

supporting, pledging its Rector, Rev. C. J. Adams, \$1,200 a year. The Bishop had selected and purchased the site for St. Mark's nearly eleven years ago, at a cost of \$1,500. The lots are now worth \$12,000. The present church, costing about \$7,000, will be ultimately a chapel in the rear of a church that it is hoped may be built, seating \$800 or more.

BRITISH BUDGET.

The Rev. Dr. Gott, late vicar of Leeds, has been installed as Dean of Worcester, in succession to Lord Alwyne Compton, appointed to the Bishopric of Ely.

The Archbishop of Canterbury wrote the following touching letter to Mrs. Hannington on receiving intelligence of the possible massacre of the Bishop.

Bishop Moorhouse has now made definite arrangements to leave Melbourne, by the Peninsular and Oriental steamer Bengal, which is timed to arrive at Plymouth on Easter Tuesday, April 27, and in London on Easter Wednesday, April 28.

In the House of Lords a motion that "the time has come when, in the interest of religion and education, all National collections should be opened to the public on Sunday as on other days" was carried by a majority of 148. The Archbishop of Canterbury and seven bishops voted against the motion.

A deputation from the Society for the Promotion of Christian Knowledge attended at the Colonial Office lately and had an interview with the Under Secretary for the Colonies, and urged that some steps should be taken by Government for the diffusion of information among the clergy concerning emigration, in order that they might communicate it to their parishioners intending to emigrate.

The Bishop of London lately ordained three ladies as deaconesses, in S. Michael's Church, Paddington. The service was very imposing, the Bishop being assisted by six clergymen. Between forty and fifty deaconesses were present, and a large congregation. At the close of the service the Bishop bestowed his license to act in the Diocese of London on each deaconess, with the present of a handsome Bible.

Mr. Dillwyn's motion to disestablish the Church of England in Wales, was defeated in the English House of Commons on the 9th inst. by a vote of 346 to 49—a majority against of 297. In speaking against the motion Sir R. Cross said that there is not amongst laymen in Wales any feeling against the Church; and that the Blue-books show that the Church is educating considerably more than half as many again as all the other schools put together, and is therefore doing a great and good work.

A deputation representing the Presbyterian Church in Ireland, headed by the Moderator, waited on the Lord Lieutenant and presented his Excellency with an address. He stated that they were fully persuaded that the maintenance of the legislative union of Great Britain and Ireland in its full integrity was essential to the material prosperity and the internal peace of the country; and the Presbyterians of Ireland, numbering 500,000, would therefore oppose to the utmost of their power every measure which would tend to disturb it.

LAMBETH PALACE, S. E., February 19th, 1886.
My Dear Madam:—I hope that you will not consider my venturing to write to you as in the least an interference with hopes which you may yet feel it right to entertain. God would have us now prepared for either issue. If the Bishop is given back to us, it will be

with the solemn warning that we have given him up to God, in reality—to do with him in His holiest cause what He wills and knows to be best for the seed-sowing. If he is already with God among His Martyrs for Christ's sake and the Gospel's, his dearest ones will not grudge him his crown. I was wonderfully impressed with his bravery, his simplicity, his insight into the problems. It was not only a call gladly followed, but, with the obedience, there was such deep reflection on the conditions and on the issues of such difficult work. He has been very constantly in my prayers since he went away—but especially (I know not why) of late, before the news came first. I pray God to comfort you in your deep anxiety, and—if it is to be—in your sorrow. I am sure you think often of the "words" with which St. Paul bids us "Comfort each other" in such trial.

Yours most faithfully,

EDW. CANTUAR.

BOOKS, MAGAZINES, &c.

NOTES ON INGERSOLL, the American Atheist, by Rev. L. A. Lambert. London: W. Nicholson & Sons, 20 Warwick Square, E. C.

This is a little 'sixpenny yellow-covered book, but by no means to be placed amongst "yellow-covered literature" or "mere sixpenny" affairs; it is worth its weight in yellow gold. He argues the Atheist dumb, tells him when he lies, and chaffs him out of court, lawyer though he be, coming off completely victorious over the gallant Colonel. We advise every one, lay and clerical, to read the book; its hard-headed reasoning is relieved by chaff, intensely amusing. We give a specimen of both:—

"I shall produce the argument of a philosopher for the existence of God. I do not deem it necessary or logically called for just here to do this; but as it may prove instructive to you I give it. It runs this way:—

'I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe; to deny as it does to affirm. Universal doubt is therefore an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, that you do not doubt, namely, that you doubt. To doubt the intelligence that doubts would be to doubt that you doubt, for without intelligence there can be no more doubt than belief. Intelligence, then, you must insert, for without intelligence you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubt, for what is not cannot act,' &c., &c.

Ingersoll asks, "Are you willing to rely upon an argument that justifies the treachery of that wretch (Judas)?"

"No," says Lambert, "I am not, any more than I am ready to rely upon your assertions. Judas was a bad man, but there are worse men living than he. He did not go lecturing about Judas, boasting of his crime, and ridiculing the Christ whom he had betrayed. He went and hanged himself. I do not commend the desperate act, because suicide is murder, but the fellow showed some respect for the opinions of his fellow men by ridding them of his detestable presence. He loved money, but in this he was not alone. There were no lecture bureaus in those days, and he felt that his career was at an end. Had he known that

others would come to continue his work, he might have been terrified, and perhaps repented, but not foreseeing this, he only hanged himself."

Mr. Lambert is a priest of the Roman obedience, but no trace of Roman teaching can be detected throughout the book, if we except his referring the prohibition to worship graven images to the first commandment.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending March 13th and 20th contain What Boys Read, and Through the States, *Fortnightly*; Some Aspects of Home Rule, and The Babylonians at Home, *Contemporary*; The Laws Relating to Land, *National Review*; Moss from a Rolling Stone, *Blackwood*; Henry Fawcett as a Man, *Gentleman's*; Lord Melbourne, *Temple Bar*; A Champion of her Sex, *Macmillan*; A Faroe Fete Day, *All the Year Round*; Two Evenings with Bismarck, *Chambers*; What Boys should Read, and The No-Police Riots, *Saturday Review*; Mahwa Flowers, *Nature*; The Sense of Touch and the Teaching of the Blind, *Spectator*; The Synagogue in Bevis Marks, and Mr. Ruskin's early Theatregoing and Lovemaking, *St. James's Gazette*; with instalments of "Harry's Inheritance," "Poor Filuquesne," "The Bewitched House," and "This Man's Wife," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age*, both post-paid. Littell & Co., Boston, are the publishers.

TREASURE TROVE.—E. L. Kellogg & Co., New York. \$1 per annum in advance, or 10c. each number.

The number for April is already upon our table. This number seems particularly good; indeed, the more we see of this magazine the more we like it, and like testimony is borne by the young people who read it. It is filled with really instructive, and not merely amusing or light reading, and is illustrated besides.

OUR LITTLE ONES AND THE NURSERY.—The Russell Publishing Co., 36 Bromfield street, Boston. Single copies, 15c.; \$1.50 per annum.

The April number is also to hand. Its opening story is one for Easter, under the title "Six Easter Eggs," enforcing the text "Little children, love one another." The illustrations, too, are good and "sweetly" pretty.

CONVERSION.—Conversion is no repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness, but with the true convert holiness is woven into all his powers, principles and practice. The sincere Christian is quite a new fabric from the foundation to the top stone, all new. He is a new man, a new creature. Conversion is a deep work, a heart work, it turns upside down and makes a man be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions of the whole life.

A Nova Scotia Rector, remitting for three new subscribers taken by him, writes: I am very glad to find that you have been able to reduce the price of the GUARDIAN, as I believe it will greatly add to its circulation, and I am convinced that that means increased Church growth in the Dominion." If each Rector and Incumbent would follow this example we would soon reach our coveted 10,000 subscribers. Will not some one in every parish make this work his or her own?