thought that "it was but to his cousin Philip he had spoken, and he was silent enough, so no harm was done." But he forgot that if his kind mother had not wished him to know nothing further of the matter, she would not have told him to ask no questions. But he was doing far worse than that. How disgusted he had felt with himself had he suddenly realised at that moment, that he was playing the spy! dogging his mother's footsteps in order to discover what she wished to keep concealed from! But God, and God only, is all-powerful to bring good out of even the evil and wrong actions his creatures commit.

Philip followed his more courageous companion along the corridor, heartily wishing he had never come to this dreadful place, as he termed it in his own mind.

They were just in time. Lady Beaufort's figure could be dimly discerned a few yards in advance of them.

She stopped, stood a moment, with her face turned to the wall, placed her hand on the oaken panelling, and, as if by magic, it yielded to her touch. To Edward's utter amazement, the wall had opened, and she had disappeared.

With a warning pressure of his cousin's hand, he crept cautiously forward. A faint ray of light struggled through the nearly-closed aperture into

the corridor, but Edward could see nothing, although he could hear the low tones of his mother's gentle voice, and the deeper whisper of her hidden guest.

Feeling all at once very guilty, Edward turned, and cautiously retraced his steps. When the two lads were once more in their own chamber, he exclaimed—

"Thy fears are over now; but, methinks, my lady mother would be deeply grieved. We should not have watched her, cousin Philip."

"No harm hath come of it," replied Philip, "and none can; but I thought—said you not there were no other chambers there than that we entered last night?"

"In truth I thought so till now," replied Edward; "but see thou keep silence, and thou wouldst not bring us both into disgrace."

Philip muttered some sleepy reply, for, overpowering fear he had been enduring, he was already fast asleep; and although Edward's mind was now the disturbed one, before ten minutes had elapsed, he had followed his cousin's example.

"Dighton hath arrived, madam, and craves instant speech with your ladyship," announced Lady Beaufort's tire-woman, entering her mistress's withdrawing-room two days later.

"Admit him instantly, Annis," said Lady Beaufort, looking surprised; for Master Dighton had accompanied her lord, and she wondered that he should have dispensed with his steward's attendance, as it was partly on account of business matters that he had undertaken the journey.

"Yet stay," she added, ever considerate to all around her; "tell him that when he hath rested and eaten he may attend me here."

Annis withdrew; and a few minutes later Master Dighton was ushered into Lady Beaufort's presence.

"Welcome, good Dighton; thou bringest news of thy lord?" she asked, as he bowed low before her.

"Mine honored lady, yes—so far, at least, if my tidings be not good, yet they might be worse, far worse."

"Something is amiss!" exclaimed Lady Beaufort, with a paling cheek. "Keep me not in suspense; thine eyes speak what tongue refuses to utter. My dear lord is in danger—ill!"

"In truth, my lord is in some difficulty; but never saw I a more brave and cheerful spirit, and a livelier aspect, than he bore when I quitted him," replied Master Dighton, glad to preface his message with some pleasant and comfortable words. "He is detained in London by the Queen's command. I had just returned from the City to the hostelry at which my lord was resting only a few hours, intending to return home speedily, when I heard a great gossiping, and 'my lord of Beaufort is suspected,' saith one. So I listened without saying aught, and I presently learnt that my kind patron had been carried before 'His Eminence,' as they named him, on suspicion of harboring and concealing heretics. I came hither instantly—"

"And left thy lord in peril?" asked Lady Beaufort, reproachfully.

"In truth I should have but added to his peril. But I must be brief—before now a party of soldiers armed with a search-warrant are on the way to the castle. The guest, if guest there still be, must fly, and I, if not required here, will return to aid my lord."

"Go, go at once, good Dighton," said the agitated wife, "but how—how could it have been known? Surely Roger—Nay, I cannot believe that."

"What is it you fear, my mother?" asked Edward, who, sitting in the embrasure of the window, had, unperceived, been an auditor in the conversation.

"Ah, Edward, I saw you not. My son, they will kill him. My dear brother!" And Lady Beaufort hurried away.

Edward followed his mother. What was the import of her hurried ejaculation? "My dear brother!" Could she mean that the mysterious inmate of the secret chamber was her brother? and if so, why should any one wish to kill him?

As he began to ascend the stairs he met Philip.

"Philip," he whispered hurriedly, "something dreadful is happening, and I much fear that I am the cause. I pray you tell me, hast said aught to any one concerning—"

At this moment Lady Beaufort came towards them in great agitation, and exclaimed, "Go, Philip, to my withdrawing-room, and remain there till I send. Merciful heavens!" she exclaimed, turning to Dighton, who hurried up to the spot, and said in a low tone—

"They come, madam!" "Tis as I thought. Edward, come with me;" and, swiftly preceding him, she led the way to his sleeping chamber.

"Edward," she continued, "your uncle is betrayed—he it is, my own dear brother, whose life they seek. I tell you, because I would not have his presence betrayed by your inadvertence."

"Indeed I will be silent; yet should they question me—"

"They will doubtless enter and pass through thy sleeping chamber; hasten, that thou mayst be a-bed and feigning sleep when they arrive. I will send Philip; and Lady Beaufort hurried again to her withdrawing-room, and, having dismissed Philip to rest, assumed an appearance of calmness, in order to meet the unwelcome visitors.

She had commanded Dighton to set off again on his return to London, which he had already done, but, perceiving the soldiers approaching, had turned to give notice of the arrival.

Her ladyship had two reasons for sending Master Dighton away. The first was her anxiety concerning her lord, and the second was that, believing the former to be the only person in the household who shared her knowledge of the fugitive's place of concealment, she thought it would be safer that he should be beyond the reach of their questioning.

By the time Edward and Philip had reached their chamber, the bustle of the soldiers' arrival was plainly audible.

"Philip, get to rest as quick as may be—for me, I must hear more of this matter," said Edward, and, leaving the room, he bent his steps towards the great hall, where the servants were being questioned by the officer who commanded the expedition. The lad stopped at the entrance, and, keeping well in the shadow, heard all that passed between his mother and the officer.

"Sir officer," she was saying, "whatever your business may be, I judge that it hardly falls within the limit of your duty to threaten me. As to your questions, I scorn to answer them—question my household as you will."

"Nay, fair lady, I waste no time in words; here is my warrant," showing her a document with official seals attached. "I will at once, under favor, proceed in my search. The entrance to the castle is guarded, for I am well assured he whom we seek is here: and now, madam, I will trouble you to conduct me to the secret chamber in the wall which terminates in the West Tower."

"Secret chamber!" gasped Lady Beaufort; but Edward stayed to hear no more. The next instant he was on his way to it; oh, the intense excitement and agonising anxiety of the moment during which he stood in the corridor, and passed his fingers firmly along the toppling of the panel in the wall.

How fortunate! he has touched the spring. "Come with me, this instant!" he whispered, "they will seek you here. Hasten, sir, I pray you!"

"Whither shall I go then?" asked the fugitive, rising, and standing calmly ready for whatever might happen.

"Follow me, and nothing!" exclaimed Edward, hurriedly, and he led the way to the untenanted chamber, which was situated a few steps farther, at the end of the corridor.

"I will see they disturb you not," he exclaimed, "hide, and stir not." And he rushed back to the corridor, entered the chamber, closed the aperture, and drew a heavy bolt before it just in time, for the pursuers were at that moment entering the apartment, where Philip, trembling with fear and something like remorse, tried vainly to wear the semblance of slumber.

They had evidently been informed by some one of the situation of the secret room, for they immediately began hammering at the wall with the end of their harquebusses.

"Ha, ha, our search is ended!" cried one of the two men who had accompanied the officer; the others had been left behind in the hall and at the drawbridge to prevent the fugitives escaping by that way. The panel had moved slightly under the weight of his weapon, just sufficient for him to perceive that it was movable; but, as you will remember, Edward had drawn the bolt on entering.

Since then he had not been idle. "Now," thought he, "I will give them a little sport," and, with a smile of mischief in his merry blue eyes, he uttered a dismal half-stifled moan.

"We have him safe!" cried the officer exultingly, and poor Lady Beaufort wrung her hands in despair.

(To be continued.)

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Shingwauk and Wawanosh Homes, Sault St. Marie.

In consequence of the illness of the Rev. H. F. Wilson and his having been ordered by his medical adviser to take a year's rest, it is requested that all remittances for either Home may for the present be made to

WEMYOS M. SIMPSON, ESQ., Sault Ste. Marie.

THE BOYS' HOME is to be closed for the present, but it is hoped that the supporters of the boys will kindly continue their contributions as usual, and they will be applied for the present towards the erection of the new buildings.
THE GIRLS' HOME will be continued as usual. Miss Sherring, the Matron of the Shingwauk will acknowledge all parcels and sales sent to the Home.

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TRINITY.—Corner King East street and Erin 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. Rev. J. D. Cayley, M. A., Rector.

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 Bolivar Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

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

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

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

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

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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 Lundy street.

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