

Dominion Churchman.

THURSDAY, MAY 8, 1879.

AGENTS.

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THE WEEK.

THE Prince of Wales is expected to visit the Australian Exhibition.

Dr. Isaac Butt, the well known member for Limerick City, died May 5th.

On the Greek question, the Ambassadors will be instructed to offer mediation—England having declined the proposition for a conference of the Ambassadors of the several powers.

In the House of Commons, Ottawa, on Monday, the Premier stated that the announcement made by the *St. Paul Pioneer Press*, that Sitting Bull had been declared a British subject, must be a *canard*, inasmuch as neither the United States Secretary of State, of War or of the Interior, has a right to declare who were or who were not, British subjects.

At Stratford, on Monday morning, a terrible explosion took place above the Grand Trunk freight sheds, which resulted in the instantaneous death of two men, and probably the fatal injury of another. The shock is supposed to have destroyed near half a million dollars' worth of property, while a great number of men, women and children sustained more or less serious injuries. A great rent was torn in the ground about nine feet deep, and twenty-four feet wide. The explosion was occasioned by a car, containing near four thousand pounds of blasting powder, being driven with considerable violence against another, when with a sudden deafening roar, the car and many others were blown to atoms as fine as dust, and everything for a long way round was wrecked.

At a Dubar held in Aliehl, General Roberts told the assembled chiefs that the British Government did not intend to locate troops at Kandahar, Cabul, Herat, Balkh, or Jellalabad, but only to secure the frontier, giving it the command of the passes leading to Cabul.

In the German Reichstag, on the 3rd, Bismarck said that through the widely opened doors of its import trade, the German market has become a mere storage space for the over production of other countries. He advised, therefore, that they should shut their gates and take care that the German market should be reserved for native industry.

Full particulars have been received of the relief of Col. Pearson's force, at Ekowe, by the troops under Lord Chelmsford, from which it appears that the British had only 50 killed and wounded, while the Zulus lost near 2,000.

THE FOURTH SUNDAY AFTER EASTER.

THE good and perfect gift to be bestowed upon the Church in consequence of Christ's departure to Heaven is the main subject still brought before us. It is remarkable that in the Communion office, all the Gospels appointed for the Sundays after Easter are taken from the Gospel according to St. John. One only—that for the first Sunday—belongs to the period we are now commemorating, the forty days which passed between the Resurrection and the Ascension of Christ. The other four are from the discourses of Christ delivered before His crucifixion. The last three are from the discourse pronounced in the supper room. But these Gospels are not, therefore, out of place; because they are preparations for a real departure, and for that which is to follow it. As far as their substance is concerned, they might have been spoken during the great forty days, just as well as on the eve of the crucifixion.

The Lord has just referred to his approaching departure, and, as was natural, sorrow has filled the hearts of His Disciples. In order to relieve this sorrow, He explains to them that His departure is to be not more glorious for Himself than expedient for them. If He remained on earth the Holy Spirit, the Comforter, would not come to them. And moreover, if He Himself remained among them, He could not be the object of a purely spiritual apprehension; for, when sight is satisfied, there can be room for the exercise of faith; and in that respect there would indeed be no necessity for that Divine and invisible Friend, Who is the Author of all real faith in the soul of man. But, on Christ's departure, faith would become necessary, as it would be possible; and the Lord promised to send Him Who would be the Author and Dispenser of this inestimable grace. "If I depart I will send Him unto you."

THE INTENTIONAL INCOMPLETENESS OF CHRIST'S TEACHING.

THERE is not a more unfortunate or disastrous error to be met with in the present day, among those who profess the Christian name, than to suppose Christ intended that the mass of His teaching, especially the small portion of it contained in the Four Gospels, should suffice to give all the principles—the doctrines and the laws—of His system. But nothing is more certain than that the Lord's own teaching during His sojourn upon the earth did not embrace all necessary Christian doctrine. And this is a point of no small importance in the present day. Both in Europe and America we meet with many professed Christians who say they wish to be bound by the very words of Christ, and by nothing more. They say that, for a *Christian*, the words of Christ ought to be enough. St. Paul especially taught some things which Christ Himself did not teach, and these men do not wish to be bound by these super-added doctrines. The Church in her creeds uses language not to be found in the words of Christ; and they do not wish to be bound by anything of the kind. They think it enough to read, and to admire the incomparable beauty of the Sermon on the Mount and of His other discourses. This they consider to be genuine, imperishable Christianity; but all the rest of the New Testament and the teaching of the Church, they regard as on a totally different footing, and of no authority.

Now, this language is very misleading, inasmuch as it sounds very loyal to the Lord, while it is actually contrary to His own teaching. By using such language as this, men flatter themselves that they can cut down the Christian creed to the very narrowest dimensions, and at the same time be all the better and more emphatically Christian for keeping strictly and exclusively to the teaching of Christ. This is an attack upon the claims of faith, conducted in the name of an extraordinary reverence for the object of faith. And yet, we find the Lord saying in His very last discourse that He did not undertake to teach any one all that was necessary for His disciples, as Christians, to know and believe to their soul's health. He says that He has many things to tell His disciples which they could not bear at the time, and which He meant to tell them, not in person, but by the agency of another, the unseen Comforter, the Spirit, hereafter. By His Spirit He was to speak in and through His Apostles. What the Apostles taught was to be His teaching, even though it should go beyond anything which He had actually said Himself; for His work of teaching was to be finished by others. To the Twelve and through them to their successors He had said:—"He that heareth you heareth Me." "He that receiveth you receiveth Me." "He that receiveth Me receiveth Him that sent Me."

THE LATE BISHOP OF TASMANIA.

THE Right Reverend Francis Russell Nixon, D.D., was for more than twenty years Bishop of Tasmania and died on the 7th of April, aged 76, at his residence on the Lago Maggiore, Italy. A son of the late Rev. Robert Nixon, B.D., he was born in August, 1803, and was educated at Merchant Taylor's School, and subsequently at St. John's College, Oxford, of which he was successively Scholar and Fellow. He took his Bachelor's degree with third class honors in the classical schools in 1827, and proceeded to that of Master of Arts in 1841. Previous to his consecration to the Episcopal office, he had acted as chaplain to the Embassy at Naples, and had held successively the perpetual curacies of Sandgate, near Hythe, and of Ash-next-Wingham, Kent. In 1842 he was consecrated as the first Bishop of the newly founded See of Tasmania, or Van Diemen's Land. He was a steadily laborious colonial Bishop. When time would permit he would occasionally indulge in his favorite amusement—that of sketching the beautiful and romantic scenery of that enchanting island. He was present and took part in the Church Congress at Oxford in 1862. He resigned his see, after a twenty-one years' incumbency, in March, 1863; and, returning to England, held for two years the valuable rectory of Bolton Percy, near Tadcaster, in Yorkshire, to which he had been presented by the Archbishop of York in recognition of his services to the Colonial Church. The Bishop, who was a moderate High Churchman, was three times married—firstly, to a daughter of the Rev. Thomas Streatfeild, of Chart's Edge, Westerham, Kent; secondly, to a daughter of Mr. Charles Woodcock, Judge of the Civil Court at Madras; and thirdly, to the eldest daughter of Dr. Edward Muller, of the Canton of Berne, Switzerland.

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