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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- April 5 EASTER DAY.
Morning—Exodus ii. to 29. Rev. i. 10 to 19.
Evening—Exodus xii. 29; or xiv. John xx. 11 to 19; or Rev. v.
- MONDAY IN EAST R WEEK.
Morning—Exodus xv. to 29. Luke xxiv to 13.
Evening—Canticles ii. 10. Matthew xxviii. 10 to 15.
- TUESDAY IN EASTER WEEK.
Morning—2 Kings xiii. 14 to 22. John xxi. 1 to 15.
Evening—Ezekiel xxxvii. 1 to 15. John xxi. 15.
- April 12—1st SUNDAY AFTER EASTER.
Morning—Numbers xvi. to 36. 1 Cor. xv. to 29.
Evening—Num. xvi. 30; or xvii. to 12. John xx. 24 to 30
- April 19th—2nd SUNDAY AFTER EASTER.
Morning—Numbers xx. 14 to 21. Luke xv. 25 to xv. 31.
Evening—Numbers xx. 14 to 21. 10; or 21. 10. Eph. iii.
- April 26 3rd SUNDAY AFTER EASTER.
Morning—Numbers xxiii. Luke xix. 11 to 28.
Evening—Numbers xxiii. or xxiv. Philippians iii.

THURSDAY, APRIL 9, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

THE NORTH-WEST TROUBLES.—It may indeed most truly be said, that the troubles in the North-West are "the grief of all the land." Some men in a thoughtless hour, may so write and so speak as to give the wretched rebels encouragement, for at this time sympathy even with their just grievances will be taken to mean approval of the methods they have madly taken to secure redress, but no Canadian worthy of the freedom of this land, can regard this rebellion with any feeling but intense indignation. It is well, amidst such an outburst of patriotic fire, as the country has witnessed, to calmly consider whether the rebellion itself would ever have happened had the country in the past shown as much religious zeal as it has zeal for suppressing the rebels? We have no doubts on this matter. There has been a terrible degree of apathy shown in regard to the Christianization of the Indians, the Metis, and the white settlers in the Far West. The bond which keeps our people at peace one with the other, the consciousness of mutual sympathies, mutual interests, mutual good-will, the knowledge that society as a body stands pledged to the redress of individual wrongs and throws its

entire sympathy into the scale against either corporate, or private oppression, these cohesive forces are practically unknown in the North-West. The Metis has to fight his cause against the Government of his country, a cause we know which too often is a worthless and at times a wicked one, but which his folly, or the malice of some agitator, has excited him to set up and maintain, and the very power of his opponent, its absolute supremacy, its lack of personality excite his suspicions and breed in him a sense of helplessness, which grows into despair, and from the hell of despair has issued the fiends, rebellion and murder.

CHRISTIAN APATHY ONE CAUSE OF THE REBELLION.—It is not for us to say whether the grievances of these poor children of the plain, are on the whole, just or not, we do know, however, that some of them are not reasonable, that civilization would be at a stand if such claims were admitted. But, here in the East, we have grievances, bitter ones, cruel ones, crushing ones, but we bear up under them because of our trust in the Courts of Equity and Justice, and the hopeful sympathy of our neighbours. The Metis needs more and closer means of contact with civilization. Had we all done our duty we should have had these people deeply grateful for Christian influences and Christian help. But we are too busy, too selfish to do our duty to our fellow Canadians, as these people are, and God has now said to us, "You would not treat the wanderers of the prairie as brethren, you would not excite them to hold you in affection and honour as the representatives of My mercy, and now you have to spend a sum, enormously in excess of what my work called for, and to give up the very flower of your family life to the dread risk of civil war!" Men are not answerable only for their deeds but for what their neglect has brought to pass.

Turning from such reflections, we cannot but express our pride, in the young volunteers who have taken up arms for their country. They are indeed noble inheritors of the proud names they bear as British subjects. Let men from all our Provinces, stand as one, shoulder to shoulder in danger, and we shall have taken a great stride on towards a sense of national unity, and Provincialism will die as it deserves. God bless and protect our volunteers, is the prayer of Canada from ocean to ocean.

TRIBUTE TO GENERAL GORDON.—Services were held recently in St. Paul's and Westminster Abbey, to give the national mourning for General Gordon a public expression. The Dean of Westminster in his address said: "Need he remind that impressive gathering of statesmen, soldiers, and Englishmen and Englishwomen what manner of man it was for whom they mourned that day, with his simple, constant trust in a Heavenly Father, his invincible courage, his tender heart, his flashes of noble rage at baseness or cruelty, his quaint and simple humour, his contempt for gain, his indifference to praise, his inexhaustible activity, his rare combination of practical sagacity with a constant outlook into a spiritual world, in which his closest friends said his real life seemed to lie, his just life that moved sometimes on lines that seemed all his own. All these qualities, even the very books he loved so well, were well known to everyone, and were legacies left by him to a world which felt the poorer for his loss. His military career was from the first marked with his gift of the secret of sympathy for every race, and the soldier's virtues of promptitude in action, fertility and versatility of resource and unswerving devotion to duty, while in his short leisure time he, the most chivalrous of men, was to be found visiting the sick, watching by the pauper's bedside, humanising unfriended lads, and sending them to sea, melting his very medals to find the means to aid them. Then came the work which guided his steps to those African regions where in after years he was

to receive the crown of martyrdom, and where he carried on a hand-to-hand struggle with slavery and the immemorial evils of the land of Ham. His last enterprise was one which no other living man could have faced for an instant, and with one chosen comrade he passed into the growing darkness of a rising tide of turbulence and fanaticism. Dark-faced men rushed to kiss his hands and feet and to hail him as their deliverer, and so for months and months his genius, inexhaustible in courage and resources, kept at bay the enemies surging around him. We in England trusted to the name of Gordon to win the day, but at last the blow fell. Treachery had done its work, and the hour of him who had unmasked or won back so many traitors had come, and his race on earth was run. He was content to die and content to fail, for 'God,' he said very simply, 'never promised him success.' If his work did appear a failure, it was so with great works; they were built up on what seemed frustration, and devoted and noble lives freely given and high hopes greatly baffled. He could not believe that the name of Gordon would ever be so far forgotten in the land he went to save that anarchy and misery would once more close over it, but that law and order, peace and justice, would displace the slavery, the corruption, and the cruelty of ages."

GENERAL GORDON HANDKERCHIEF.—The use of the handkerchief for signalling has been a well established custom for centuries. The use of it by Gen. Gordon for the purpose alluded to in the reference made by the Bishop of Newcastle, in St. Paul's Cathedral, is new to us. The Bishop said: "Our thought was what he taught us in life and death. The first lesson was that steadfastness to the end, a noble life laid down in honourable death, bore fruit—some thirty, some sixty, some a hundred-fold. But first must come the personal death to sin, and life to God. Simple, sympathetic, noble, his parent of nobility was traced by a mightier than mortal hand. Listen to his own words given to us by an eloquent writer in one of the newspapers on the 11th of February last: 'I would give my life for those poor people of the Soudan. How can I help feeling for them? All the time I was there every night I used to pray that God would lay upon me the burden of their sins and crush me with it instead of those poor sheep. I really wished and longed for it.' Greater love hath no man than this—that a man lay down his life for his friends. The yielded life bore fruit. That life, those lives—for he spoke of a band of heroes—would most infallibly produce a harvest, whether we lived to see it or not. God was a living factor in all Gordon's calculations.

There was each morning during his first sojourn in the Soudan one half-hour during which there lay outside Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token, and most religiously was it respected by all there, whatever was their colour, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. Whatever it was, of life or death, it had to wait until the guardian signal was removed. Everyone knew that God and Gordon were alone in there together; that the servant prayed and communed, and the Master heard and answered. Into the heart so open the presence of God came down. Into the heart so offered the strength of God was poured. So that strange power was given to Gordon, because his heart became the dwelling place of God. Dwelling there he empowered the feeble, uplifted the fainting, gave bread to the hungry, whispering ever sweetly as the darkness gathered, "My grace is sufficient for thee." There was the secret of the Christian's life. "If a corn of wheat fall into the ground and die, it bringeth forth much fruit." There was the result throughout eternity, for
Only the actions of the just
Smell sweet and blossom in the dust.