





**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 3rd day of JUNE next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

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

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

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

By Order,  
F. BRAUN,  
Secretary.

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

**JOHN W. STOCKWELL.**

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

The only house in Canada that can do first-class work in every branch of the business.

Gentlemen's clothing cleaned or dyed to suit the most fastidious. Ostrich plumes a specialty.

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BALANCE HYDRAULIC ORGAN BLOWER  
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P. O. Box 370.



**CANADIAN PACIFIC RAILWAY.**

**Tenders for Tanks and Pumping Machinery.**

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

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

By Order,  
F. BRAUN,  
Secretary.

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

**Canadian Pacific Railway.**

**Tenders for Iron Bridge Super-structure.**

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

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

By Order,  
F. BRAUN,  
Secretary.

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



**Welland Canal.**

**Notice to Bridge-builders.**

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

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

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

**CANADIAN PACIFIC RAILWAY.**

**Tenders for Fencing.**

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

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

By Order,  
F. BRAUN,  
Secretary.

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

**FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.**

**ONTARIO**

—STAINED—

**Glass Works.**

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

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

In the Antique or Modern Style of work. Also

Memorial Windows,

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

Designs and Estimates furnished on receipt of plan or measurement.

E. LEWIS, London, Ont.

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**CABINET ORGAN — SIX STOPS**

—COST 150 DOLLARS—  
May Be Purchased at Half Price

Apply  
DOMINION CHURCHMAN OFFICE TORONTO

**ABOUT BUYING.**

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

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

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

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

R. J. HUNTER,

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

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

MIND IN THE LOWER ANIMALS in Health and Disease, by W. Lander Lindsay, M. D. 3 vols. 8vo cloth, \$4.50.

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

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

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**M. STAUNTON & CO.,**

**MANUFACTURERS.**

**Wall Papers In Great Variety.**

Newest Designs.

4 and 6 King Street West.

# Dominion Churchman.

THURSDAY, MAY 13, 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.

At the recent election for Nottingham, the Dissenters as a body pledged themselves to the cause of Mr. Bradlaugh, the Atheist.

The Pope is said to have caused letters to be written to the Irish Bishops asking for reports upon the Enniscorthy affair, and severely censuring the priests for the part they took in a recent meeting in the town.

The people of the Sandwich Islands contribute annually for Foreign Missions \$24,000. In some places they average more than four dollars each for the same purpose.

The Protestants in Jamaica are greatly excited in consequence of the refusal of the "Royal Princes on board H. M. S. Bacchante to attend balls in Lent. The Admiral also refused to allow balls in his fleet during Lent, and the chaplain was *Popish* enough to say they were all acting properly. The Jamaica Puritans attribute all this interference with their worldly tastes to the Princess of Wales.

The death is announced of Monseigneur Aliberti, the Roman Catholic Bishop in the Archipelago. He was one of the persistent opponents of the doctrine of Papal Infallibility at the Vatican Council, openly voting against the decree with an emphatic *Non placet* which was heard by all the assembled Bishops. He was a man of moderate opinions and always lived on the best terms with his neighbors of the Greek communion. He had been Bishop in Syria for 37 years, and was 70 years of age.

The *Irish Ecclesiastical Gazette* says:—"We are all aware that religious intolerance and the rivalry of parties, are often carried to an extreme length. But few nevertheless will be prepared to understand the extraordinary virulence displayed by the *Rock* against Dr. Littledale and his *Plain reasons*. When the book first appeared the *Rock* praised it, and actually endorsed the recommendation that it should be carefully studied by the name-sake of the author—the ritualistic Dr. Littledale! Afterwards when it was discovered that no other than the Doctor himself was the author of these *Plain reasons against joining the Church of Rome*, the tide turned, and aspersions and doubts were thrown out, until at length the *Rock* actually joined with the ultramontane *Weekly Review* in hounding down the author and his book. All the reflections against Dr. Littledale that appeared in that journal for misquotation and perversion, are fully endorsed, and every thing that could be done is done by the *Rock* to make light of the book. Could the force of disappointment and vexation at Dr. Littledale's so successfully doing the work which the *Rock* has vainly attempted, go further than this?"

Prebendary Wilson is expected to resign the Vicarage of Islington.

The Rev. T. T. Carter is expected to devote himself to the work of the Clewer Sisterhood with its many affiliated branches and to assisting in London Churches as a preacher. One of his former curates has a district Church where the ritual is far more advanced than in the parish Church. The new

Rector of Clewer, to be nominated by Eton College is expected to make very few changes, and as in Mr. Liddell's case when he succeeded Mr. Bennett in 1852, the few practices momentarily abandoned will soon be restored.

On Good Friday morning, at the Church of All-hallows, Lombard Street, according to a custom which has been observed during the last 287 years, sixty of the younger boys from Christ's Hospital attended the service, after which, in accordance with the will of Peter Symonds made in 1593, each of them received at the hands of the churchwardens a new penny and a packet of raisins. The clerk and sexton received sixpence each, the Rector of Chadwell, in Essex, twenty shillings, and the poor of the parish and the Sunday School children sixpence each.

It is stated in the English journals that one of the causes which led to the sweeping defeat of the late Government was the conduct of the Premier during the P.W.R. Act agitation. In the moment of Lord Beaconsfield's greatest success many of his supporters veered round, and their disgust was so intense that they resorted not to half-hearted Whiggism, but to positive Radicalism. Additional proof of this is alleged in the fact of the very large number of Cathedral cities which in 1874 returned Conservative members, but which now return "Liberal" members. An English contemporary remarks:—"By the confession of friend and foe the victory has been chiefly owing to the Churchmen whose feelings were outraged by the P. W. R. Act, by the scoffs of the Premier at the "Mass in masquerade," by the use which the Lord Chancellor has made of his patronage, and above all by the scandal of the "Defender of the Faith" interfering on behalf of the successor of Mahomet. The majority however is not a Nonconformist one, but consists of "Liberal" Churchmen; and the Dissenting members, even including one of their leaders, the Atheist Bradlaugh, will be a small handful."

At the re-opening of Camborne Church, the Bishop of Truro said:—"If he might be allowed to make a suggestion, he would say that one of the greatest improvements would be the throwing open of the Church doors daily. He believed in open Churches. He had heard however most amusing objections raised to the adoption of this course; such as boys would make the sacred building a playground, or that things would be put to a wrong use. In those parts of the country where the Churches were opened, he had never heard of such excesses, and he did not believe that Cornwall was the place in which proceedings of that sort would occur. He knew of no better way of cultivating reverence to God than leaving open Churches for the use of the inhabitants in private prayer. There were many persons who would be glad to go into the place, and drop upon their knees, and

lighten the load of their cares. There were not a few who had no place to pray, and would be glad of the Church. They had made their Church free, and he hoped the churchwardens would see their way clear to carry out his suggestion, as everywhere the opening of Churches was beginning to be more and more common."

The Turkish Government appears to be in considerable trepidation from the action of Lord Granville. It has already received intimation that it must prepare to set its house in order—at least so far as not to make a perfect mockery of the promises it has made time after time for the last 20 or 30 years. Turkey will now be compelled to carry out the reforms she has so often promised; at the same time no sanction will be given to the encroachments of Russia. Austria is said to be better satisfied with the intentions of the new British Government than she expected. Nothing more and nothing less than the provisions of the Treaty of Berlin will be insisted on.

The *Irish Ecclesiastical Gazette* says:—"The fact is, that every Church has its own peculiar complexion. The English Church will always have a High Church complexion, because its battle is against Dissent; and in similar manner the Church of Ireland will always have a Low Church complexion, because the main part of its battle is against Romanism. This does not mean that either Church is to be untrue to the evangelical order and Apostolic tradition, but that the tone, the tenor of the sermons, charges, and books of devotion of each will be according as people are fighting these different battles—here in Ireland Low Church, as we say; and in England, High. If these facts were borne in mind there would be less of this casting of stones at each other, and truer union, and therefore greater strength to oppose both Church's common foes.—On this the *Scottish Guardian* remarks:—"But we remember the time when the English Church had anything but "a High Church complexion." English Churchmen have found that the best way of overcoming Dissent is the fearless proclamation of definite Church principles, combined with as fearless an adoption of everything in Dissent that is attractive without being repugnant to distinctive Catholic doctrine or discipline; let the Irish Church *vis-a-vis* with Romanism begin to adopt an analogous method, and she will go on and prosper."

## WHITSUNDAY.

THIS festival, one of the three greatest in the Christian year, is also called the feast of Pentecost, it being the fiftieth day from the morrow of the Jewish Passover Sabbath. The original feast of Pentecost was instituted by God, probably as a memorial of the day on which He gave the Law to Moses, and declared the Israelites to be "a peculiar treasure, a kingdom of priests, and a holy nation." The prominent character of the day was, however, a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of corn was offered to God, waved before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered with appointed burnt offer-

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ings, in thanksgiving for the harvest now ended. And each of these objects of the festival has a significant typical application. It was on this day the Holy Ghost descended to sanctify a new Israel, that they too might be chosen generation, a royal priesthood, a holy nation, a peculiar people; and this separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day the "Corn of Wheat," (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those three thousand the "One Bread" of the Lord's mystical Body, a first fruit's offering to God of the Church which He had purchased.

As Trinity Sunday is one of the days appointed by the Church for ordination of her priests and deacons, the Ember Days are the previous Wednesday, Friday, and Saturday, and the first Ember Collect should be used at each service on Whitsunday and through the week.

#### THE BIBLE SOCIETY.

THE late Bishop Strachan, the first Bishop of Toronto, when asked to attend a certain meeting, replied that "the Church was the only Bible Society that he knew of." The principle thus enunciated by the good old Bishop is precisely that which is deducible from the Bible itself, that which the Church of Christ has always claimed, and that upon which the Diocese of Toronto, as an integral portion of the Church has always acted. The commission to extend the knowledge of Christ and His Gospel was given to the Church as a corporate body and not to any self-constituted organization, which would be very likely to employ its agencies in securing narrow, sectarian objects, rather than in upholding and extending the Church of the Lord, which He valued so highly as to purchase with His own blood, and and with which he deposited the authority to dispense the Word and Sacraments. It was through the medium and the instrumentality of the Church that we received the Bible. On the testimony of the Church and the authority committed to her we receive it as the Word of God and on the principles of the Church should its circulation be carried on.

#### THE APOCRYPHA.

IN a recent number of the *Athenaeum* there are some very sensible remarks on the collection of books usually placed between the Old and New Testaments, and which are known by the name of "The Apocrypha," because they were not received into the Jewish Canon of the Inspired Scriptures. There are other apocryphal books belonging to the early days of Christianity, but these are not for a moment to be placed on an equality with the writings above mentioned. The writer in the *Athenaeum* remarks:—"The collection of writings so called finds little favor from the committees of Bible Societies, but its value has increased of late in the eyes of scholars, and great attention is now given to it. Luther's German Bible and the Authorized Version have it, as well as the Vulgate and the Septuagint. In recent years it has been learnedly expounded by Fritzsche, Grimm, Hilgenfeld, and a Lexicon to it has appeared. The books termed "apocryphal," though excluded from the Jewish Canon, throw much light upon the history of the opinions of the two centuries preceding the Christian as well as upon the first of ours. Echoes of

passages in them are found in the New Testament writings. Hence they have an importance which no student of the Scriptures can afford to overlook. Why should a Concordance aiming at completeness ignore these deuterocanonical works? Even Cruden found it necessary to include them, though his Theological creed was rigid. It is true that he lived and wrote before the time when a fierce agitation against their circulation began in Scotland and extended to England, inducing at last the timid evangelical committee of the "British and Foreign Bible Society" to withdraw them from all copies of the Bible which they had printed; but no Concordance to the Scriptures can be satisfactory which has the words occurring in this valuable miscellany of Jewish Literature.

The relative position and value of these celebrated treatises, in a Theological and Ethical point, are thus defined in our Sixth Article—"The other books (as Hierom saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

On the position assigned to these books in our Church Bishop Harold Browne remarks:—"It was not peculiar to the English reformers to speak with respect of these books. The foreign reformers use similar language, citing them as a kind of secondary authority; and especially the Swiss and Belgic Confessions, which represent the opinions of the extreme Calvinist section of the Reformation, speak in terms of honor concerning them, the latter allowing them to be read in churches. It may be added that the Eastern churches, which agree with us in the Canon, yet retain Apocryphal Books in their Bibles, and use them as we do. . . . Our reformers . . . have removed them from the Sunday services, and forbidden them to be quoted as authority in matters of faith; but esteeming them as next in value to the Sacred Scriptures, from the important information they contain, and from the respect which they have received from the place which so long occupied. The reformers were evidently not insensible to the evil of putting anything else on the same footing as the Canonical writings. But this danger, they justly esteemed, would be very small in the Reformed Church. And experience has shown that they were right in their judgment, for extreme respect to the Apocrypha has been a feeling in this country almost unknown. In this question, therefore, they appear to have adhered to the maxim, which often guided them in matters of doubt, a maxim quoted with so much approbation by the famous Apologist of the English Church, and which originated in the Fathers of the Council of Nice—"Let ancient customs prevail." In a note Bishop Harold Browne quotes the following as "the words of a pious and judicious writer, closely attached to a school in the English Church, not particularly inclined to pay respect to the Apocrypha: 'Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them. . . . The Papist puts the Apocrypha into his Canon: the Protestants will scarcely regard it as an ancient record.' Cecil's Remains, p. 364. London, 1830."

#### LEAKAGES TO ROME.

##### SECOND SERIES.

##### I.

WE have shown in previous papers on the subject of Secessions to Rome that the

vaunted increase in the number of Romanists throughout the world, and especially in these parts thereof where the Church of England and her sister Churches flourish most, has not only no foundation in fact, but that instead of adding to her numbers Rome has the greatest possible difficulty in keeping her ranks filled, and in serving her adherents in things spiritual. As regards England this was, perhaps, never more signally shown than during the late general election of the Imperial Parliament. Despite the boastings of Cardinal Manning and his hierarchy that England was so permeated by Roman Catholicism that her ultimate conversion to Vaticanism was but a matter of a few years, we find that, notwithstanding all the influence of the seceders, of the Duke of Norfolk, Lords Denbigh, Gainsborough, and the other peers, baronets, and commoners of high degree, whom they are accustomed to flaunt in our faces as notable triumphs presaging the fall of England's Church; notwithstanding the obtestations of the *Tablet*, the organ of the extreme Ultramontane party—a paper owned by Dr. Vaughan, Roman Bishop of Salford, and subsidized by Lady Herbert of Lee and many other noble 'verts—that if the Conservatives were beaten the fate of England—i.e., of Vaticanism—was sealed, not a single Roman Catholic candidate was returned for any English constituency. Even in Burnley, the Lancashire focus of Conservatism and Vaticanism, the very Irish Roman Catholics refused to obey the behests of their ecclesiastical superiors, and joined with the Liberals in returning a Gladstonite in preference to Lord Edmund Howard, the brother of the Duke of Norfolk, in whose favor all the Conservatives coalesced. "And yet," wails the *Tablet*, bitterly, "they say England is a Catholic country!" In Ireland also the same fate awaited the quasi-Conservative Home Rulers, Sir George Bowyer, Mr. Lewis, Mr. K. T. Digby, Mr. Keyes O'Clery, and Mr. Morris, the first three being 'verts, and Mr. O'Clery an ex-Pontifical Zouave—the noticeable point being that nowhere did the 'vert element appear to have any influence whatever. Even in Chelsea, where the Oratorians, the Oblates of St. Charles, and other religious communities, profess to have caused the "Sahara of Protestantism to blossom as the rose," their candidates were nowhere, the Irish Roman Catholic element completely swamping that of the 'verts. In the face of the boastings indulged in by our adversaries, these stubborn facts and the mournful admission of the *Tablet*, that England is by no means a "Catholic" country, will be found somewhat hard to be got over. It would rather seem as if the work had yet to be begun, and this in the teeth of a Church now thoroughly alive to her former deficiencies, awake to the fact that the foe is sapping her walls, and ready equipped not only to resist attack but also to assume the offensive and to drive the enemy from her gates. This was not always so; and from the numbness which stiffened her joints and paralyzed her limbs sprang that dreadful dryness which was the author of all her woes, and afforded to her assailants of all sorts, Nonconformist, Infidel, and Roman, these opportunities for ravaging the fold, of which they were only too eager to avail themselves.

Into the causes of this numbness we need not enter. It was the legitimate outcome of the debauchery and the hypocrisy of the Cromwellian age, of the license of the days of Charles II., of the Romanism and treachery of James II., of the Calvinism of William III., and the flimsily veiled rationalism and infidelity of the Georgian epoch. That the Church herself was to be blamed for this condition of affairs no sane or impartial reader of his-

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story can deny. Her bishops were, as a rule, either pedants or mere courtiers. Her dignified clergy were slothful pluralists, her rectors and vicars chiefly remarkable for their exploits across country and their knowledge and appreciation of old port. The curates and the poorer country clergy, too commonly illiterate men, aped the manners of their "betters," and the whole body of clergy aptly merited William Wilberforce's reproach, that its members were mere "marring, burying, and christening machines." Without any idea of reality or earnestness themselves, they were intolerant of the slightest appearance of these qualities in others. Hence the ill-advised steps which converted the Wesleyans and their followers into the most powerful and formidable enemies with which the Church of England has ever had to contend. Sunday schools were voted "Methodistical"—institutions to be frowned down and snuffed out. Even secular education was decried as a something whose tendency was dangerous and likely to raise the children so educated out of their "proper sphere," just as now-a-days there are a few so bigotedly attached to the fossilized system of the past as to protest against the spread of literature even in the very diluted form of religious newspapers. Under such circumstances, therefore, it may well be wondered at that the Church's light was not utterly put out and her candlestick removed. But the dry bones were about to be stirred and the breath of life to be breathed over them. A few earnest-minded men, seeing the utter want of religious life, which prevailed all round, met in a large room at Clapham—now, by the way, the reception-room of the Redemptorist Fathers, and a great centre of Vaticanism—and there organized the Bible Society, which, however faulty in its working, and too often through the mistakes in its management, utterly incompetent to carry out its intention, has undeniably been the source of good. Among these were William Wilberforce, the Rev. John Scott, and its principal founder, the Rev. John Owen. These then were the chief beginners of that movement, which, springing from the principle of the Bible and the Bible only without note or comment, ignored the fact recognized by St. Philip the Deacon that none could understand, unless the text were explained by those whom God has appointed to do so. As a result the leaven worked till it induced thoughtful men such as Newman, Pusey, and Froude, to try for themselves whether or not the system would stand the touchstone of truth as found in the Bible itself. The outcome of these considerations was the publication of the Oxford Tracts—a movement second only to that of Methodism, but, unlike that system, ultimately productive of good to the Church. But at what a price has that good been obtained! Riven well nigh in twain by the contending parties within her pale, the Church of England has had to undergo a process of elimination which, but for God's mercy, must have destroyed her. On the one side men of real piety, earnestness, and deep religious principle have been driven out of her pale into the arms of an alien and idolatrous Communion. On the other, souls as earnest and as religious have been wounded to their hearts' core by the lawlessness and un-Catholic extremes of an aggressive minority who strive to graft upon the Church's Liturgy the modern accretions of Rome. Hence the "Reformed Episcopalians;" hence the growth of Rationalism; hence not only the many defections from the Body, but also the existence within the Body itself of men disloyal to its creeds and formularies, Rome-lovers on the one hand, adherents of Plymouthism or Congregationalism on the other.

## THE LATE HON. GEORGE BROWN.

BEFORE our readers receive this issue of our journal, most of them will no doubt have heard of the death of Senator Brown, from the cowardly hand of an assassin. The pistol wound was received on the 25th of March, about seven weeks ago, and at that time a fatal termination was not expected. The wound was not in a dangerous situation; but unpleasant symptoms soon appeared, the nervous system was much deranged and inflammation with its concomitants set in. But yet until near the end of last week there was much to encourage a hope of recovery. His strong frame, however, gave way, he became delirious, and departed this life on Sunday morning, the 9th inst. Mr. Brown was a man possessed of great energy, of determined will, and of untiring zeal. Very few men have left behind so distinct or so permanent a mark upon the history of this country and it is safe to say that that history would have been a very different matter had not the Hon. George Brown been a citizen of the Dominion. His public career is doubtless well known to all our readers; and whether they have agreed with him in politics or not, we are sure that every one of them will receive the news of his death with the deepest regret. As the chief conductor of the *Globe* newspaper, the first number of which was issued March 5th, 1844, as a weekly, he has exercised a regular, systematic, and decided influence upon the country. As a staunch member of the Presbyterian body, we could not expect that our Church would be warmly supported in that paper; but we rejoice to be able to say that for a number of years our Church has been much more fairly treated in the *Globe* newspaper than in several other dailies from which a more favorable course would naturally have been expected.

## Diocesan Intelligence.

## NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

HALIFAX.—The Rev. William J. Ancient, who is leaving Trinity Church to take charge of Rawdon, was waited upon a few days ago by a committee on behalf of his late congregation, and presented with a handsome purse containing \$150. The committee expressed the regret of the congregation at his departure. Under his ministrations, the Church had grown wonderfully, and at Easter last, there were some 180 communicants, and 150 Sunday School scholars; the utmost unanimity had existed between pastor and people, and the loss of Mr. Ancient's services to the Church would be severely felt. Mr. A., who was taken by surprise, thanked the committee for their expressions of friendship; and the congregation for their handsome donation.

Mr. Ancient came out to this country sixteen years ago as Scripture reader on Admiral Hope's flagship *Duncan*. Three years later he was ordained by Bishop Binney to the Episcopal Ministry, and sent by the Committee of the Colonial Continental Church Society to establish a mission at Terrace Bay, where he remained six years and three months. It was while at this mission that Mr. Ancient exhibited great heroism in rescuing passengers from the ill-fated steamer *Atlantic*. His name and fame spread over the civilized world with great rapidity. He received addresses, presentations of money and valuables, and letters of congratulations from all parts of Europe and America.

A little more than a month after the *Atlantic* disaster, Mr. Ancient was invited to the curacy of Trinity Church, and now severs his connection with it after a period of six years and seven months.

## MONTREAL.

FROM OUR OWN CORRESPONDENT.

IS IT RITUALISM?—In Newport, Vermont, on last Easter Day some of our separated brethren had their places of worship wonderfully garnished with flowers, crosses, mottoes, &c., while special anthems and special services were the order of the day. Indeed, in

the floral and musical displays the Congregationalists and others left their Roman Catholic neighbors far behind. The question is, whither are we drifting? Has it not been demonstrated over and over again that crosses are no suitable emblems to have about a Protestant place of worship, that buds and flowers around the sanctuary are redolent of Puseyism, the lilies of the field of Popery? Yes, it has often been demonstrated, but probably the demonstration never reached Vermont; or, if it did, the common sense of the people joined with their piety and their love for the beautiful and the fitting, set it at defiance. Here is a lesson for Churchmen who are so fond of boasting of the tolerance—scriptural tolerance—of the Church of England. There are many of our parishes in Canada in which the decoration of the Churches at Easter, after the manner of the Vermont Congregationalists, would have caused great trouble and strife and sorrow, yet we, forsooth, are a portion of the widely tolerant, *Catholic Church*. Dissent has its strong as well as its weak points, and one of its strong points, as contracted with certain phases of Church of Englandism, seems to be that its members do not suspect geranium flowers, and Rhododendrons of being in league with the Pope for the overthrow of the Bible and the Protestant religion.

## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

AMELIASBURGH.—Copy of memorial sent to the Bishop of Ontario.

To the Right Reverend the Lord Bishop of Ontario.

MY LORD BISHOP.—We the undersigned members of the Church in Ameliasburgh beg respectfully to call your attention to the condition of the Church in this township. Since the departure of the Rev. Mr. Baker from this parish we have been totally neglected. With the exception of an occasional service at Consecration no service is given within the township. Our families are perforce driven to seek religious instruction among the sects. And were it not for volunteer services kindly rendered by neighboring clergymen our children would be unbaptized, and our sick and dying would be neglected. We feel it a great grief that the Church should be left to die out in this township through neglect. There are yet quite a number of families who admit that the laborer is worthy of his hire, but it is only a laborer who is so worthy. At present our support is being drained in favor of the denominations who labor among us. We should greatly prefer to help in sustaining the mission work of the Church. Asking that something may be promptly done in the interest of this township, we beg to subscribe ourselves your Lordship's humble servants, John G. Peck, S. B. Russell, Churchwardens, James Peck, William Rosebush, Francis Peck, Henry Cunningham, Dr. A. J. File, Joseph Nightingale, John Nightingale, Elias Wallbridge,

BELLEVILLE.—The Lord Bishop of Algoma on Sunday last paid a well-timed visit to this city to encourage the contributions to the Mission Fund of the Diocese in St. Thomas' Church and St. John's to persevere in their good work. He preached in the former Church in the morning and in the latter in the evening, giving an account of the Church in Algoma, of the growth of the population by immigration and of the sad lack of men and means to keep pace with the increasing fields of labour. The Bishop made his numerous hearers feel how truly and affectingly applicable to the condition of things in his missionary diocese were the words of his text, "The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the Harvest that He will send for the laborers into His Harvest."

TRENTON.—Memorial Windows. The work of completing "Canterbury Hall" is progressing. The design is very creditable to the architectural taste of the Rector, Rev. Canon Bleasdel. A handsome memorial window has just been placed in the south-eastern window bearing the following inscription:—"Gift of Rev. Canon Bleasdel, D.C.L., in memory of Charles Bleasdel, M.D., died 1878."

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Christ Church Cathedral.—The Rev. O. H. Mockridge, B. D., commenced duties as Rector in charge of Christ Church Cathedral on Sunday, May 2nd. The Bishop of Niagara preached in the morning a good, practical sermon, appropriate to the occasion, and the Holy Communion was administered to a large number of communicants. In the evening the Rev. Mr. Mockridge preached to a large and attentive congregation. Christ Church Cathedral is, we believe, one of the finest Churches in the Province and we congratulate Mr. Mockridge on having been appointed to such an important parish. We wish the Rev. gentleman every success in his new sphere of labor.

**WELLAND AND FERGUS.**—His Lordship, the Bishop, has been pleased to appoint to this incumbency the Rev. Robert Chase Caswall, of Fergus, and the Rev. Mr. Merton, of Welland, to Fergus. The exchange will take place on Wednesday, May 12th. During the residence of Mr. Caswall in Fergus many families have removed to as many different points of Ontario, Manitoba and the far west, carrying with them sweet reminiscences of their dear little Church in which the responses are rendered so earnestly and the singing joined in so heartily by the whole of the congregation, led by the choir carefully trained by their clergyman, himself an accomplished musician and organist. His new parishioners will find him to be an indefatigable pastor, a Christian gentleman whose whole soul is centred in the prosperity of the Church of Christ, and especially that portion of it to which he may be appointed.

The annual meeting of the Synod of the Diocese will be held in the Church of the Ascension School-house, Hamilton, on Wednesday, 26th inst.

J. S. Mason,  
Sec.-Treas.

### TORONTO.

The Rev. Philip Tocque begs to acknowledge with thanks from the "Church Women's Mission Aid," through Mrs. E. O'Reilly, a surplice to be used at the Emigration Sheds, Home for Incurables, and other public institutions. Also from the Rev. Mr. Grove a surplice for the use of the Lunatic Asylum.

The Right Rev. the Bishop has been pleased to make the following appointments:—The Rev. S. J. Boddy, M. A., Rural Dean of the City of Toronto; the Rev. C. C. Johnson, Rural Dean of Peel; the Rev. J. W. R. Beck, M. A., Rural Dean of Northumberland; Rev. C. E. Thomson, M. A., Assistant Minister in sole charge of the Parish of Weston.

The Bishop has made the following appointments for confirmations, etc., during the month of May.

- May 16, Sunday, 11 a.m., Toronto, All Saints'.  
 " 16, " 7 p.m., " St. Bartholomew's.  
 " 17, Monday, 11 a.m., Bradford, Trinity Church.  
 " " 8 p.m., Coulson's Corners, St. Paul's.  
 " " 7 p.m., Middleton, Christ Church.  
 " 18, Tuesday, 11 a.m., Churchill, St. Peter's.  
 " " 8 p.m., Innisfil, St. Paul's.  
 " " 7 p.m., Allendale.  
 " 17, Wednesday, 11 a.m., Thornton.  
 " " 8 p.m., Ballinascreen.  
 " " 7 p.m., Ivy.  
 " 20, Thursday, 11 a.m., Cookstown.  
 " " 8 p.m., Pinkerton's, St. Luke's.  
 " " 7 p.m., Bond Head, Trinity.  
 " 21, Friday, 11 a.m., Tecumseth, St. John's.  
 " " 8 p.m., Tottenham, Christ Church.  
 " " 7 p.m., Beeton, St. Paul's.  
 " 22, Saturday, 11 a.m., Alliston, St. Andrew's.  
 " " 8 p.m., West Essa, St. Peter's.  
 " 23, Sunday, 11 a.m., Stayner, Church of the Good Shepherd.  
 " 23, Sunday, 8 p.m., Batteaux.  
 " " 7 p.m., Collingwood, All Saints'.  
 " 25, Tuesday, 11 a.m., Duntroon.  
 " " 7 p.m., Creemore.  
 " 26, Wednesday, 11 a.m., Banda.  
 " 30, Sunday, 11 a.m., Toronto, Church of the Redeemer.  
 " 30, Sunday, 8 p.m., Toronto, St. James' Cathedral.  
 " 30, Sunday, 7 p.m., Toronto, St. George's.

**TORONTO—St. George's.**—The organ, which was built in 1857 by Warren of Montreal, has been entirely rebuilt and remodelled by the firm of S. R. Warren & Son, now of Toronto. The action is entirely new, including key and pedal boards of modern construction and two combination pedals to the great organ, room being left for the addition of swell combination pedals at some future time. The swell organ has been carried through the entire compass instead of merely to swell F, as formerly. A new Clarabella has been substituted for the Gemshorn on the great organ, an Harmonic Flute for the Chimney Flute in the choir, and a Double Open Diapason has been added to the pedal organ. The whole organ has been revoiced, the pitch raised, and the tone quality brought up to modern standard, producing as a whole an instrument of far greater body, brilliancy and power than before. The bellows have been removed from their old position and placed in an elevated position behind the organ. The feeding capacity has been increased threefold by the substitution of square feeders for the old hinged ones, and the blowing apparatus arranged for the placing in position of a water motor immediately underneath. The old Gothic case has been removed and the chancel and nave arches filled with ornamental pipes handsomely decorated in gold and

colors. The whole work has been carried out with the usual excellence of detail of the well-known firm.

The colors and designs were especially selected to suit the church.

The list of 26 stops distributed over the three manuals embraces all the Standard stops usually found in first-class instruments, together with several choice solo stops. The mechanical registers are very complete and help to make St. George's Church organ, as reconstructed, second to none in the city.

### HURON.

FROM OUR OWN CORRESPONDENT.)

**KINCARDINE.**—His Lordship the Bishop of Huron held confirmation service at the Church of the Messiah, Kincardine, May 2nd, when Rev. R. Stair, Rector of the Parish, presented a large class of candidates for being admitted to the full communion of the Church by the Apostolic rite of the laying on of hands. The address of the Bishop on these occasions is always suited to the solemn and deeply interesting ceremony. On the whole there is no other ceremony witnessed with greater pleasure than this when the young come forward in the presence of the Church to declare themselves servants and soldiers of Him who "died for our sins and rose again for our justification."

The Bishop had also another most pleasing duty to perform in Kincardine—the consecration of a new Church. We hope for the future that all our Churches may be consecrated as soon as built.

**WINGHAM.**—While his Lordship was on his way to Kincardine the day prior to the confirmation and consecration services the Church members of St. Paul's, Wingham, availed themselves of the opportunity of his staying a few hours in that place to present him an address, expressive of their appreciation of their high regard for his person and office. The Bishop in reply thanked the Rev. Rural Dean Davis and the other members of St. Paul's for this mark of their esteem. He gave a brief synopsis of Church work in the Diocese of Huron, which was in such a flourishing condition both spiritually and financially as to be an incentive to the clergy and laity of the Diocese to more energetic labors in the Church work in which they all should be co-workers.

**ST. GEORGE'S CHURCH SUNDAY SCHOOL.**—There was a happy time in this Sunday School on Sunday the 2nd instant, in the bestowing of the Easter premiums. The school assembled in their school rooms in the Town Hall, Petersville, at 8 p.m., and all scholars, teachers, superintendent, librarian and treasurer proceeded in goodly array to the Church. There was a brief service by Rev. Dr. Darnell—collects, a short appropriate address and the singing of two Sunday School hymns. There were one hundred good books given as premiums, very valuable ones to the more proficient in their classes. They were all unquestionable in character and of sterling value, bearing the impress of the S. P. C. K. How well in these days of latitudinarianism to have an assurance of orthodox principles!

### ALGOMA.

MY DEAR SIR,—I wish to acknowledge with gratitude the receipt of £81 10s. per S. P. G., and £10 from Mrs. Nunn, near Gainsboro', England; also \$5 from S. Wood, Esq., Toronto; \$10 and some plants from Mrs. Girdlestone; two sets of Church book-markers and a communion plate service from Miss Girdlestone, Galt, for St. John's, Stisted.

Will you allow me at the same time to thank those friends who have so kindly sent me a supply of papers, &c., for distribution, and to tell them that I have resigned more than half of my old district into the care of Rev. A. W. H. Chowne, who will be resident amongst the people. I, however, have already sent intimation to friends and marked out a much larger area of country in which to continue my labors and ask that papers be continued. In my new district, I shall not have a single place of worship belonging to the Church, and only the nuclei of two congregations. I trust for God's blessing in answer to the many prayers offered on my behalf, in altering the state of matters and have made such arrangements as will bring about the erection of Churches at two of my intended stations, Emsdale and Magnettawan Village. Every dollar helps me and surely I need not say more to those ready to aid the good cause. Impulse may lead people to act, as a fire of shavings burns, a bright flash and done with, but principle will keep the heart warm and the hand "aye ready."

I do not think I ask for help in vain, if my experience of the past four years be any criterion—so, I repeat, men and brethren help me, in my fresh line and more dangerous, because newer country. One friend writes me, "The new colonization road from Hunts-

ville via Burtier Falls to Commanda has lately been chopped as far as," &c., &c. This means that the trees have been cut down, drawn on one side, and a course left free by which one can travel. Such will now frequently be my only roads. Give me courage friends to do my share in travelling and collecting our brethren together in these out-of-the-way places, by sending me help and making me feel that you, outside, do think of the Pioneer.

WILLIAM CROMPTON,  
Travelling Clergyman,  
Diocese of Algoma.

### Correspondence.

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

### MARRIAGE WITH A DECEASED WIFE'S SISTER.

SIR,—Professor Hirschfelder, in his letter of April 10th, objects that "it would have been more in accordance with sound criticism to have proved that a law" forbidding marriage with a deceased wife's sister "actually has a place among the Mosaic marriage laws," rather than to have "moralized on the consequences that may result from the abrogation of that law." In my letter of April the 14th I therefore stated at length why I regarded such marriages as prohibited, not by Leviticus xviii, 18, but by the whole passage relating to marriage from v. 6 of that chapter to v. 17 inclusive. In his reply of April 19th the Professor does not state whether he admits or rejects my argument; he does not explain on what theory he would interpret the law there given; whether, on the one hand, he would regard no marriage as prohibited which the law does not expressly forbid, accepting the monstrous consequences which must follow from the adoption of this theory, or, on the other hand, whether he allows that the express prohibition of marriage between persons standing to each other in a certain degree of consanguinity or affinity involves the prohibition of marriage between others who stand to each other in a degree precisely parallel; and again, whether he admits that this rule of interpretation is to be applied without any exception, or, on the other hand, insists that we may apply it or not at our own discretion. I think that the Professor, if he desires to treat this important matter with due seriousness and candour, is bound to say distinctly whether he does or does not accept a mode of interpreting the law contained in this chapter, of which I may be permitted to say that I regard it as incapable of disproof, recommended as it is by the authority of the great teachers of early Christian times, and of the fathers of our English Reformation. If Professor Hirschfelder rejects an interpretation thus accredited, I consider that he is bound also to state on what grounds he does so, and at what point he breaks with the great authorities, ancient and modern, by which it is maintained.

Verse 18 would appear to furnish the Professor with his only argument against this interpretation, and accordingly to it he limits himself in his reply; were it not for that verse, for aught he has said, I am left to suppose he would find himself constrained to concede the whole question in dispute.

I venture, therefore, to suggest once more that he should approach the consideration of verse 18 with a recognition of the conclusion which he has already been compelled to form, and that he should not hastily admit an interpretation of that verse which is openly at variance with the import of the preceding prohibitions. I would remind him of the general term which includes all who stand within the forbidden degrees, "any that is near of kin to him," and also that some of the degrees of affinity which, as falling under this term, are declared to be a bar to marriage, are more remote than that which subsists between a man and the sister of his deceased wife. I will instance a father's brother's wife, with whom marriage is forbidden in verse 14. If an exception to the general law were intended in verse 18, we might surely have expected that it would have been expressed under this form, which it is not, but in the form of an addition to that which has been already enjoined.

The Professor appears also to think that if he can disprove the explanation of verse 18 which would make it a prohibition of polygamy "the whole question is set at rest." I must, therefore, remind him that this is far from being so, that he has by no means exhausted the literature of the subject; that he will first have to prove that other proposed explanations of that verse are inadmissible; secondly, that his own is undoubtedly correct; and thirdly, in that event, to account for the contradiction thus introduced into the law, by the direct sanction which, as he assumes, is here given to a union which has before been prohibited by implication. An unwarrantable assumption it undoubtedly is, under the special circumstances of the case, that if the verse forbids

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the marriage during the life of the first wife it permits is after her death.

I distinctly stated, at the close of my letter of April the 14th, that "the main question does not stand or fall with the interpretation of the verse which regards it as a prohibition of polygamy," and that "the verse is capable of other interpretations." I venture, however, to demur to the Professor's objections to this interpretation. First, to that objection which is based on the Hebrew idiom. The case is somewhat unlike others in which the phrase occurs, but as the prohibitions in the preceding verses have all been addressed to the male sex and have reference to unions with the other sex, I leave the English reader to say whether any fatal ambiguity attaches to the verse if it be translated, "Thou shalt not take one to another to vex her, beside the other in her lifetime," more especially when it is remembered that the words translated "one" and "another" are both feminine in form, and in the absence of any preceding noun, designating some other object, would be immediately apprehended by the hearer or reader as referring to women.

The second objection of the Professor is that the law of Moses cannot have forbidden polygamy, which not only existed among the people, but is recognized as so existing in the law itself. This is, I think, sufficiently answered by observing that there are many precepts of the law which rest exclusively upon moral sanction—are enforced by no civil penalty, being designed to appeal to the conscience alone, and to elevate the moral standard of the people. The prohibition of polygamy, if it existed, may well be supposed to be of this description, and no provision may have been made for the nullity of a marriage contracted in violation of it. Under this view the provisions made in Deut. xxi, 15 will be by no means at variance with the prohibition of polygamy in Leviticus. Gerhard (a writer of great repute) well observes, in his *Loci Theologici*, that "Laws are enacted not only respecting things which are approved, but also respecting things which are tolerated. The axiom, 'He who makes provisions respecting the consequence also wills that which leads to it,' is liable to many an exception in legislation." Moses, for the hardness of the people's hearts laid down rules to guard, as far as possible, the rights of the first wife, on which a husband, enamored of a second, might be prone to trample. To illustrate by an instance laws "respecting things which are merely tolerated," when the people of Israel desired a king, and Samuel was grieved at their request, God said to him, in answer to his prayer, "Hearken unto the voice of the people, for they have not rejected thee, but they rejected Me that I should not reign over them." In the face of this declaration can we possibly imagine that the conversion of the direct theocracy into a human monarchy was in accordance with the will of God? Yet in Deut. xvii, 14-20, we have sundry instructions given for the guidance of the king, when the people should say, "I will set a king over me." The law provided safeguards and mitigations to correct the evils which would follow from the breach either of its letter or of its spirit.

I think that Professor Hirschfelder will, on consideration, admit that the indignant remonstrance of Nathan addressed to David on the occasion of his great sin cannot fairly be regarded as implying that God "broke, in favor of his servant David," a holy law which, as some suppose, he had before promulgated by His servant Moses. Be it remembered that David had married a daughter of Saul, and that if he took Saul's wives to be his wives he was transgressing the law given—Lev. xviii, 15. It is well observed by Gerhard, that "the words of Nathan are to be understood, not of marriage, but of the dominion which David had acquired in respect to the wives of Saul." The prophet would seem to urge that David's advancement to the throne, and his absolute control of his master's house and family, had given him such opportunities to gratify his desires as left him hopelessly without excuse in respect of the wife of Uriah. We must surely shrink from imagining that the direct Divine sanction was given to such a condition of things, as the Professor supposes to have existed, or that God could have done more than tolerate that which our Lord tells us "was not so from the beginning."

"The pious Elkanah," we are reminded, "had two wives;" does not the Professor remember that the second is called the "adversary," or rather the "rival," of the first, the words here employed being very closely connected with the verb used in Leviticus xviii, 18, and rendered "to vex" her. If a plurality of wives enjoyed, to the extent which Prof. Hirschfelder seems to imagine, the Divine approval, it is somewhat remarkable that the sacred writer should, at so early a date, designate a second wife by a term so disparaging.

The Professor has fallen, unintentionally no doubt, into a grave mistake in the last paragraph of his letter. He represents me as having asked "whether the Mishna does not contain certain cases in which a

man may not marry his wife's sister?" My question was whether the law of the Levirate is not, in the Mishna, stated to be over-riden by the law which forbids a man to marry his wife's sister. The passages which the Professor himself quotes from the Mishna prove that marriage with a wife's sister is not there regarded as being in some cases forbidden, but as being absolutely forbidden in all cases, so as to interpose a bar to man's performing that which otherwise have been his duty under the law of the Levirate.

I am, Sir,

Your obedient servant,

GEORGE WHITAKER.

Trinity College, May 1, 1880.

#### RESOLUTION ON CONTESTED SEATS.

SIR,—As cases have occurred in which clergymen have given a casting vote in the election of a lay representative, thereby virtually appointing the representative themselves, and as the Court on Contested Seats, last year, allowed the seat in such a case, and as it is not desirable that the same should be taken as a precedent, I intend at the next meeting of the Synod of the Diocese of Toronto, to move the following resolution:

"That in the opinion of this Synod the right to elect lay representatives belongs to the laity only, and in case a person nominated for the office of lay representative fails to obtain a majority of the votes of members of the Vestry present and entitled to vote, it is the duty of the chairman, if a clergyman, to declare the motion lost. And the Court on Contested Seats, and the clergy of this Diocese are hereby instructed to govern themselves accordingly.

J. H. KNIGHT.

Lindsay, May 4, 1880.

#### THE NEW DIVINITY SCHOOL, TORONTO.

SIR,—A statement in correction of certain misstatements concerning Trinity College, Toronto, has lately emanated from the Bishop, the Chancellor, and the Provost.

For years the secular and sectarian papers have been flooded with ignorant assertions and infamous libels concerning the teaching in Trinity College, as well as concerning the teaching of those clergymen who teach in its fulness the doctrine of Christ.

The statement in question authoritatively affirms "that no novelties in doctrine or ritual are taught or practised in Trinity College."

What have the "clique" to say for themselves now? Is it nothing to have one of their statements branded by their Bishop (not the Bishop of a clique, thank God) as "a base falsehood?" Will they, as the Church directs, make amends, as far as in them lies, for "false witness?" Surely they have not gone so low as to eliminate the 9th commandment from their "views" of Holy Writ!

Now we have it on the authority of the Bishop that no novelties in doctrine or ritual exist in Trinity College; and we know that the new Divinity School was organized to teach, and is teaching, contrary to the teaching in Trinity; consequently the new Divinity School must be teaching novelties!

The terms high and low are getting out of fashion, evangelical and ritualistic are in fashion. We, Churchmen, are both evangelical and ritualistic, in a true sense, but knowing that under the label "Evangelical" lurks novelties in doctrine, and under the label "Ritualistic" lurks novelties in ritual, we discard them both and are simply Churchmen.

Your obedient servant,

ANDREW SLEMMONT.

April 27, 1880.

#### THE SHINGWAUK HOME.

DEAR SIR,—I am grieved to say that the Rev. E. F. Wilson the noble founder of the Shingwauk and Wawanosh Homes for Indian children has succumbed from over pressure of work and other causes, and is now suffering from affection of the heart—extreme prostration.

Absolute rest both of mind and body is imperatively necessary for a short time, therefore the boys will be dismissed immediately navigation opens, and the Shingwauk Home will be closed till further notice.

Donations and subscriptions are most urgently needed.

Yours truly,

THOS. H. APPEBY.

April 19th, 1880.

#### HARE VERSUS RABBIT.

SIR,—Permit me to say, in answer to Mr. D. C. Moore's query, in the last impression of the *DOMINION CHURCHMAN*, that the animal that is commonly called

a rabbit, in Canada, is really a hare, *Lepus Americanus*. There are, I believe, no wild rabbits on this continent, unless they have been introduced from Europe, as was the case, some years ago, in Australia, where they have become an intolerable nuisance and apparently beyond control.

Mr. Moore is quite correct in his description of the form of the hare as distinguished from the burrow of the rabbit. The former make a nest of moss and leaves, generally in some old log or hollow tree.

The chief distinction, however, between the hare and the rabbit is, that the *leveret* is born with its eyes open and an abundant supply of fur, whereas the young rabbit, like the kitten, is introduced into the world blind and almost naked.

Yours faithfully,

VINCENT CLEMENTI.

Peterboro, May 7, 1880.

#### MONTREAL.

Continued from page 3.

NORTH TROY, VERMONT.—Rev. Robert Ker, of Mansonville, conducted services in the Congregational place of worship in this village last Sunday afternoon. Mr. Ker is co-operating with the Rev. N. F. Putnam, of St. Johnsbury, in trying to establish the Church along that portion of the Diocese of Vermont which borders on Mr. Ker's Mission, (Mansonville). It would be a great source of strength to many of our parishes situated on or near this end of the line if the Church in the United States would push its work a little more briskly at the Canadian end of the State of Vermont. There are many considerable villages in which the service of the P. E. Church is wholly unknown, and where, of course, sectarianism flourishes. If these villages were only in the Diocese of Montreal we would make an effort in them to fly our colors at any rate.

LACOLLE.—Mr. Robert Acton, at present a student of the Diocesan College takes the Sunday duty here. We understand Mr. Acton is a great favorite with the Lacolle people and they have petitioned the Bishop in his favor; he is to be ordained Deacon at Trinity. Lacolle is a Rectory in which there is no very great amount of hard work to be done, and would scarcely be fair to the older Missionaries who for fifteen or twenty years have been toiling in the woods, to have posts like Lacolle, as they fall vacant, filled by young men fresh from College. But this will be thoroughly talked over next Synod.

THE CATHEDRAL.—Last Sunday morning the Bishop preached in the Cathedral on behalf of our Diocesan Training College. In closing his remarks he said:—"This country possessed sons of her own ready to serve her in the Church; she did not now send home for her lawyers, statesmen, physicians or scientists, and why should she send for her clergy? This was the question asked in most of the dioceses many years ago and answered by the establishment of several schools of theological learning. Montreal, then amongst the newest as well as the poorest of the independent churches, shared with Quebec the advantages offered by the University of Lennoxville. But time passed on and proved the latter institution to be insufficient. The Church was only a part owner of that University, and even that was weakened by distance from the centre of our Church life. He reminded them that, true love apart, the Church in this diocese has little to tempt young men of ability to devote the whole of life to her service. The work is hard and thankless; the climate, severe. In wintry weather the missionary has to toil through mountains of snow in obeying the call of duty. The salary paid him was small, and insecure, consequently no one could be tempted to work for the Master for the sake of gain. Recognizing that from every point of view it was the duty of the Church in Montreal to provide herself with a capable, loving clergy, the Diocesan Theological College was opened in 1878, and during the last six years the Church mission had been well supplied through its instrumentality. The speaker concluded an eloquent sermon by urging his hearers to unite their prayers with his for the success of the work, and likewise extend to the institution the monetary assistance needed to enable it to continue its present career of usefulness.

#### Family Reading.

##### SOME REASONS

##### WHY I AM A CHURCHMAN.

- 1st. Because the Church of England maintains both the supremacy and sufficiency of the Holy Scriptures.
- 2nd. Because she is a living and fruitful branch of Christ's Holy Catholic and Apostolic Church. Her's

is the Good Old Way. She was not formed, but reformed by our Protestant forefathers.

3rd. Because she has been and is the great bulwark against Popery, Superstition and Infidelity.

4th. Because of all forms of Christianity she is the most tolerant and liberal.

5th. Because her Liturgy is unrivalled for its fervor, simplicity and purity.

#### WHY I TAKE MY CHILD TO BE BAPTIZED.

1st. Because I wish to dedicate my dear one from its earliest years to the service of God the Father, God the Son, and God the Holy Ghost.

2nd. Because I desire that my child may become "a member of Christ, the Child of God, and an inheritor of the kingdom of heaven."

3rd. Because I never could understand why Jewish parents might bring their child into the Jewish Church, and why I, a Christian, might not bring mine into the Christian Church.—2 Cor. iii. 7—11.

4th. Because the custom of infant baptism is "most agreeable with the institution of Christ," and to the practice of early times.

#### WHY I WAS CONFIRMED.

1st. Because Confirmation has the sanction of the Apostles, who were taught by God, and who were guided into all truth by the Holy Ghost.

2nd. Because God sanctioned that Apostolic practice by visible marks of His own approval and favor.—Acts viii. 17; xix. 6.

3rd. Because all Christians agree in the substance though they differ in the form of Confirmation.

4th. Because I am willing to answer to my Church's challenge by publicly ratifying in my own person the solemn promises and vows made in my name at my Baptism.

5th. Because I desire to obtain the blessing of God's Holy Spirit, and to be confirmed in all Godly resolutions.

#### WHY I AM A COMMUNICANT.

1st. Because the command of my dying Saviour runs: "This do in remembrance of me."—St. Luke xxii. 19; 1 Cor. xi. 24.

2nd. Because the Lord's Supper is a blessed means of grace.—1 Cor. x. 16; xi. 29. It gives strength to the weak, comfort to the sorrowful, courage to the faint-hearted, and fresh life to the drooping soul. It produces joy, it supports faith, it promotes love, it kindles gratitude, it deters from sin and leads to holiness.

3rd. Because until I am a communicant I cannot claim to be a full member of the Church, nor expect to gain the whole blessing of my God.

#### HOW A MILLER COLLECTED THE PASTOR'S SALARY.

A worthy miller—as the story is told in the Rev. Duncan Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the Church having decided that they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in reply. The pastor was useful and beloved; but the flock was so poor!

"Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be when they had paid nothing. He asked again, "Is any man here any poorer for keeping the minister?" and the reply was the same as before. "Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you told me to take my own way in this matter, and I have done so. As each of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over I sold it and have paid the minister regularly from the proceeds. You confess that you are no poorer, so you never missed it, and therefore made no sacrifice. Now I propose that we stop talk-

ing about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something!" Mr. Dunbar used to say, "O, for a miller in every Church!"

#### TO TEACHERS OF SUNDAY SCHOOLS.

Do you appreciate the fact that men and women frequently have their whole lives moulded in childhood?

Do you know that possibly all the religious instruction a child gets he gets from you?

Do you know that most children believe what their teacher says as much as what their parents say, and that, therefore, you are having a very large share in moulding the religious and moral character of even those children who enjoy pious surroundings at home?

Do you know that none of us are sufficient to perform the office of a teacher without Divine help?

Do you consider these matters while preparing their instruction?

Do you care as much as you ought for the salvation of the souls of the children committed to your care?

Do you know whether they all have been baptized?

What are you doing to bring the unbaptized to receive that Sacrament?

What are you doing to induce the children to attend the services of the Church?

How often do you remember that the Church requires the children to hear sermons, as well as to learn the creed, the Lord's Prayer, and the Ten Commandments?

What are you doing to induce the children to live soberly, honestly and purely?

What are you doing to bring the children to Confirmation and the Lord's Supper?

#### RICHES.

Alas! how very many there are to whom riches are a curse, not only to themselves, but to those around them.

All a rich man has upon earth is only lent him. Every cent he will not only have to account for, but he must leave all behind him when he dies.

But God be praised, there are many, very many, to whom the riches of this world are a blessing and a comfort, both to themselves and all around them, and those are they who have also a banking account with the great Father of all the world, who hath said, "Seek and ye shall find, ask and it shall be given unto you."

To all those to whom wealth is a curse, we would say, seek to open an account (and at once, however small) with the poorer man's Banker, strive to increase it every week, every day, every hour, and then, and then only, will your riches become a blessing to you and yours.

How many thousands there are, poor, even ragged and hungry, with no other banker than their great Heavenly Father, whose riches are inexhaustible, and who will freely give to all who, through the blood of His blessed Son, ask for aid at His hands.

#### USE GOOD LANGUAGE.

A writer advising youth to abandon slang and acquire the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind."

#### GIVE GOD YOUR CARES TO KEEP.

We do not need to bear our own sins, for Christ has borne them on the cross. Nor do we need to bear our own cares, for He is the bearer of our cares as well as our sins. "He hath borne our griefs and carried our sorrows."

"If a man sin, we have an advocate with the Father, Jesus Christ the righteous;" so that we have only to take our sins to Him that they may be forgiven. "If we confess our sins, He is faithful and just to forgive us our sins." In the like manner let

us go to Him with our cares. He is as willing to take them from us as our sins. Let us not keep them to ourselves nor try to bear them with our own strength.

Why should we insist on bearing our own cares when He is so ready to bear them for us? Why do we magnify them, and multiply them, and brood over them, as if in so doing we could relieve ourselves or make them seem fewer and lighter? Let us go with them at once to Him, knowing that it is as self-righteous to keep our cares as our sins from Him. Let us go to Him with thanksgiving as well as prayer. Oh, how thanksgiving lightens all burdens, and scatters all shadows! How quickly care leaves us when we rebuke it with, "Bless the Lord, O my soul!"

#### THE COURTESIES OF LIFE.

Wm Wirt's letter to his daughter on the "small, sweet courtesies of life," contains a passage from which a deal of happiness may be learned:—

"I want to tell you a secret. The way to make yourself pleasing to others is to show them that you care for them. The world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world would serve you so if you gave the same cause.

"Let every one, therefore, see that you do care for them by showing what Sterne so happily calls the small courtesies, in which there is no parade, whose voice is too small to tease, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing.

#### FOR WHITSUNDAY, FROM THE GOSPEL FOR THE DAY.

"Jesus answered and said, If a man love Me he will keep My words, and My Father will love him, and We will come unto him, and make our abode with Him."

No one can really love Jesus unless he keeps His words—keeps them, that is, obeys the precepts they contain, because they are His, and because the doing so is well pleasing to Him. Keep them in memory, keep them not only on your lips, but in your heart, and by the actions of your life. "If a man love Me," if we have received the spirit of His love—the Father's gracious gift to us—we must keep His words. Obedience to the law of God is a proof of our love to Him, since love to God is the source of all true obedience; but it is not only a proof of our love and a sign of spiritual life—obedience nourishes divine love, which will perish unless it bursts forth in works of obedience to the will of God. Love is in the soul and in the affections, obedience in the actions of our lives.

And what shall be the reward of this love and obedience? We will come, &c.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

God comes to all His faithful ones, by His Presence, His Power, and His Love, and gives fresh grace and more love. Christian soul, He is coming to thee this day in the Sacrament of Love, coming to dwell with thee, to listen to thy wants, to hush all thy cares, to cleanse thy sin-sick soul; hear Him, "open to Me, behold I stand at the door," seek Me only and thou shalt find Me. "Be still and know that I am God," even thine own Crucified Saviour. "Have I not loved thee with an everlasting Love," why then are ye troubled? Be still, Thy God is coming, receive Him humbly and quietly. He heareth thy very inmost thoughts, and He would have all calm and peaceful where He vouchsafes to dwell. "In quietness and in confidence shall be your strength."

#### NOT FIT FOR CONFIRMATION.

"I am not fit for Confirmation. I am not fit to approach the Holy Communion." No, my friend, you are not fit—and it is precisely because you are not fit, and know it, that you are bidden to come. It is a very common but serious mistake to think that you cannot approach Sacraments and Ordinances without being worthy. People confound worthiness with due preparation. Prepared you must be, worthy you can never be. Confirmation is a means, not an end. The Church is for sinners, not for saints. If you go to renew your vows, and confess Christ before men, humbly, solemnly, in true repentance and earnest faith, then by prayer and the Laying on of Hands, you are certified of the gift of the Holy Spirit for your growth in grace. You are asked to know and lament your own unfitness, to be conscious of your short comings, to feel that you are far from what you ought to be, to intend to lead a new life, and then to go forward trusting in the strength of Jesus Christ. "But those who are confirmed do not keep their vows always."

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PRAYER FOR A CHOIR.

Lift up your hearts.  
We lift them up unto the Lord. Give us grace, O Lord, to behave ourselves in thy courts with great reverence and humility, both of body and mind; that coming to thy sanctuary with clean hands and pure hearts, we may offer unto Thee the fruit of our lips, giving thanks to thy name, through Jesus Christ our Lord. Amen

WILLIAM GOUGE, D. D.  
DIED 1658. AGED 79.

Dr. Gouge was a Fellow of King's College, Cambridge, and author of "The Exposition of the Epistle to the Hebrews." His funeral sermon was preached by Tillotson.

Great was his patience under the visiting hand of God, especially in his old age, when God visited him with painful maladies. Though by reason of the bitterness of his pains, and that deadly arrow (as he often called it) in his side, which he knew could never be plucked out of it but by death, namely, his asthma, which he got by an excessive cold in attending upon public employments; notwithstanding, by reason of these, he hath been often heard to groan, yet was he never heard once to repine. But he would often say, "Soul, be silent; soul, be patient; it is thy God and Father that thus ordereth thy estate; thou art His clay, He may tread and trample upon thee as it pleaseth Him; thou hast deserved much more; it is enough that thou art kept out of hell; though thy pain has been grievous, yet it is tolerable; thy God affords some intermissions; He will turn it all to thy good, and at length put an end to all; none of these can be expected in the grave." He would often make mention of the extent of obedience, which he said, "was not only to endeavor to do what God requireth, but also to bear what God's will is to lay upon the creature; as Christ Himself, though He were the Son, yet learned He obedience by the things which He suffered." In his greatest pangs he oft used this speech of Job, "Shall we receive good at the hands of God, and not evil?" He often commended his soul unto Christ, and would say, "I am persuaded that He is able to keep that which I committed to Him against that day." When any of his friend went about to comfort him in those gifts which God had bestowed upon him, and works in which He had wrought by him, he would answer, "I dare not think of any such comfort: Jesus Christ, and what he hath done and endured, is the only ground of sure comfort." Many that came to visit him in his weakness, professed that they went away better than they came, by reason of those savory and grievous exhortations that proceeded from him.

"On Saturday," says his biographer, "he had no desire to arise out of his bed, neither indeed could he in regard of his weakness, which was such that he said, 'Now, I have not long to live in this world; the time of my departure is at hand; I am going to my desired haven; the apprehension whereof was no little joy unto him; for he had often said to such of his friends as came to visit him in his sickness, 'I am most willing to die, having, I bless God, nothing to do but to die.' Indeed, he sometimes seemed to be in Paul's strait, between life and death, having a desire to depart, that he might be with Christ, which was best; but yet very desirous was he to finish his Commentary on the Epistle to the Hebrews, which he knew would be useful to the Church of God, and in that respect he was willing to live; and God so far answered his desire in that particular, that he lived to finish it within half a chapter."

"But when he perceived that his time in this world could not be long, O how sweet and joyful was the apprehension of death unto him, which he often termed his last friend, next unto Jesus Christ. And that Saturday, though he

kept his bed through weakness, yet he was more wakeful, and his spirit more lively and cheerful than for several days before; which questionless was from his joyful apprehension of his approaching departure. His speeches were more than ordinarily heavenly, speaking much in admiration of the freeness of God's grace, and riches of His mercy in Jesus Christ. As while he lived, he led an heavenly life, so about the time of his death, by these comforts and joys which he found in his soul, he seemed to be in Heaven while he was upon the earth; and so continued full of sweet comfort and heavenly expressions, to the last of his understanding and speech, which continued till Monday morning, when both failed him, from which time he lay breathing, till eight of the clock that night. About which time, in the presence of all his children, and divers friends, he quietly slept in the Lord, making a happy change from earth to Heaven, having served God faithfully and painfully in his generation."

"My son, despise not the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth." Affliction is the trial of our faith and love: it is the true test of our sonship. Let us neither contemn nor be overwhelmed by this divinely appointed discipline for Heaven: for he who will "take up his Cross," and follow Christ, shall receive "the crown, which the Lord, the righteous Judge, shall give him at that day."

"The bitterness of his pains and that deadly arrow in his side which could never be plucked out of it but by death."

"In wrath remember mercy,  
O mighty God!  
Let not Thy bruising rod  
Crush our loins with an eternal pressure:  
Oh! let Thy mercy be the measure:  
For if Thou keepest wrath in store,  
We all shall die,  
And none be left to glorify  
Thy Name, and tell  
How Thou hast saved our souls from  
hell.  
Mercy!  
—Jeremy Taylor, D. D.

JEST AND EARNEST.

During the Seven Years' War, Frederick the Great accompanied his soldiers on a mountain march. Count Schmettau was his lieutenant, and a very religious man. The king, impatient over the tedious route of the artillery on foot, up the narrow mountain pass, indulged in jesting to drive away ennui—he liked a little to tease Schmettau. He knew a confessor in Berlin whom the count would visit, and allowed a stream of jokes and derision to flow freely.

"Your Majesty is more witty and much more learned than I," answered Schmettau, at last finding utterance. "More than this, you are my king! The spiritual contest is in every respect unequal; nevertheless, you cannot take away from me my faith, and as it now goes you would certainly injure me immeasurably, at the same time not make yourself insignificant."

The king remained standing in front of Schmettau; a flash of indignation came from his Majesty's eye. "What does this mean, monsieur? I injure you by taking your faith! What does that mean?"

With immovable tranquility answered the general: "Your Majesty believes that in me you have a good officer, and I hope you are not mistaken. But could you take from me my faith, you would have in me a pitiful thing—a reed in the wind, not of the least account in council or in war."

The king was silent for a time, and after reflection, called out in a friendly manner, "Schmettau, what is your belief?"

"I believe," said Schmettau, "in a Divine Providence, that the hairs of my head are all numbered, in a salvation from

all my sins, and everlasting life after death."

"This you truly believe," said the king; "this you believe with full assurance?"

"Yes, truly, your Majesty. The king moved, seized his hand pressed it strongly, and said, "You are a happy man."

And never from that hour did he deride Schmettau's religious opinions.

OUR NEW NEIGHBOR.

CHAPTER IV.—(CONTINUED.)

"Myself, mother! pray, why not?"  
"I have not called, dear. You see, she knows no one."

"The more reason that I should know her. I hate following the multitude—"

"But—listen to me, darling. It is better you should not go. There are curious stories floating about; Miss Harcourt told me so. She says—"

Sibyl, who had been walking towards the door, stopped short in the middle of the room. Her mother shrank into herself. The girl had her father's look in her eyes; a certain angry defiance, bordering on contempt, but she spoke quietly. "Please don't quote Miss Harcourt, mother. Say what you wish done; I will obey you. Miss Harcourt I decline to obey."

"Sibyl, Sibyl, you are running away with an idea, indeed you are. I never wished you to obey Miss Harcourt, only to follow her advice. Remember what experience she has, what knowledge of society."

"I remember one thing she has not," flashed out the girl.

"And what is that?" asked Mrs. White.

"Heart; she is as cold-blooded as—a as a fish."

Wherewith, being never long serious, Sibyl burst into a peal of laughter, and the Witch, under the belief that the entertainment was got up for her benefit, swayed herself backwards and forwards in her seat, and joined in so clamorously that poor Mrs. White's wailing voice could scarcely be heard.

"It's too bad; yes, it's too bad," she protested. "Those Darrents never liked dear Miss Harcourt; they have been putting ideas in your head, and she is my best friend; and I'm sure she's very benevolent. Mr. Vernon says the sums she gives away in charity are surprising. Oh, yes! you may laugh; but I quote his own expression, and a clergyman ought to know. If you quarrel with her, I don't know what I shall do."

"Mother, darling," said Sibyl, stooping to kiss her. "I really think, taking you altogether, that you are the most exasperating person I know."

It was in this way their altercations usually ended. Satisfied with her daughter's caress, Mrs. White put no further obstacle in the way of her carrying out her intention, and already the ponies were at the door. Sibyl put on her hat; the Witch, a little drowsy after the excitement of the morning, was wrapped up tenderly by Mrs. White herself, and placed in Sibyl's lap. At a rapid pace they started for Fairfield House.

There, meanwhile, the excitement was intense, for Mrs. White's guess had been correct. The Witch was Mrs. Rosebay's adopted child.

In her loneliness and hear-hunger the new neighbor had determined to take some deserted child into her house, and, about a fortnight since, she had paid a visit to the Foundling Hospital. The little Jeannette charmed her at once. The different formalities were gone through, the child was brought home, and her curious individuality, her audacity, her queer old-fashioned ways, her white face, and her big plaintive-looking brown eyes so fascinated Mrs. Rosebay's household—they had been on the verge of insurrection—that Jeannette was christened the Witch, and allowed such liberty as seldom falls to the lot of children.

When, therefore, the girl, hired as her special attendant, came that morning to tell, with flowing tears, that Miss Jeannette was neither in the nursery nor in the garden, and that, in fact, she did not know where she was, there followed as great a commotion as if the little foundling had been a queen's daughter.

Every effort was made to find her, as yet without success, for certainly none of Mrs. Rosebay's messengers would have thought of making enquiries at the great house of the village.

The police-station had long since been sent to. This was on account of hints being thrown out by the servants about tramps and vagabonds; and a gentleman, with a large frame and cheerful voice, called on Mrs. Rosebay. After making minute inquiries, this person observed, darkly, that such things had happened before in Melbury, "them tramps was that owdacious." He expressed, however, his conviction that they would "nail 'em this time." He seemed to imply, indeed, that this adventure of Jeannette's might presently come to be looked upon as a benefit to the neighborhood, which would be deprived of the presence of disagreeable vagabonds. Touching his hat, then he ventured the remark that the morning was hot; and when he had been supplied with refreshment to his heart's content, his view of the business was so much more hopeful than before that Mrs. Rosebay felt completely reassured. But an hour, two hours, passed away; and still no intelligence came from the cheerful stalwart gentleman.

Mrs. Rosebay's uneasiness grew. She became agitated, nervous, desponding. Some of the old morbidness, from which the little Jeannette had been rousing her, oppressed her spirit once more.

A few of us know these moods, when we get away by ourselves, and sit silent and still, with feelings at our heart "too deep for tears;" when gloomy visions oppress us, when we cry out in our despair, "All these things are against us."

Adeline's life had been unhappy, and it did not seem strange that this, her new happiness and interest, should be suddenly cut short.

"It is the fate of everything I love," she said. "I am marked. I should not have taken the child. It was a selfishness and a folly; but oh, why is it? why is it?"

She did not weep. Her eyes were dry and stern, her hands were knotted together; while, as in a vision, the days that were gone passed before her.

Suddenly there was a sound of movement in the house, a rushing of many feet, voices in animated talk, a laugh.

Adeline ran to the door of her room, and threw it open, just in time to see the prettiest and most heart-gladdening picture that she had looked upon for many a long day.

Sibyl is on the stairs—strong comely Sibyl—her face bright with color, her eyes shining, her tall fine form erect. With one hand she holds up her dress as she mounts the stair, with the other she carries the Witch, whose tiny hands are being cried and laughed over by Mrs. Rosebay's old servant Anne. The rest of the servants follow, every face full of delight; while Don, bearing legibly written on his countenance the consciousness that he is to be thanked for this happy reunion, and the long-haired terrier, bring up the rear. Throw this group into full sunshine, for the morning-light was pouring into hall and passages; look at it through a mist of tears; conceive the effect of a sudden revulsion of feeling; imagine the character and circumstances of the fanciful white lady who had lived a life so apart from men and women that she had been driven to look beyond humanity, and to realize with such vividness as to the busy and happy might seem impossible, an invisible world surrounding us; imagine all this, and it will not seem strange that, after the first moment of surprise and deep-breathed prayer of thanksgiving, Adeline Rosebay's face should change. Slowly she moved forward, as one the very beatings of whose heart are arrested.

ed by solemn feeling, and the servants, frightened by her expression, fell back one upon another. They said—

"She sees something. The trouble has turned her brain."

Sibyl had no such fear, but she was curious and impressionable. The fixity of Adeline's gaze, her remarkable beauty, and the slow processional movement, which endowed her with a certain queenly dignity, had the effect upon the young girl of a new experience, and she paused midway on the stairs, the words of explanation she had prepared frozen by surprise upon her lips.

Adeline moved forward still; the Witch, who was busy watching Gipsy and Don, had not seen her, and the stillness of the little group confirmed her first impression, that the light-robed maiden, with the strong and stately form, was only a spirit or appearance. Further and further the group seemed to recede from before her, and her passionate eyes, with the heart-hunger in them, followed ever, till one might have imagined that she was looking not at Sibyl and the child, but beyond them into infinite distance.

The moment was one of discomfort and unnatural tension, for it all passed in a moment; though to Sibyl, to whom the sensations of awe and wonder with which she was inspired were entirely novel, the time seemed long.

But a child was present, and children, happily, are not sufficiently developed to understand the subtler shades of feeling. When Jeannette turned and saw Adeline, her one impression was delight. The eyes looking far away, the expression as of one on the border of that awful "no-man's-land," where visions come and go, did not affect the child. She gave a great bound, called out to Sibyl, in an authoritative voice, with tiny gestures of command, to put her down, and clung about Adeline's dress, begging to be forgiven.

With a gasp and a cry the white lady came back to herself. Color flooded her face, the unnatural expression left her eye. Passing one hand caressingly over Jeannette's curly head, she held out the other to Sibyl.

"I hope you will forgive me," she said, with a smile, which Sibyl instantly characterized as angelic, "for my slow welcome. Indeed, I am grateful to you. You have brought back my treasure; but you came upon me unexpectedly. I had been passing through severe agitation. I could not believe in a happy end to my trouble; for it was a great trouble"—pressing Jeannette to her heart. "We love our naughty Witch. She came to me, you know, in a strange way. I always think there is something unearthly about her, and"—her color deepened—"when I saw you just now, with my darling in your arms, the thought came to me that you were unearthly too."

"I belong to this earth, very much to this earth," Sibyl said, with an answering smile. "But," the humor of the situation striking her, "it is lovely to have been taken for a ghost. How the boys would laugh."

"You must not tell any one, please," said Adeline, whose sensitive nature was alarmed at the idea of her becoming a laughing-stock to the neighborhood. "But come in; you will rest and take breakfast."

Sibyl followed Mrs. Rosebay, took an offered chair, and assured her that she was no gossip. She proceeded to remark—this was somewhat hypocritical of Miss Sibyl—that such a mistake as Mrs. Rosebay had made was the most natural in the world. Sibyl, upon reflection, pronounced herself as profoundly convinced that, under like circumstances, she would have been similarly affected. Also, having picked up a psychological knowledge from a popular treatise, she made a few quasi-scientific remarks upon the powerful effect upon the mind of sudden revulsions of feeling. Adeline began to think this a most sensible girl.

"Would you consider me curious," she said, presently, "if I am to ask whom I am to thank for all this kind-

ness?" Sibyl and Jeannette, in their different ways, had related the events of the morning. "I have been some time in Melbury, and I do not remember to have seen you." She added, being full of admiration for the frank and handsome girl, "I am sure I should have remembered you. Such a face as yours is not easily forgotten."

Sibyl blushed with pleasure. She answered, "I have only just come home from school. My name is Sibyl White." Then, fancying a shade of disappointment on Mrs. Rosebay's face, she proceeded, with rapidity and conviction, "My mother should have called upon you before this. She will do so at once. You see" (explanatorily), "she is a little shy, and seldom makes new acquaintances when I am away from home."

Breakfast was served presently in the drawing-room. It had glass doors, opening upon a smooth, closely-shaven lawn, planted with beds of roses in full bloom, and it was furnished, not luxuriously, like Sibyl's home, but with elegance and refinement. The chairs were of cane or wicker-work; there was inexpensive matting on the floor, curtains of pale green chintz subdued the light, and gave it pleasant tones, and flowers in vases of exquisite form and workmanship filled the little room with pleasant fragrance.

So much Sibyl's first observation revealed to her; but, since she was a healthy young lady whom the various emotions of the morning had exhausted, she was hungry, and it pleased her to remark that the breakfast laid out on a small table near the window was of a tempting character.

The fact was that Anne, to whom the face of the young lady of the Hall was well known, had exerted herself.

"It's an ill wind that blows no one good," said this sagacious old woman to one of the imaginary listeners that constantly attended upon her. She was toasting the bread, frying the bacon, and devilling the sardines with minute care. "And if," she proceeded, "this morning's trouble results in the people at the Hall taking her up, my lady may be thankful. She'll have some one to talk to, poor dear."

(To be continued.)

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#### OUR BOYS.

All the way from the cradle to womanhood, a girl seems to fall naturally into her place, or the place assigned for her, and never appears to feel awkward or in the way. But there is a period in the life of a boy when neither he, his guardian, or his friends know where he belongs, or how he should be treated.

A girl glides naturally along from childhood to womanhood; and sometimes, in this fast age, so rapidly that you almost conclude that the period of girlhood is left entirely out.

With boys it is very different. There is a time in a boy's life when he seems to feel that he is out of place everywhere. And at this very time, when he needs sympathy the most, as a rule, he gets the least of it. He is too big to be treated like a baby; and not large enough to be treated like a man. He is too boisterous to be in the parlor; the cook sends him out of the kitchen because he asks too many questions; the father is too engrossed in business to notice him, or give employment or direction to his active, inquiring mind; the mother is too busy preparing dainties for his stomach, or founces for his sister's dress, to pay much attention to her son's brain and heart; and, as a natural consequence, he goes into the street. The education he receives there is soon made manifest.

To me, there comes a question, deep and momentous: "What shall I do to

save my boy from the snares which are laid for his feet?"

One thing I have determined on, and that is, I will never knowingly, by word or deed, cause him to feel that he is in my way, in the house he calls home; not even if the carpets be soiled by muddy boots, and my best furniture marred by finger-marks. It is better that my carpets be soiled and my best furniture be scratched or broken, than that immortal soul, which God has entrusted to my keeping, should become scarred and marred by the vileness which is found in our streets and public places of resort. Soiled or worn furniture may be repaired or replaced by new; but the soul once scarred and disfigured by sin, can never be what it might have been, shielded a little carefully during those few years of youth, when it was so pliable to every touch.

#### I MUST REMEMBER.

Before in sleep I close my eyes,  
These things I must remember thrice:  
What I've been doing all the day;  
What were my acts at work or play?  
What have I heard? what have I seen?  
What have I learnt where'er I've been?  
What have I learnt that's worth the knowing?  
What have I done that's worth the doing?  
What have I done that I should not?  
What duty was this day forgot?  
Before in sleep I close my eyes,  
These things I must remember thrice:  
As I've done ill, so I must pray  
That God would wash my sins, away.  
And, for the merits of His Son,  
Forgive the evil I have done.

GOOD TO OURSELVES, AND OTHERS.—We are to relieve the distressed, to put the wanderer into his way, and to divide our bread with the hungry, which is but the doing of good to ourselves.

A WORD FROM THE WISE.—Carlyle says that one cannot move a step without meeting a duty, and that the fact of mutual helplessness is proved by the very fact of one's existence. No man liveth to himself, and no one dieth to himself.

PROPER SELF-CONFIDENCE.—Timidity creates cowards and never wins success. It is a strong and abiding faith in one's own ability to perform, that overcomes difficulties, that others thought could not be surmounted.

INNUENDOES.—How frequently are the honesty and integrity of a man disposed of by a shrug! How many good and noble actions have been sunk into oblivion by a distrustful look, or stamped with the impression of proceeding from bad motives by a mysterious and seasonable whisper!

"LITTLE ECCENTRICITIES."—Oddities and singularities of behavior may attend genius. When they do they are its misfortunes and its blemishes. The man of true genius will be ashamed of them; at least, he will never affect to distinguish himself by whimsical peculiarities.

He that will sell his fame, will also sell the public interest.

To be poor, and to seem poor, is a certain method never to rise.

It is easy to look down on others; the difficulty is to look down on ourselves.

Moderation is the silken string running through the pearl-chain of virtue.

Dost thou love life? Then waste no time, for time is the stuff that life is made of.

He is a good time-server that improves the present for God's glory and his own salvation.

The greatest man living may stand in need of the meanest, as much as the meanest does of him.

If we would perpetuate our fame or reputation, we must either do things worth writing, or write things worth reading.

A loud voice commands attention; a low voice entreats it; and both receive it according to the natures they address.

Things that are to last require time for building. And, when a man is living for honor and glory and immortality, it takes time for him to bring out the full fruit of that which he is seeking.

Thou mayest be sure that he that will in private tell thee of thy faults is thy friend, for he adventures thy dislike and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

MUSIC IN THE FAMILY.—Show us the family where good music is cultivated, where the parents and children are accustomed often to mingle their voices together in songs, and we will show you one, in almost every instance, where peace, harmony, and love prevail, and where the great vices have no bidding-place.

Pride is as loud a beggar as want, and a great deal sancier. When you have bought one thing, you must buy ten more, that your appearance may be all one piece; but it is easier to suppress the first desire than to satisfy all that follow it.

## Children's Department.

### A MOTHER'S EVENING THOUGHTS.

O home-felt joys! so dear and sweet,  
My clear wood-fire beside,—  
My baby creeping at my feet,  
Who oft, with glance of pride,  
Looks back, elate and pleased to show  
How fast his tiny limbs can go.  
And closely seated by my side,  
My little daughter fair,  
Whose doll upon her knee doth ride,  
Essays a matron's care;  
While many a lesson, half severe,  
With kisses mixed, must dolly hear.  
There lies my volumes, closed and still—  
Those chosen friends of old;  
My pen, regardless of my will,  
Lurks in its bronzed held,—  
High joys they gave, but not so dear  
As those that gild my fireside here.  
Though many a priceless gem of bliss  
Hath made my pathway fair,  
Yet I have known no joy like this—  
A mother's nursing care;  
To mark, when stars of midnight shine,  
My infant's bright eye fixed on mine.  
Might woman win earth's richest rose,  
Yet miss that wild-flower zest!  
Which by the lowliest cradle grows,  
'Twere but a loss at best:  
Pass on, O world! in all thy pride,  
I've made my choice and here abide.  
Even she who shine with beauty's ray,  
By-fashion's throng carest,  
If from that pomp she turn away  
And build her sheltered nest,  
And hoard the jewels of the heart,  
Like Mary, finds the "better part."  
—Mrs. L. H. SIGOURNEY.

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PRAISE.

King of Glory, King of Peace,
I will love Thee;
And, that love may never cease,
I will move Thee.
Thou has granted my request;
Thou hast heard me:
Thou didst note my working breast;
Thou hast spared me.
Therefore, with my utmost art
I will sing Thee;
And the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me;
And alone, when they replied,
Thou didst hear me.
Seven whole days, not one in seven,
I will praise Thee;
In my heart, though not in Heaven,
I can raise Thee.
Small it is, in this poor sort
To enrol Thee;
Even eternity is too short
To extol Thee.

EDWARD'S ATONEMENT.

STORY FOR YOUNG FOLKS.

CHAPTER II.

After two or three days the cousins became inseparable, and Edward had not a thought that he did not share with his companion. Philip, though evidently more at home than at first, was still shy and quiet in the presence of the elder members of the family, and even to Edward he was strangely reticent concerning himself.

Many influences had combined to increase his natural reserve, the chief one being that his mother, to whom he had been ardently attached, had unfortunately been a Papist, although his father professed the Reformed faith. Colonel Wyatt wished Philip to be brought up according to his own creed, but his mother, advised by her confessor, and deeply imbued with the erroneous principles of Romanism, had secretly influenced his mind in its favor.

Knowing that he was in a Protestant household, Philip kept his own counsel. Chance, however, made him acquainted with the fact that one of the servants, a man named Roger Bonfield, shared his faith. As soon as the latter discovered this, he made friendly approaches to Philip, so tempered and seasoned with respect, however, that after a while, despite his relatives' kindness to him, he seemed to prefer Roger's society to theirs, and would often steal away to have a long chat with him, although he knew it was contrary to his aunt's wish. The chief attraction this man possessed for the orphaned lad was that he was always ready to listen with deferential sympathy when Philip spoke of his dearly-loved mother.

Lady Beaufort had retained Roger in her service solely from motives of kindness. Some years ago he had been prosecuted by her lord for theft, but touched by his penitence and sorrow, his kind mistress had used all her influence to have his punishment mitigated, and on leaving prison had received him when no one else would have done so, hoping that by these means he might be brought to amend the error of his ways and become a good Christian.

Outwardly conforming to the simple ceremonial of the Reformed Church, Roger continued at heart a Papist, and, as often as circumstances would permit, visited and confessed to a priest residing in the neighboring town. Lately, the gloomy and bigoted Mary having ascended the throne, Romanists had started up everywhere, and were trying to root out the Protestant religion by their cruel means which their fanaticism deemed not only allowable but meritorious.

The inmates of Beaufort Castle were marked out for destruction, but perse-

cution had not reared its hideous head in that part of the country, and the Beaufort family dwelt, as they fancied, secure and unnoticed. Within the last week, however, alarming rumors had reached them, and Lord Beaufort deemed it wise to take a journey to the metropolis, and to observe for himself the progress of events. A week after the arrival of Philip he set out, accompanied by his steward, on a journey which proved one of difficulty and danger, and was protracted so far beyond the limits he had so far assigned to it that, instead of being weeks before he again beheld his family, it was months.

"Edward, dost sleep?" asked Philip, the night following Lord Beaufort's departure. "Another moment, and I had," replied Edward sleepily.

"Hist—heard you not a rustling?" whispered Philip, trembling and crouching under the bedclothes. "'Tis but a rat behind the wainscot," sighed Edward impatiently.

"No, no, Edward! wake, I pray you, and listen. Roger saith this chamber is haunted."

"Nay, then," replied Edward, now thoroughly awake, "he speaks folly; 'tis but madam, my mother!"

"Surely now, it is not Roger, but you who speak foolishly, cousin—the castle clock hath but now struck three—and what would she do here at this hour?"

"Content you, fair cousin," replied Edward, a little contemptuously, for he was a stranger to the fear which evidently overpowered his more highly sensitive companion. "And if it were a man, what need you—"

"Hist! there!" whispered Philip, placing an imploring hand over Edward's mouth, and rapidly uttering a mechanical prayer, as a safeguard against evil spirits.

A rustling sound was distinctly audible, and Philip, straining his eye balls to gaze through the darkness, caught a glimpse of a shadowy figure gliding through the chamber.

He lay for a few moments silent from excess of terror, and when the fancied phantom had quitted the chamber, he spoke in a tone of such agonized entreaty to Edward, imploring him to call some one, and then begging him not to leave him, that the latter, in order to quiet his fears, and forgetting his mother's injunction, exclaimed: "In truth, there is nothing to fear. I know 'tis my mother. She told me, but a week past, that I was not to note it, if I heard her footsteps passing, for she hath a visitor who is hiding here for some reason—I know not what; but she charged to speak not of the matter. Take good heed you say nothing of it before the servants, or she will chide me, perchance, for telling even you, my cousin."

"I would fain see with my own eyes if it be even so," replied Philip, still unconvinced, but a little comforted. "How know you that there is not a spirit which haunts this room, even if her ladyship do sometimes visit as well? For, indeed, Roger hath said more than once that he hath seen a ghost outside your chamber door—"

"If naught else will convince thee, what sayest to looking on the stranger with thine own unbelieving eyes?" replied Edward, impatiently. "Come—" and the lad springing out of bed, Philip, from very fear of being left alone, followed his cousin.

Groping their way in the darkness, they passed through the apartment into a corridor, which terminated in a staircase, which led to the lower part of the castle on one side, while on the other a door opened into a small, generally untenanted chamber. Cautiously pushing the ponderous door still further open (for it stood ajar), the two boys entered the apartment. As they did so the moon, emerging from a bank of heavy cloud, poured its rays into the room and showed it empty!

"Let us return," cried Philip, in a fright; for there was no other apartment in this part of the castle, which was

only a small turret, and therefore afforded no space for more.

"'Tis strange," replied Edward, "but perchance the visitor has departed; be that as it may, we will solve the mystery to-morrow night. If you hear naught, wake me, cousin, and I will follow the intruder even though it should prove a ghost, and learn whither he bends his steps of nights."

"But let us return now at once, I pray you," urged Philip, his teeth chattering.

Edward complied, and the two lads were soon snugly ensconced in their warm bed, and Philip, despite his fear, hearing no more ghostly noises, soon fell asleep, and awoke next morning none the worse for the visit he imagined he had received, except that his usually pale cheeks were a trifle paler than before, so that Edward almost forgot the adventure before darkness came again.

But not so Philip; all day long he tried in vain to attend to his studies and forget his fears, succeeding only partially, however; but as the day waned, so waned the courage he had been endeavoring to assume, till at last the gathering darkness found him in such a state of nervous excitement, that, unable to endure it any longer, he sought Roger, and began to pour out his trouble into the man's sympathising and attentive ear.

"At what hour of the night saw you the spirit, Master Philip?" asked Roger.

"It had just gone three when I heard the rustling and saw something tall and black, I think it was (I could not see distinctly), gliding through the room," whispered the trembling lad; "and now, oh, Roger, I fear I dare not sleep in that horrible chamber again."

"I pray fear nothing. I will watch this night for your safety, Master Philip. In the meantime let it please you to take this!" and the deluded victim of superstition drew from his bosom a coin rudely stamped with the figure of the Virgin, and, telling his credulous auditor that it had been blessed by his holiness, and would shield him from him all harm, advised him to conceal it about his person, and go to rest with a quiet mind.

"But, Roger, why so pale? See, thy hand shakes and—"

"Nay, 'tis fancy! Under favor, Master Philip, guard well your speech, and seek me not too often. My lad, lo! 'es not that. Leave me, now, ere some one report that we have been talking together."

Roger finished with a sigh that was almost a groan, his words were hurried, and his manner was so agitated, that Philip could not help observing and wondering at it. Suddenly it occurred to his mind that perhaps now Roger had parted with his fancied charm he feared for his own safety, and he determined, great as his terror was, to restore it on the first opportunity. He could find none, however, that night and the next.

(To be continued.)

HOME POLITENESS.

A boy who is polite to his father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of others, and caring too little for the opinions of those who are, in a sense, part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of propriety and courtesy at home—in the sitting-room, the dining-room, and the kitchen, as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attrac-

tive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that those are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.

We had better appear to be what we are than affect to be what we are not.

A fault hidden encourages more.

He who speaks doth sow, he who holds his peace doth reap.

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

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

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

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