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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all, them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, APRIL 8, 1885

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ECCLESIASTICAL NOTES.

CANON BODY ON BIBLE-READING.—During the recent West London Mission, Canon Body delivered a series of admirable addresses at St. Peter's Church, Eaton Square, of which the Bishop of Truro was formerly Incumbent. The address on the reading of the Bible contained much interesting and valuable matter.

In connection with this subject, said the Canon, we must grasp the character of the Bible. While recognising the fact that the Bible is God's book, we must remember that it is a collection of books written under different conditions. Here the question arises, Upon what do we base the claim of the Bible to be the Word of God? Some say that it is its own evidence. But if this be so, how come it to pass that there was a time when the canon of Scripture was unsettled. Some books, at first, were not universally received—i.e., Hebrews and Revelations. The fact is, that we receive the Bible on the authority of God's Church. The authority of the Church is not the authority of the Church apart from her Head, but the sanction of Christ Himself.

With regard to the question of Inspiration, the Canon expressed his opinion that no theory was perfectly satisfactory. That there is an inspiration of the Bible there can be no doubt; "but," he added, "it is a mystery like the Holy Eucharist." The next point that arose was—"What is the right use of the Bible? Why has God given it?" One thing is certain, that He did not give us the sacred volume that we might construct for ourselves a creed. For the Church or mass of believers existed before the Bible, and so did Christianity itself. If, then, the Bible had been given us to make a creed, it would follow that the early Christians who lived before the New Testament Canon was settled were without any certain belief, which is absurd.

Why, then, did the Lord give us this sacred book? Because in it we have the faith unsystematically set forth. It is the Charter of the Church's purity of doctrine. Here the Canon mentioned several requisites for the profitable reading of Holy Scripture. 1st. Read intelligently. It will not do to read it as if it was some charm, in which case "you resemble some Roman Catholic mumbling over his beads." 2nd. Read it collectively, and with due regard to the context. 3rd. Read it with purity of intention. Such a book should not be read out of prurient curiosity, nor in order to gratify a controversial spirit. 4th. We ought, on the contrary, to read the Bible in order that we may walk in the footsteps which it points out. 5th. We ought to read it with prayer, that we may be taught its meaning. 6th. Read it with meditation, and try to assimilate its teaching.

THE GOSPEL OF SOBRIETY.—Preaching on Sunday at St. Luke's, Cheetham, the Bishop of Manchester, who took for his text Luke xi. 27, 28, said that if he were asked what was the special spiritual need of this age, he would say it was to have preached to it the Gospel of Sobriety. He was not thinking of Sobriety in the matter of alcoholic drinks, but of that Sobriety which sprang from a temperate mind governing the whole conduct. The world seemed to him to be almost turned upside down. Excitement of every kind was eagerly

sought after, and the question appeared never to be asked whether the excitement was healthy or mischievous, or whether excitement, speaking generally, was the best and fittest frame of mind in which to receive a message from God. Whatever had been the other meanings of that great manifestation of God recorded in the nineteenth chapter of the First Book of Kings, certainly it pointed to a conclusion that a calm and equable frame of mind was most suited to receive the teachings of the Lord Jesus Christ. Just now, manifestations of "faith-healings" were run after. The last new thing, whether in Christian doctrine, or in philosophy, or in science, had the best chance of attracting a gaping crowd.

THE BISHOP OF ALBANY ON HOODS.—In these days, when learning in the ministry is never so much needed to counteract, not irreligious learning, which is rare, but unlearned irreligion, which is frequent, I trust the hood of the graduate may remind the people that in our department we are supposed to have been educated, to be trained in theology, to be doctors in the sense of competency, as well as call to teach; and that it may remind us, on whom the responsibility rests, that "the priest's lips should keep knowledge," not to let the distractions of detail, or the dangerous gift of fluent speech, or the vain reliance upon mere authority be substituted for the close and constant study of the sacred sciences and of all else that may help to its advancement.

THE DUKE OF ARGYLL ON SCIENCE AND RELIGION.—In a very interesting lecture to young men, in Glasgow, the Duke of Argyll dilated eloquently for two hours on the connection between scientific discovery and revealed truth. A great proportion of the science current in the world, was described as giving us as bare and thin an idea of the Divine architecture, as could be conveyed as to the architecture of the Glasgow Cathedral, by an enumeration of the cubic feet contained in it. Speaking of an evolution theory, he had never thought, and did not now think, that any true idea of development, or growth, was in the least degree inconsistent with Divine purpose and design.

The *Lichfield Diocesan Magazine* calls attention to a curious and interesting fact. At Bishop MacLagan's Visitation in 1880, a day of devotion, that is to say, a Retreat, was held at seven centres in the Diocese. It was conducted by the Bishop of Bedford and other clergymen, of whom five, namely, Canon Earnest Wilberforce, Rev. G. W. Kennion, the Rev. W. Boyd Carpenter, Canon King, and the Rev. E. H. Bickersteth, have since been elected for Bishopsrics.

PERSONAL RELIGION.—The *Anglican Church Chronicle* (Hawaii) says:—

There are multitudes of men standing aloof from the Cross and Church of Christ. To treat them as unbelievers and disbelievers or practical heathens would be to do them a great wrong. To make them see the manliness of a true and living Christian character is a work calling for the best energy and talent in the Church. There is always a remedy in the Church of the Living God for the hurts of all classes and conditions of men, awaiting the wise applications of the hands that bring it. In perilous times men ask for the practical religion which a popular religionism fails to present, for earnest, sober wor-

ship in its majestic dignity while travesties and caricatures of worship abound, and, and for the preaching of the Gospel not the deductions of science or the opinions of the most profound.

Personal religion made manly, robust and vigorous by manly men would solve many perplexing questions in the religious world and beyond it.

Personal religion gives to men who love their country their best power.

Personal religion makes every profession, business or trade a training for an immortal destiny, and brings out in man the best that he is and has, for his own good and the good of society, by practical ways and means for practical ends.

DEAN VAUGHAN ON GENERAL GORDON.—Dean Vaughan, writing to the *Times*, says that a little band of students for Holy Orders have made a collection among themselves in the hope that it may form a nucleus for a memorial to General Gordon in some shape which may be judged suitable to the purpose to which he devoted his life, and numerous suggestions are afloat of missionary enterprises in his cherished name.

One preaching on Sunday said:—
"The servant is not above his master. Like Him, he has fallen by treason and desertion. But it is Christian England that has fallen too."

In Africa the Crescent is brightening for awhile; the Mohammedan power is rallying, and the hideous slave trade with it.

And we shall, indeed, be disgraced and unworthy of our hero if we do not, each one, try to mind the same thing, and live by the same rule as our dear and noble Gordon. For we may know, and are an werable for the knowledge, that there has been a prophet amongst us; not a false prophet, nor a prater of smooth things, but a true man of God, and none the less because his mantle is the scarlet of the Queen's uniform. Would that all Englishmen were of the same mettle!

DARWIN ON MISSIONS.—Mr. Darwin was not regarded as a Christian; but he had the greatest respect for the good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries: "They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have all been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for, should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

IMPORTANT DATES.—An English paper gives the following dates of the separation of the principal Nonconformist bodies from the Church of England:—Independents, 1568; Romanists, 1570; Baptists, 1633; Quakers or Friends, 1646; Unitarians, 1719; Methodists, 1795; and it adds as a contrast, that the See of Canterbury was founded in the year 597.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIocese OF NOVA SCOTIA.

HALIFAX.—The special services of Holy Week were of a solemn character and were very well attended. At all the churches Morning and Evening Services were held, and there was quite an interchange of pulpits among the clerical staff in town. We believe that this interchange has been favorably commented upon by the various congregations.

CONFIRMATIONS.—A Confirmation was held in St. Luke's last Saturday, and one at the Bishop's Chapel on Palm Sunday evening. On the Wednesday of Holy Week a Confirmation was also held at St. George's, at which a large number of candidates was presented, supplemented by a goodly number from St. Matthias' Mission. Your correspondent could not obtain the exact number of candidates, but will probably be able to do so by next letter.

THE ROMANISTS in Halifax appear to be making special effort this Lent to disseminate captious and cautious literature bearing on their religion, with the ostensible purpose of capturing converts. Books are found in houses where their presence would be least suspected. Halifax is not a promising field for this kind of work.

AMHERST.—The services during Holy Week at the pretty little church here were of a marked, devotional, and earnest character, and much interest was manifested in them by the people who gathered in large numbers, both morning and evening, every day, to hear the story of the Passion and its lessons. A special Holy Week circular had been issued by the indefatigable Vicar, the Rev. V. E. Harris, one side of which contained an earnest appeal to keep holy this sacred week, and the other side contained a printed list of the services. On the evenings of Monday and Tuesday the Rev. W. C. Wilson, of Halifax, preached on lessons from the Betrayal and the Judgment, and on Tuesday morning gave a meditation on the Foundation of the Spiritual Life. The Rector of Sackville preached on Thursday, and a formidable list of services and sermons was carried out by the Vicar on Good Friday. The week will long be remembered in Amherst as one of spiritual blessing. An improvement is now being made by the introduction of a boy choir at the evening services. About a dozen boys are being trained for the purpose, and give promise of doing acceptable work. At present the boys are not surpliced, but it is expected that they will be fittingly robed at Whitsuntide.

SHIP HARBOR.—On Monday, March 23rd, the Rev. James Lowry was inducted Rector of the Parish of St. Stephen's, Ship Harbor, after having served two years and a half as curate under the former Rector, the Rev. R. Jamieson, R. D., and the past six months as Incumbent. The Bishop had by his mandate commissioned the Rev. W. Ellis, Rural Dean, the Rev. E. H. Ball, and Rev. J. A. Richey, together with some five or six of the laity of the parish to induct Mr. Lowry, but the R. D. and Mr. Richey being unable to come, Mr. Ball, together with Messrs. Dean and Layboldt, the two Parish Wardens, conducted the ceremony in the Parish Church.

This Parish has the satisfaction of having elected as Rector, one who has become quite dear to it by three years of earnest and successful work, of which there are at least two very tangible proofs, the new church at Bowers and a new Rectory at Jeddore, which, however, has yet to be finished.

ALBION MINES.—The Lenten services have been held in the Parish Church.—Wednesday, Thursday, and Friday.
St. George's.—Wednesday evening.

Westville.—First and third Fridays—sermon or address, except on Thursday, when the choir practices.

Holy Week has had its daily services, with readings in the Parish Church. (Two on Good Friday.) Wednesday and Good Friday in St. George's, and Good Friday at Westville.

Good Friday Offertories were for the conversion of the Jews.

Mr. Morris Taylor, Divinity student, has been most helpful during Holy Week.

PERSONAL.—REV. W. H. BULLOCK.—In the issue of March 18, there is a little confusion of names. W. H. Bullock is not Heber Bullock, but his younger brother, "par nobile fratrum," and both chaplains H. M. Forces. No name better known in Nova Scotia than either of them. R. Heber Bullock is the great temperance advocate, who was also chaplain to Lord Normanby, and made Lord Mulgrave, by his tuition, under God what he is, a foremost priest in the Church of England. The Chaplain-General (who by the way has been made D.D. *jure dignitatis*, by the Archbishop of Canterbury) first selected Heber for Chaplain-in-Chief, but the medical examiner would not pass him for the campaign, so he remains at Malta, and William Henry Eager Bullock, M.A., of King's College, Windsor, once Rector of Bridgewater, N. S., and assistant to the present Chaplain-General Edgell, when Chaplain in Halifax, N. S., has gone from Gibraltar. His wife is daughter of another Chaplain, H.M.F., Mr. Wetherall, well known in Quebec and Canada generally. Nova Scotians will think of their brave old Dean's worthy son when they pray for the forces in Egypt.—*Com.*

DIocese OF FREDERICTON.

We are requested to state, that any Clergyman in this Diocese who wishes a copy of a little sketch on "The First Fifty Years of the Church of England in the Province of New Brunswick, can obtain the same free of charge on application to

G. HERBERT LEE,
St. John's N.B.

P. O. Box 264.

DIocese OF QUEBEC.

QUEBEC.—During Holy Week service was held every day in the Cathedral at 11 o'clock a.m.

Until Thursday, inclusive, there was evening service daily in All Saints' Chapel, when addresses, suitable to this holy season were given.

On Friday (Good Friday) and on Saturday, services were held in the Cathedral.

The Lord Bishop held a Confirmation in the Cathedral on Thursday the 2nd inst., at the morning service and on Saturday 4th inst., a special address on the Holy Communion was given.

The Lord Bishop administered the rite of Confirmation on 29th ult to a number of young people of both sexes in St. Matthew's Church; and in the evening in St. Peter's Church, St. Roch de Quebec.

The Rev. F. J. B. Allnatt of Drummondville, has been appointed to succeed the Rev. Charles Hamilton as Rector of St. Matthew's Church. He is a gentleman of great literary ability and is well known throughout the Diocese as a most earnest and zealous Churchman.

DIocese OF MONTREAL.

The St. George's Young Men's Christian Association have arranged for meetings during April as follows:

- April 2nd, "An evening with Thackeray"
- READINGS: Mr. J. P. Edwards, Mr. W. J. White.
- April 16th,—Essay, "A great Churchman." Very Rev. Dean Carmichael.
- April 21st, Musical and Literary Conversation in the the School-room, 15, Stanley St.
- April 30th, Letter Box Night.
- N. B.—Members are requested to send short

anonymous contributions, to the Secretary for this evening.

May 14th, Discussion of the report of the Special Committee on the best means of increasing the general interest in the Association.

May 28th,—Essay "The Brain and its functions." Chas. F. Cameron, Esq., M.D., M.R.C.S.

June 11th,—Essay "Spontaneous generation." Mr. S. C. Kyte.

All young men are cordially invited to these meetings!

ORDINATION.—The Lord Bishop proposes holding an Ordination on Sunday, June 21st. All communications should be addressed to the Examining Chaplain, the Very Rev. Dean Carmichael, St. George's Rectory, Montreal.

Collections and Subscriptions received at the Synod Office, Montreal, during the month of March, 1885:—

For the Mission Fund.—Aylmer, \$20; Church of St. James the Apostle, \$72.65; Clarenceville, St. George's \$2, and St. Thomas, \$2; St. George's, Montreal, \$373; Sorel, \$116.50; St. Martin's, \$484.20; Upton, \$33; Waterloo, \$100.90; Lachute and Arundel, \$19.83; North Shefford, \$9; Buckingham and Lochaber, \$68.35; Lacadie and Savanne, 72 cents; Mascouche, \$1; Trinity, \$301.42; St. Luke's \$58.10; Sweetsburg, 50 cents; Orms town, \$6.02; Hemmingford, \$4.73; Hallerton \$3.98; Lacolle, \$7.88; Cathedral, \$1,652.78; Hemmingford, subscriptions, \$16.50; Hallerton, \$4.75; Melle-Isles, \$22.66; St. Matthias, Cote St. Antoine, \$151.95; Trinity, \$24.50; St. Thomas', Montreal, \$15; St. Jude's, \$76.10.

For City Missionary Fund.—Cathedral, \$6; St. Martin's, \$50; St. Thomas, \$10; St. Jude's, \$30.

For Bishopric of Algoma.—Cathedral, assessment, \$40; Chambly, \$6; Portage du Fort, \$3.85.

For Widows' and Orphans' Fund.—Rev. T. E. Cunningham, \$5; Coteau du Lac, \$4.75; Rev. T. A. Young, \$5.00; Buckingham and Lochaber, \$2.33; Christienville, \$8.07; Rev. B. P. Lewis, \$5; L'Eglise du Redempteur, \$1.50; South Stuckley, \$1.85; Rev. J. W. Garland, \$5; Berthier en haut, \$7; Lachute, \$1.25; St. James the Apostle, \$5; Cowansville, \$4.05; Sweetsburg, 1.71; West Shefford, \$2.65; Bristol, \$1.77; Rev. T. Everett, \$5; Hull, \$7.80; Member of Cathedral, \$1; Outremont, \$1.24; St. Jean Baptiste Village, \$1.40; St. Thomas' Montreal, \$4; Rev. Rural Dean Lindsay, \$5; Dunham, \$4; Very Rev. Dean Carmichael, \$5.

For Superannuation Fund.—Chambly, \$1 additional; Clarenceville, St. George's, \$3.30; St. Thomas' \$1.70; St. James the Apostle, \$32; Cowansville, \$2; Sweetsburg, \$1.40; South Stuckley, \$1; Rev. J. W. Garland, \$5; Rural Dean Lindsay, \$5.

For Foreign Missions Fund.—Clarendon, \$14.76; Hemmingford, \$2; Hallerton, \$2; Mrs. McLeod, \$5; for C. M. S., and \$5 for Society for Christianizing the Jews. Mrs. Phelps, \$5, for the Bishop, for the same Society.

For Domestic Missions Fund.—Clarenceville, St. George's, \$4.25, and St. Thomas', \$4.25; Mrs. McLeod, \$5; Emily M. Johnson, Beaconsfield, per the Dean, \$2.

WEST BROME.—Messrs. Castle & Son, the well known Art glass stainers of Montreal have just completed a beautiful memorial window for Mr. mes Pettes to be placed in the Church here. We are informed that they have also completed a very rich and costly window representing the Lord's Supper, and the Crucifixion, with seven small figure subjects, and have also another window under way. Subject: The Crucifixion, in three panels with life size figures, which when finished, will be a work of art of the highest grade; the expression and the features of the faces are very natural.

DIocese OF ONTARIO.

LANARK.—During Lent the Rev. D. V. Gwilym held a series of cottage services, in different parts of the parish, and also a weekly service in St. John's,

Balderson. All these services have been largely attended, and the Incumbent has been cheered by the increased interest which his people evinced in spiritual matters.

Maberly Mission.—The Parishioners have just presented the Rev. C. E. S. Radcliffe, Missionary in-charge, with 60 bushels of oats, a most acceptable present. We are deeply indebted to the Ladies' Guild of St. Paul's Church, Mount Forest, for their great kindness in giving us six beautiful banners to brighten our little churches. The Rev. W. Pulling of Eastnor Rectory, England, has made this mission a grant of sixty Hymns Books, A and M, which will be very useful. A splendid site for the proposed St. Alban's Church at Maberly, has just been bought right in the heart of the village. (D. V.) great efforts are going to be made this year to get the little church built: the want of it is felt far and near. May God put it into the hearts of some of our good Churchmen to aid this work to the utmost of their ability as well as by their prayers.

NEW EDINBURGH.—Two beautiful and joyous services took place on the 22nd March, in St. Bartholomew's Church, New Edinburgh. It was the occasion of the re-opening of the church after completing extensive repairs, which have so changed its appearance that those who had known it in its former primitive condition would scarcely believe such a transformation possible. The old wood stove with all its discomforts of unequal heating is gone, and a furnace has taken its place. The choir stalls have been removed to the back of the church, leaving a spacious chancel, and the old high back pews have given way to comfortable seats with a broad centre aisle dividing them. The walls have been painted in terra cotta, which, with the dark polished wood ceiling and light wood panellings and seats, form a most striking and effective combination of color. On this occasion an exquisite cross of white exotics and luxuriant vases of growing white flowers adorned the altar, chancel and font, while the white hangings of the altar, pulpit, and lectern completed a scene which will not soon be forgotten by those who were present.

The Bishop of the Diocese preached in the morning and the Archdeacon in the evening. A large congregation completely filled the church at both services. Their Excellencies and suite and Lady Macdonald being present in the morning.

St. Bartholomew's is a mission church, and its congregation is a poor one. The cost of the repairs so far has been borne chiefly by the congregation, but there remains \$250 to be paid on these improvements, and it is hoped that the members of the wealthier city parishes will aid in liquidating this debt.

DIocese OF TORONTO.

PERSONAL.—A. Daniel, student of Wycliffe College, conducted the services at St. Paul's, Lindsay.

Rev. S. Weston-Jones is still confined to his room. The accident he met with resulted in a broken arm. The reverend gentleman has the sympathy of a wide circle of friends.

The Bishop of Toronto paid his annual visit to Port Hope on Palm Sunday, confirming candidates in St. John's and St. Mark's churches, and in Trinity College Chapel.

PORT HOPE.—Rev. W. E. Cooper, M.A., Trinity College School has been delivering interesting and instructive sermons on the parables, to large and increasing congregations at St. John's Church, Port Hope, upon the Wednesday-evening's during Lent.

PICKERING.—The Incumbent, Rev. S. Westney, has just closed a very successful ten days mission. He was aided by the Rev. Dyson Hague, of Toronto. Daily services were held, and numerous addresses were given, resulting in apparent good. The Incumbent is a believer in missions, and as soon as this one was closed started another at

Port Whitby, this being another station in his charge. One must rejoice to see these evidences of life and energy in parishes hitherto known as dead and careless.

HASTINGS.—In this mission the members have been holding house-to-house socials, with good results financially. One was held by the congregation of St. George's church at the residence of Mr. T. Humphries recently. An interesting and exciting feature was a contest for a cake, the candidates being a young lady from the village and one from the country. This method of raising funds produced no less than \$20, the farmers being victorious for once. The proceeds of the social amounted to \$60.

UXBRIDGE.—*St. Paul's.*—After long and tedious delay a united effort has been put forth to raise subscriptions for a new church here. The list now amounts to about \$4,000, and it is hoped the beginning of 1886 will see the work well under way. The farmers are taking a deep interest in the work, and are engaged in drawing material already to the proposed site. A new church was very much needed in this village, and the people should push the construction as rapidly as possible.

C. E. T. S.—The proposed mass meeting of the Toronto C. E. T. S. is fixed, we believe, for the 21st instant. There has been great difficulty in securing speakers. It is now finally arranged that Dean Carmichael and Prof. Foster will address the audience. The latter is scarcely likely to recognize the dual basis of the Society. He is an ultra Prohibitionist, and the former speaker is a strong advocate of Total Abstinence. This was the difficulty last year, and it is a pity the Committee did not endeavor to arrange for some one to advocate the claims of the Church Temperance Society, with its dual pledges. A special effort is being put forth to make the musical part of the meeting a success. A choir of over 100 is expected to lead the singing. Dr. Davies, organist of St. James' church, will have charge of it, and a selection will be taken from the Hymn and Song Book issued by the Society.

TORONTO.—*St. Peter's.*—On the 26th ult., the school-room of St. Peter's church presented a very attractive appearance. The entire building was prettily decorated with banners, Chinese lanterns and other devices beautifully arranged. The occasion was a sale of articles both of value and usefulness, which had been provided by the young ladies of the congregation. The object was to obtain \$400 to support a medical missionary to the native women at Peshawur, in northern India. Until 1860, this region, so far as women are concerned, was completely shut in by caste prejudice and religious tenets. Now Christian women are freely admitted to the zenanas to teach, and particularly to heal. The Zenana Association of St. Peter's deserve much credit for their efforts to help these poor misguided people, and it is hoped they secured the needed amount.

Church of the Redeemer.—An interesting lecture, illustrated by magic lantern views, was recently given here in aid of the Sunday-School fund. The lecturer was Mr. G. E. Loyd, of Wycliffe College, and his subject was, "Turkey, Palestine and Egypt." There was a very large audience, and the proceeds amounted to over \$40.

ITEMS.—A lecture was given in St. Stephen's church school-room, by Mr. W. H. Merritt, in behalf of the poor and sick fund of the parish, entitled: "A trip from the Pacific Slope to the Atlantic Ocean with the British Association." There was a fair attendance.

The *Napanee Casket* says: "The Bishop of Algoma gives evidence of his interest in temperance work by agreeing to address a meeting of the Orillia C. E. T. S."

The annual meeting of the Carlton C. E. T. S. was held a few days ago. All the committees of last year were re-appointed. The new reading-

room has been opened and supplies a fair amount of reading matter for the use of visitors.

A sale of useful and valuable articles is to take place at the school-room of St. John's parish, Port Hope, on the 8th inst. Tea will be served from five o'clock. The sale is under the charge of the Ladies' Association of St. John's church.

DIocese OF NIAGARA.

SYNOD OFFICE, HAMILTON.—The books of this office for the Fiscal year ending 31st March, will not be closed till Monday, the 13th of April following. It is particularly requested that all remittances on account of year ending 31st March, should be made as early as possible, and in any case, not later than 13th of April.

ST. THOMAS' LITERARY SOCIETY.—At the regular weekly meeting of the Society on the evening of Monday 30th March, arrangements were made for the next open meeting to be held on Monday, April 20th.

The Rev. O. J. Booth of St. Catherine's, will give a new and popular reading entitled "The Briar Rose." Canon Curran will read "King Robert of Sicily" with a choir concealed chant of chapel music. After certain routine work, the following gentlemen gave readings from standard poets, Canon Curran, Messrs. A. N. Kittson, Latham, Robbins, Peddler, McIntosh, Acres, Dr. Reynolds. For the next meeting it was decided to hold conversations upon the sixth sense, and things bearing a supernatural character.

NANTICOKE.—Great preparations have been made for the erection of a new church in this parish. The material, brick and lumber—is already laid on the ground adjoining the building site, the work of building will probably be slow, as it will only be proceeded with only as funds are forthcoming. It is very necessary that a new building should be provided which will be more durable than the old one. We earnestly solicit contributions in aid of our building fund. It is desirable that we should have for the new building, a substantial tower, which may easily be seen, and a bell which may easily be heard far and near, by people at least within a few miles on land, and by sailors passing the ports on the north side of Lake Erie.

JARVIS.—The Rev. G. Johnstone, B.D., has been confined to his house during the past month from a serious attack of bronchitis, we anxiously look for his recovery, and ability to resume work in his large and prosperous parish of Jarvis and Hagarville.

CHRIST CHURCH CATHEDRAL, HAMILTON.—Services were held twice every day during Holy Week (1) and are largely attended (11 a.m., and 8 p.m.) Dr. Mockridge has been giving a series of exceedingly interesting lectures in the evening, on the seven sayings of our Lord on the cross. In the morning he has delivered short meditations on the Messianic character of the Proper Psalms appointed for Good Friday. During the Lenten season the Dr. has preached 24 sermons and delivered 15 lectures and 10 meditations.

C. C. C. LITERARY SOCIETY.—In consequence of last week being Holy Week, the weekly meeting of this society was cancelled; meetings will be resumed next week as usual on Tuesday evening when a very interesting debate will take place on an important topic of the times, the result of which will be made known next week.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada will meet in the city of Ottawa on April 15th. The notices calling the meeting have been issued by the Rev. Dr. Mockridge, Acting Secretary.

The Rev. Charles Hamilton, immediately after his consecration as Bishop of Niagara, will visit

Hamilton, and on May the 14th, (Ascension Day,) will hold a Confirmation in Christ Church Cathedral.

DIOCESE OF HURON.

LONDON.—Services were held daily in the churches during Passion Week. In St. Paul's at 11 a.m. and 4 p.m.; Revd. Mr. DuVernet continued his services in the Memorial Church at 4 p.m. and 7.30 p.m., daily. His work is encouraging and we look for good and lasting results. The Mission will be brought to a close on Sunday evening, Bishop Baldwin preaching on the occasion.

LONDON SOUTH.—St. James Church.—Services were held in this Church each evening of Passion Week, and the attendance was large. The following were the subjects of the addresses. Sunday evening, Christ's entry into Jerusalem, and the scenes by the way. Monday, The barren fig-tree and Christ's words in the Temple. Tuesday, Traps laid for Christ and His answers to the questions. Wednesday, Gethsemane and watching with Christ. Thursday, The betrayal. Friday, 11 a.m., The crucifixion; 7 p.m., The events that followed. Saturday, The interment. Sunday, Easter victories. Holy Communion administered at 8 a.m., after the midday service and also after the evening service.

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

NORQUAY, MANITOBA.—The first episcopal act of the Bishop of Athabasca was performed at Norquay, in Southwestern Manitoba, on Sunday, March 15th., when he administered the holy rite of Confirmation to ten candidates, for the Bishop of Rupert's Land, whose collegiate duties would not permit him to do so himself.

A large congregation was present and joined heartily in the services. Evening Prayer was said by the lay reader, Mr. J. B. Ashby, who also read the lessons.

The musical part of the service was taken by the Incumbent, Rev. A. G. Pinkham.

After the candidates were presented by the Incumbent, the Bishop gave a short explanatory address to them and then called upon the congregation to join in silent prayer that those upon whom he was about to lay his hands, might be filled with the Holy Ghost and kept from the power of the destroyer. Then His Lordship performed the act of Confirmation and a hymn was sung.

A very impressive sermon by the Bishop followed, from Deut. xxvi., 17 and 18, which was most attentively listened to.

Those who were present will not soon forget the solemnity of the service, nor the very kind remarks of the Bishop who, although not the Chief Shepherd of this Diocese, was yet the first to visit us.

The district which has been assigned to the care of the Rev. A. G. Pinkham, embraces three parishes viz:

The Church of the Redeemer, Norquay; St. Stephen, Swan Lake; St. Barnabas, Beaconsfield. In none of these parishes is there, as yet, a church—the services being held in school-houses or in private dwellings—nor are the parishioners in a position to do much in the way of church building, as the crops for the past two years have been a failure; still an earnest effort is being made, and we hope, with the blessing of Almighty God, soon to commence building operations in each parish.

At St. Stephen, Swan Lake, there is sufficient money collected to justify us in making a beginning. The Incumbent has volunteered to superintend and assist personally in the work at all the above named places, and he has been assured of the hearty co-operation of the parishioners, who are all

zealous churchmen.

In spite of the numerous difficulties which they have had to contend with, they have paid up in full their share of the stipend, which cannot be said of many of the older parishes in the Diocese.

In view of all this an earnest appeal for help is made to all who have friends in any of these places, that we may be enabled to successfully carry on the work we have undertaken.

Brethren of Toronto, Brantford, Brockville and other cities and towns in Ontario, we have many here who formerly belonged to your congregations, and whose thoughts often revert to the relations and friends left behind. They gladly contributed, when they were among you, towards your churches and church purposes. Will you not in your turn help them to build churches wherein they may render those prayers and praises that have so often rejoiced and soothed the hearts of generations of faithful men in all the varying vicissitudes of life—contained in the grand old Liturgy of our beloved Church?

NORQUAY.—A meeting of the Rural Deanery of Dufferin was held at Norquay, on Tuesday, March 17.

Present: Revs. Wilson, R. D., Jephson, (Manitou) Pinkham (Norquay) Messrs. Ashby (lay reader) Baldwin, Dowell, Hall (Norquay) Harvey (Beaconsfield) Clouston, O'Malley (Somerset) Tulloh, Hawkins, Skipworth (Swan Lake) and Black (Manitou), churchwardens and delegates. A session was held in the school-house at 3 p. m., where an interesting discussion took place upon an able and comprehensive paper read by the Rev. A. G. Pinkham, upon the difficulties of supplying services every Sunday at outlying districts in country parishes and the best means of overcoming the same. It was also resolved that branches of the Church of England Temperance Society should be established in the Deanery where practical. The visitors were most hospitably entertained by the ladies of the district under the superintendence of Mrs. Pinkham at the parsonage, both at dinner and supper; the good things provided were highly appreciated by those present. Evening service was held in the school house at 8 p. m., the Rev. Jephson reading prayers, the Rev. A. G. Pinkham taking the organ, and Mr. J. B. Ashby reading the lesson; the sermon was preached by the Rural Dean.

MANITOU.—Eight hundred dollars have been promised towards a chapel for this Mission at Manitou, and six hundred dollars for a church at Pembina Crossing.

PERSONAL.—Rev. S. Trivett, of the Diocese of Saskatchewan is in the city. Mr. Trivett, who is a C. M. S. Missionary among the Indians with head quarters at Fort MacLeod, is on his way to England.

At a concert on behalf of St. Patrick's Society on St. Patrick's Day, besides the representatives of the sister Societies of St. George, St. Andrew and the Scandinavian's; the Grand Master of the Orangemen sat beside Mr. T. J. Lynskey, President of St. Patrick's Society. The Society is formed on the broad basis of nationality only. In no place is there more good feeling between Romanists and all religious bodies than in the North West. In education the Church of England, Roman Catholics and Presbyterians work harmoniously together in the University of Manitoba.

A little more of that *esprit de corps* which Bishop Sullivan advised the Toronto churchmen to cultivate would be desirable in the interests of the Church in Winnipeg to draw the congregations closer together. It was not very productive of this to find Holy Trinity and Knox Presbyterian Literary Societies holding in Lent a grand meeting to discuss the not very Lenten subject whether "Twere better to have loved and lost than never to have loved at all." The negative was maintained by Holy Trinity Society, and the question was decided in its favour. The debate was preceded by "Onward Christian Soldiers" and a prayer, and there were several songs and recitations, the meeting concluding with the Doxology.

DIOCESE OF SASKATCHEWAN.

Louis Riel, the French half-breed, who was the leader in the Red River Rebellion, has been again creating trouble among the half-breeds and Indians near Prince Albert. Alarming news has come from that part of the country, stating that Riel has under his control, 1,000 half-breeds and Indians. Prompt measures will have to be taken to avert destruction of property if not of life. Prince Albert is 280 miles from the nearest point of the railway. The spirit of unrest and dissatisfaction with the existing state of things seems to be general in all parts of the world. Troublous times appear to be at hand, and "wars and rumours of wars" come thick and fast.

DIOCESE OF QU'APPELLE.

FORT QU'APPELLE.—Rev. D. Lewis is the clergyman at this point. Mr. Lewis was sent out to the North-West before the new Diocese was set apart, and is working very acceptably among the people. The first winter he passed in a shanty, and suffered many privations. A parsonage was built last year, and it is hoped a church will be built this spring.

PERSONAL.—The Minnedosa *Tribune* says: "About four years ago much excitement was caused in Rapid City by the mysterious disappearance of a daughter of the Rev. Mr. Sargent, now of Moose Jaw. No trace of the missing one was found. It is now stated on reliable authority that the lost girl was found with a band of Indians near Qu'Appelle, and that she has returned to her parents."

Easter Sunday in Montreal.

This highest of Christian Festivals was duly marked in the city by special services and an increased number of celebrations of the Holy Communion. Notwithstanding the extremely unfavorable weather, the congregations were large, and in some instances the number of communicants greater than in previous years. Floral decorations were found in use not only in many of the churches of the Church of England, but also in the places of worship of our dissenting brethren, St. Andrew's (Presbyterian) and St. James Street Methodist churches being specially noticeable in this respect. In view of the very general use of floral decorations by all denominations it is astonishing to find that some congregations of our own Communion still object. We trust, however, that all objections will soon vanish.

Christ Church Cathedral.—The Easter services were specially bright and attractive, and were chiefly choral, the musical portions of the morning and evening services being excellently rendered. The congregations were large, and the number of communicants greater, we understand, than in previous years. The Rector preached in the morning and the Rev. J. Newnham in the evening. At the Litany service, the Bishop of Algoma was present, and delivered an appropriate address.

St. John the Evangelist.—At this church there were, besides the usual services, several extra celebrations of the Holy Communion. At the morning service Rev. Edmund Wood, M. A., Rector, preached a most appropriate and eloquent sermon. At all the services the music was very fine, as is always the case at this church on festival occasions. At Evensong, Gounod's Messe Solennelle and Dr. Amie's Evensong in A and Burnett's in F were chosen, and were well rendered.

St. Martin's.—Here, too, the services were very impressive and were largely choral, the selections being choice and exquisitely rendered. The church, as usual, was beautifully decorated with flowers. The Rector preached eloquent sermons at both services.

St. Stephen's.—A marked advance was noticed in this church in the very beautiful decorations, and also in the beautiful Easter banners in white satin and gold which adorned the lectern and pulpit. The services were very hearty and congregational, and the singing excellent, the con-

gregations and the number of communicants being unusually large. The offering was devoted to the poor. The Ven. Archdeacon Evans preached, in the morning, and in the evening the Bishop of the Diocese delivered an earnest and practical discourse, his subject being "Feeding upon Christ." During the afternoon Baptism was administered to a large number of children.

St. George's.—The services here were also largely musical, and it is needless to say were well rendered, Mr. Stephenson, the organist of this church having established his character as not only a most indefatigable choir-master, but also a most successful one in the way of producing well rendered services. The Rector of the church, the very Rev. the Dean, preached at morning service an eloquent sermon. There were also present in the chancel the Lord Bishop of the Diocese and the Bishop of Algoma. The latter preached at the evening service, taking as his text the words, "Jesus said unto her, I am the Resurrection and the Life," in the course of his sermon referring to the attacks made by sceptics upon this central fact of Christianity. There were three celebrations, and a very large number of communicants.

St. James the Apostle.—One always expects to find at this church on festivals, not only well rendered services, but also exquisite decorations, and the expectation was not disappointed on this last Easter Sunday. There were three celebrations of the Holy Communion, at 7 a.m., at 8 a.m. and at the 11 o'clock service. Litany at 4.15 p.m., and Evening Prayer at 7. The Rector preached in the morning, and the Rev. C. J. Machin both afternoon and evening. Mr. Harriss presided at the organ with his usual skill.

Trinity Church.—Easter was here marked by special celebrations of Holy Communion and by special musical selections, well rendered, under the direction of the well known organist, F. W. Mills, Esq. The church was well filled with attentive congregations, the Rector, Rev. Canon Mills, preaching at both services eloquent and impressive sermons. The Church was not decorated.

The festival was also observed by increased services at St. Jude's, St. Luke's and Grace Churches, within the city. At the Mission Church of the Redeemer, Cote St. Paul, the floral decorations were very beautiful, and the services hearty and congregational.

St. George's.—Dean Carmichael's lectures to men and young men on "The Being of God" will close on next Sunday. The lectures have lasted for six months, and were delivered each Sunday at three o'clock. The attendance was large all the winter; sometimes when the prospective lecture was of an unusually interesting nature the room being crammed. This course was not in its nature as popular a one as the former course, on "Marks of Design in Lower Forms," but the attendance proved that a class of from 60 to 70 men can meet together for six months, listening to lectures of a purely theological nature.

BISHOP'S COLLEGE.

ANNUAL CONVOCATION OF THE MEDICAL FACULTY— AWARDING PRIZES AND DIPLOMAS.

The annual convocation of Bishop's College was held on Tuesday afternoon the 31st ult., in the Synod Hall, which was fairly well filled by an audience mostly composed of ladies. Dr. Henneker, Chancellor of the University, presided, and there were also present on the platform, Rev. Dr. Norman, Vice-Chancellor; Mr. Edward Chapman, Bursar; Dr. Campbell, Dean of the Faculty, and Dr. Cameron, Registrar.

The proceedings were opened by Dr. Henneker reading the annual report, which gave a brief resume of the work done during the year; 23 students had attended the classes, of whom 2 were from the United States, 2 from Ontario, 17 from Quebec (of whom 8 were residents of this city) and 2 from the West Indies.

Dr. Campbell then read the list of those who had

passed their examinations and the prize winners, and the oath being administered to the graduates, the diplomas and prizes were presented.

Dr. Saunders then read the Valedictory, which was an exceedingly creditable production.

Dr. Laphorn Smith, in response, congratulated the graduates on their success and welcomed them to the ranks of the profession, which was in itself a noble one, and admitted them to the best position in society. For this they had to thank the men who had gone before them; the great majority of whom had acted in such a way as to raise the profession to the position which it now held. He strongly urged the necessity of a strict observance of the laws of professional etiquette, which was not a kind of trades' unionism as many people thought. If they would only be gentlemen, they could not err very much. The speaker closed with some excellent advice as to their course in the future.

Rev. Dr. Norman being called upon, delivered a brief address.

The proceedings were then brought to a close.

CONTEMPORARY CHURCH OPINION.

The Church, in an able article on "Agnosticism," says:

Agnosticism is not a thing which Christian thinkers and teachers can afford to let alone. If true, it undermines the believer's position, while it burrows at the old foundation of public morality. As it is the latest, so it is one of the subtlest enemies of Christianity. In the guise of the finest modesty and the deepest humility, it simply bows God out of His universe, out of all possible contact with His children, and tells those children that if they are sensible they will live as if God were not. Such a foe Christianity may not let alone.

Agnosticism rests on a false philosophy—a philosophy, which by denying the trustworthiness of our consciousness and our intuitions makes all knowledge, all science, impossible. It reaches its conclusion about the unknowableness of the Infinite and the Absolute (its terms for God) by giving definitions to those terms, which in advance force that conclusion. Professing to follow reason, it discredits reason to the last degree denying validity to its surest intuition, viz: that there can be no effect without a sufficient cause.

The Agnostic admits that there is an "Absolute and Infinite." That, his reason, he says, compels him to believe. But he claims that when he turns his mind toward that Something it makes no report to his faculties, that whether "It" is good, or personal, or interested in the conduct of men, whether it has anything corresponding to our self-consciousness and will, he does not know. He therefore argues that it is unknowable. Notice what this conclusion involves. It is this—that what is unknown to him is unknown to all, what is beyond his faculties is beyond all faculties, what he does not feel, and hear, and see, no one else does or can. May he not be mistaken right here? May there not be faculties other than his, a vision higher, deeper, a hearing keener, a touch more sensitive? What saith our Lord: "Except a man be born again he cannot see the Kingdom of Heaven." The kingdom then is not un-see-able. Some can see it, others cannot. What says Paul?—"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

The Church Press says:

The Iowa Supreme Court recently refused to divorce a woman from her husband—a confirmed drunkard, the evidence showing that before she married him she was fully aware of his intemperate habits. In refusing the petition, the judge said: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation, made before marriage, does not justify you in deserting him. Having knowingly and willingly married a drunkard, you must make yourself content with the sacred relationship." In the same way Justice Hannen, who presides over the Divorce

Court in England, refused to grant a divorce to the Earl of Durham, who sued for separation from his Countess, on the ground of her insanity. It was shown in evidence that, if she is mad, she was mad before her marriage, and that Lord Durham was fully aware of her condition when he married her. He, therefore, entered into the Holy State advisedly, and, knowing her mental disease, took her for better or worse, till death puts an end to the union. In each of the above cases the Court has rendered a righteous judgment. It were much to be desired that the same firmness should be shown and the same measure meted out on all occasions.

The Irish Ecclesiastical Gazette has an article on "Our Churches," which is so excellent that we reprint it, almost *in extenso*:

Our Churches, in their idea and purpose, tell of man's connection with higher things, and that he belongs not entirely to this present sphere. In a great city, especially, they speak of a faith which binds us to the unseen world. In the building of these temples, what idea is most essential? That they are places in which men assemble to hear sermons is, of course, partly true. This idea, however, is inadequate, for we might say the same of some of our public buildings. Again, they are places in which we come to worship, to say prayers, and receive the Sacraments. But this idea is not adequate. We can say our prayers for that matter, and receive the Sacrament, under certain circumstances, at home. There is another reason which may seem far less that these, and yet it touches on all. A church has its value, whether used or not. As a monument, it is something set apart. We build such monuments for men, why not also for Almighty God? As such they stand in cities, their splendour and grandeur being a justification of what they are all the time teaching. In the centre of the world's life, where all the tides meet, in the centre of London streets, for example, stands that gilded cross which shows how the building below it speaks. We go not only to hear the preacher, we go to see St. Paul's. It makes its impression upon our hearts and thoughts. Into the blue heaven rises this shining cross, constantly spreading forth its arms to bless, and all for the sake of Christ and man. Its sublime proportions are justified for this alone.

The central idea, then, is that our churches are God's Houses. They are not our own, but for God to abide in, as He did in the Jewish Temple. In them the Incarnate God has His presence, whither we go to meet Him. Their special parts are taken out of the material world, and set apart for higher uses.

These houses of God are also houses of men. We cannot shut men out here, because we cannot shut them out from the Divine. We too often regard the Incarnation as a theological dogma, a tying together of the Divine and the human. These interests are inseparable, and we cannot draw between them any dividing line. The house of God is ours because it is His. Such temples are constructed because Christ made all things holy by dwelling under a human roof, eating of earthly food and drinking of earthly water, and by His dying and rising again, making everything God's possession.

The church is the place above all others to come to to meet God in prayer, confession, praise, and in receiving of the Sacrament of His Body and Blood. By the use of such means the church becomes more and more consecrated as the place in which we become filled with the highest hopes. No wonder that we become attached to the old church, when calling to mind the faces of those dear ones, now in Paradise, who have taken of the Sacrament of Christ's love with us, and where the air is filled with remembrances of the dead and glorified ones. It is the most sacred place on earth—a place of consecration.

God's house, therefore, ought to be free to every weary foot that will enter. It should be open from sunrise till sunset, and may God hasten the time when all shall be admitted at all hours. They should have free access, because the church is not ours, but God's. It is for every child of man for

whom Christ died; a centre of light and help, and of Divine pity and compassion; a centre of power for all that lies around it.

The *Living Church* says:

Christian unity is doubtless greatly to be desired, but it is best sought through a Catholic reunion of divided Christendom. That can only be secured by a general return to the ground on which stood the ancient, undivided Church. It is not a new unity that is wanted, but a restoration of the old. Let, then, all those who desire Christian unity, abandon the doctrines and usages which distinguish them from the Catholic Church of the first ten centuries.

The Historical Evidence of the Resurrection of Jesus Christ from the Dead.

(Present Day Tracts, by Rev. Prebendary Row, M. A.)

The writers of the New Testament have staked the truth of Christianity on the actual performance of a single miracle—the Resurrection of Jesus Christ. If, therefore, this cannot be proved to be an historical fact, it is a mere waste of time and trouble either to attack any other of the miracles of the Bible, or to attempt to prove their truth. If Jesus Christ did not rise from the dead, all the other miracles, which are recorded in the New Testament, would not avail to prove that Christianity is a divine revelation. If He did, this one alone proves it; and is capable of supporting the weight of all the rest. As therefore this miracle constitutes the key of the Christian position, I challenge unbelievers to join issue on its truth; and invite believers not to allow their attention to be distracted to points of controversy, where the evidence is weaker, and which after all do not involve the real point at issue.

I shall treat this subject precisely as I would any point of secular history. I shall not ask the reader to believe that the New Testament is inspired. I shall use the Gospels, as I would any other memoirs. I shall claim no other authority for the letters of St. Paul than I would for the letters of Cicero. The reader, on his part, must not object that miracles are impossible; for whether they are so or not is a philosophical question which lies *outside the regions of historical inquiry*; and to assume that they are so is simply to beg the question which we are professing to discuss. In this tract I can only deal with historical evidence, not with *a priori* theories.

My purpose is, to prove that the resurrection of Jesus Christ is a fact which rests on the highest form of historical evidence. In doing so, I shall assume that no one who reads this tract will deny the truth of certain facts, which are admitted by all the learned unbelievers of Europe; for to attempt to prove the truth of what they allow, would be a simple waste of time. I shall therefore take it for granted, that what such men as Strauss, Renan, Baur, and the whole Tübingen school of critics admit, those with whom I am reasoning will not deny. I shall assume then:

1. That Jesus Christ existed; that He collected around Him a body of followers, who believed in Him as the Messiah of popular expectation; and that He was crucified by the authority of the Roman government.
2. That the first three Gospels were published in the form in which we now read them, not later than some time during the first twenty years of the second century; and one of them not later than the last ten years of the first century.
3. That the four most important letters of St. Paul, viz., that to the Romans, the two to the Corinthians, and that to the Galatians, were unquestionably written by St. Paul himself; and that the latest of them cannot have been written at a later date than twenty-eight years after the crucifixion.
4. That before the end of the first century, i.e. within seventy years after the crucifixion, Christian churches were to be found in all the great cities of the Roman empire.

If any of my readers should refuse to concede

these points, I appeal from their judgment to that of all the eminent critical unbelievers of modern Europe, and say, "Do not ignorantly deny to be historical facts what all your own great men affirm to have been so."

The first point of my proof is that the Christian Church has existed as a visible institution, without a single break in its continuity, for a period of more than eighteen centuries; and that it can be traced up to the date which Christians assign for its origin by the most unquestionable historical evidences. Its existence therefore is a fact, and must be accounted for. What account, then, does this great society give of its own origin? It asserts, and ever has asserted, that the cause of its *renewed life after the death of its Founder, was the belief not in any dogmas or doctrines, but in a fact—that Jesus Christ rose again from the dead.*

Now observe the importance of the fact that the Christian Church is, and ever has been, a visible community. All communities must have had an origin of some kind. The supposed designs of its Founder were cut short by His execution by the authority of the Roman government. Yet it is certain that the institution which He founded was set agoing again after His death. Its present existence proves this. The Christian Church asserts in all its documents that the sole cause of its renewed life was not that *its followers found a new leader, but that they believed that Jesus Christ rose from the dead.* This therefore formed the foundation on which the society was reconstituted.

But observe further, if Jesus Christ rose from the dead, this forms a rational account of the origin of this great institution. If the fact be denied, those who deny it are bound to propound some other rational account of its origin. We affirm that no other theory can account for it.

Let me illustrate the importance of the calling into existence of a great historical institution, and of its continuous life up to the present time, as a proof of an historical fact. Let us take Mahometanism as an example. The church of Mahomet has existed as a visible institution since the seventh century. It affirms that it owes its origin to the preaching of Mahomet at Mecca, followed by his being acknowledged as prophet and king at Medina. The facts, as reported by his followers, are adequate accounts of its origin, and the continuous existence of the Mahometan church from the seventh century to the present day, forms the strongest possible corroboration of the fact, as it has been handed down by its historians, that its institution was due to Mahomet, and that certain occurrences, which his followers believed to have been real events in his life, were the causes of its existence. These events afford a rational and philosophical account of its origin.

But unbelievers have adopted a summary way of disposing of the question of the historical character of Christianity. In place of the account which has been accepted by the Church of its renewed life, they tell us that the three first Gospels consist of a bundle of myths and legends, interspersed with a few grains of historic truth, which were gradually elaborated in the bosom of the Christian society between A.D. 30 and A.D. 100. About the latter date, or shortly afterwards, three unknown persons made a selection out of a large mass of these stories, and published them in the form in which we now read them in the Synoptics. These gradually superseded all the other accounts, and were at length accepted by the Church, as the authentic account of the actions and teaching of Jesus. The fourth Gospel they affirm to have been a forgery, which first saw the light about the year A.D. 170. I need hardly add that they also affirm that every miracle which is recorded in the Gospels is devoid of all historical reality, and owes its origin to the imaginations of these credulous primitive believers.

My answer raises a distinct issue. Let it be fairly met. There is one of the miraculous narratives in the Gospels, which certainly could not have originated in this manner. This is the miracle of the resurrection of Jesus Christ, which, whether it occurred as a fact, or the belief in it was due to the hallucinations of His followers, or was invented as a fiction, was believed in by the Church as a reality within an extremely brief interval after its

Founder's death. This belief was the foundation on which the Christian Church was erected, and the cause of its renewed vitality. Now I ask the reader to observe that if it is no fiction, but an historical fact, all the theories that have been propounded by unbelievers as affording an adequate account of the origin of Christianity fall to the ground, and the account of that origin which has been uniformly handed down by the Church is the only one which will endure the test of rational investigation. In other words, Jesus Christ rose from the dead.

As it is allowed to be an historical fact by all the distinguished unbelievers of Europe, that an eminent Jew, named Jesus, collected a number of followers, who believed in Him as the Messiah of Jewish expectations, I shall not waste time in proving that which no one possessed of competent information will dispute.

Now it is evident that His public execution must have utterly extinguished their hopes that He could ever fulfil the expectations which they had formed of Him. Such being the case, the community which He had attempted to found must have gone to pieces, unless a new leader could be discovered, who was capable of occupying His place. But as its existence at the present moment proves that it did not perish, it is certain that it must have made a fresh start of some kind—something must have happened which was not only capable of holding it together, but which imparted to it a new vitality. It is no less certain that this was not due to a new leader, who stepped into the place of the original Founder, but to a new use of the old one. Our histories tell us that this new impulse was imparted to the society by the belief that He had risen again from the dead. Whether this belief was founded on a fact, or was the result of a delusion, it is evident that it could not have occupied many years in growing; for while this was taking place, the original community founded by Jesus must have perished from want of a bond of cohesion adequate to maintain it in existence.

This being clear, I now ask attention to the fact that we have the most unimpeachable historical evidence that this renewed life of the Church rested on the belief that its Founder, after He had been crucified, rose again from the dead. The proof of this must be derived from the four letters of the Apostle Paul, which all the eminent unbelievers of modern Europe admit to have been his genuine productions. As these letters form historical evidence of the highest order, I must draw attention to their importance.

It has been often objected by unbelievers, that we have no contemporaneous historical evidence. The first three Gospels, it is said, cannot be proved to have been written until seventy or eighty years after the events recorded in them, and the fourth is a forgery. I reply, that even if we allow this, *for the sake of argument*, to be a correct statement of the facts, which it is not, yet we are in possession of letters written by one who was both a contemporary and also the most active agent in founding the Christian Church. Now, contemporary letters of this kind are admitted by all modern historians to be the most valuable of all historical documents. Of such we have an example in the letters of the great Roman orator and statesman, Cicero, which were collected and published after his death, about a century before St. Paul wrote his. They still exist, and it is not too much to say, that they form the most important documents which we possess for giving us an insight into the history of Rome between B.C. 100 and B.C. 50. They contain a continuous reference to current events, in which the great statesman bore a part; and they enable us to estimate the secret springs of the events of the time, and the agencies which brought them about, in a manner which we should utterly fail to do, if we had nothing to trust to but the ordinary histories of the period. It is true that we could not compose a perfect history from them alone. Their allusions to current events are for the most part incidental; but the general facts of the history being known from other sources, they not only form the strongest attestation to them, but they enable us to form a correct estimate of their true character in a manner

which it would have been impossible for us to do, if we had nothing but the histories to guide our judgment. In truth, Cicero's letters form the most important historical documents which have been handed down to us from the ancient world.

A similar historical value attaches to all collections of contemporaneous letters. Modern historians are continually hunting them up in every direction, as the best means of throwing a clear light on the history of the past. They are far more valuable as a means of discriminating truth from falsehood, than formal histories, even when composed by historians who were contemporaneous with the events. Such are frequently written under a strong bias, as, for example, Lord Clarendon's *History of the Rebellion*. But the incidental allusions in letters frequently put us in possession of facts and motives which have been carefully concealed from the world. This is especially the case in confidential communications between friends.

It is therefore impossible to over-estimate the importance of the concession made to us by the learned critical unbelievers of modern Europe, that beyond all question we are in possession of four documents of this description, carrying us up to the earliest days of Christianity. The latest date which can be assigned to them is *twenty-eight years after the crucifixion*. These letters put us into direct communication with the thoughts of the most active missionary of the infant Church, and of those to whom the letters are addressed. Their character is such that they present us with a living picture of the entire man who wrote them—what he did, what he thought, and what he believed, with a freshness, and a vigour, which is scarcely to be found in any other letters in existence. By their means we can hold direct communication with their author, and almost put him into the witness-box. They depict him as he lived, thought, and moved; and they render it indisputable that he was a man of the most unimpeachable veracity. It is of no little consequence then, that these letters thus admitted to be genuine, form the most important of those which have been attributed to the Apostle.

I rest my argument on these four letters alone. At the same time I must not omit to draw attention to the fact that no small number of eminent critical unbelievers admit the genuineness of four more; but the first four are amply sufficient for my present purpose, and I shall therefore rest no portion of my proof upon the disputed ones.

(To be Continued.)

Religious Enthusiasm Wanted.

A SERMON FOR THE TIMES. BY THE REV. C. H. MOCKRIDGE, D.D., RECTOR IN CHARGE OF CHRIST CHURCH CATHEDRAL, HAMILTON, ONT.

"It is high time to wake out of sleep."—Rom. xiii. 11

There are always people who are afraid of religious enthusiasm, and it is strange that it is so, for enthusiasm in itself is generally acknowledged to be a good thing. In war, politics, education, it is the enthusiastic men that rise, and the reason of that is very evident. Men feel that a cause is safe if it is under the control of one whose whole heart is in it. They may not themselves regard the matter in a very bright light, yet they like to know that there is some one who will take care of it, and guard strictly its interests. As a rule men like enthusiasm. When you see a man advocate a cause, or take any cause in hand in a manner brimming over with earnestness and energy, it is pleasant to you. "The thought comes to you, There is no doubt but that that man believes in what he advocates! In fact there is no doubt that he is advocating it because he believes in it."

Yes, men like enthusiasm. Conservatives like to have an enthusiastic Conservative at their head. Reformers like to have an enthusiastic Reformer at their head. The War Department likes to have enthusiastic generals to fight the battles of the nation. Generals like to have enthusiastic officers to carry out their plans. Things go heavily without enthusiasm. In every department of business

and commerce it is the same, and men like it. But, strange to say, there are many people who don't like enthusiasm in religion. Men may shout themselves hoarse in politics, and work themselves thin over projects pleasing to themselves in almost every department of life, and the more enthusiastic their leaders are the better, but it must not be so in religion. It is not proper to be enthusiastic there. Now, why is it not proper to be enthusiastic in religion? If we look back at the noble examples given us of men who were enthusiastic about the cause of God, we shall see that it was not the half-hearted or halting that won battles for Him, but it was themselves. Burning with a zeal for God, they made their way against every difficulty, not simply for their own welfare but for the welfare of others.

Such a man was Moses. What an Herculean task did he undertake for the cause of God! No half-hearted man could have done it. To face the King of Egypt in the teeth of his armies and his dungeons, and compel him to let the people of God go free and oppress them no longer; to lead those people for forty years against all kinds of opposition, to bear with them in their own waywardness, to bring them at last victorious to the narrow stream which lay between them and the Holy Land was the work of an enthusiast. And that grand man Elijah the Tishbite, who woke the slumbers of a nation spiritually dead, was another example of enthusiasm. And what shall we say of the Saviour himself? Is it right to speak of Him as being enthusiastic in his work? He who was able to seal His work by such a supernatural act as a resurrection from the dead must be spoken of as more than man; yet He was certainly the finest example of enthusiasm that has ever come to this poor world. Yes, and what it cost Him! He was nailed to a cross! Oh, wondrous Cross! How often does it strike one with amazement! They put an inscription on it, "Jesus of Nazareth, King of the Jews." Under it they might well have put another, "Enthusiasm for the souls of men." They killed the Lord, but, in doing so, they put such life into his work that eighteen hundred years of infidelity and sin have not been able to kill it. No! Thank God it is here to-day. It is here to save us and to take us back to God. Glorious work of Jesus! Who will say that enthusiasm goes for nothing in the face of work like that? Who will say that there should be no enthusiasm thrown into religion, when the very foundation on which it rests was laid in the most intense and burning enthusiasm that ever gladdened the face of this ruined world?

And, thank God, there were men who caught the enthusiasm of their Saviour. Next to Him could there be a grander example of it than St. Paul? The best single word that can be found to describe his work is enthusiasm. They might stone him at Lystra and leave him for dead on the common high way; they might scourge him and throw him into a foul dungeon at Philippi; it mattered not; the fire in him was too strong to admit of being quenched by anything short of death itself. Oh! noble enthusiasm for the souls of men! Where has it gone? Thank God, though we have not much of it in our own Church in Canada, we have enough in the mother land to show that it is not altogether a thing of the past. The flame leaps up occasionally to show that the ancient power of Jesus is still here. The protest that John Wesley, a priest of our own Church, entered against the dead formalism of his own day, the vigorous preaching by which he sought to arouse slumbering souls, shows us that even in the darkest hour, there can break forth from our own midst a zeal like unto that of Apostolic days. And in our own generation we have had a Selwyn and a Patterson, and a host of fine men, who, without any regard for their own life, have shown that the work for man's salvation was the object dearest to them of all things on earth. And to-day we have Englishmen, and men of other nationalities, of high birth and fortune, spending all their energy and means among the heathen and the poor, simply to lead them from degradation to God.

That is enthusiasm. To-day the Church allows

it. She allows to-day what she well nigh turned John Wesley out of doors for doing. He had a burning desire to save the souls of men, and it was to fill that desire that the Lord himself came to this poor world. Ah! it is a noble work, my friends. Once realize it and you must become enthusiastic over it. You cannot help it.

But where is all our enthusiasm? Confess now. There has not very much of it ever burst from you. I mean to find no fault; I only want to press upon all the truth. You have a partner in business, confess you have talked with him about almost everything under the sun, except the eternal salvation of your souls. You are a lady of a household; you have servants under you; have you ever taken the trouble to find out from them whether or not they know that they have such a thing as a soul to save? I don't mean whether you simply ask them whether they go to church or not, but do you try to get at their true spiritual condition? I have a right to lead you to probe your consciences that you may understand what your own true position before God really is. I confess there is not very much encouragement for spiritual enthusiasm in our midst. Too many of our people have a dislike to what might be considered *too much religion*. When I appoint a prayer meeting or a "house devotional meeting," I fear it is looked upon by too many of you as a curious innovation, foreign to the genius of the Church of England. And yet I would love to know more of your real spiritual condition, brethren, than I do. You may ask what good it would do me? Why, it would do me this good, that if I found you stronger in the Lord than I am, it would help me; you could hold a helping hand for me and raise me up; you could give me a little of your spiritual warmth to help me; and if, on the other hand, I found you weak in the Lord I might be able in some way to benefit you. We want, all of us, to feel that there are souls to be saved, and that we are the ones who should do the work.

(To be continued.)

Book Notices, Reviews, &c.

CHURCH BELLS: A weekly paper for Church folk, 12 Southampton St., Strand, London.

This admirable publication, which we have frequently quoted in these columns, is now issued in monthly parts, which offer a convenient opportunity to readers on this side the Atlantic to acquaint themselves at a trifling cost with the doings of the English Church. The price is only 6s. 6d. a year.

THE CHURCH ECLECTIC (W. T. Gibson, D.D., Utica, N.Y., Editor) for April is received.

Among the articles written specially for the Eclectic we notice one on, "The Church Militant and Paradise," by the Rev. W. Staunton, D.D., in which he examines the question of "the degree in which the visible Church is observed and affected by the invisible, the Church in Paradise," and whether they are "aware of what is doing in the world from which they have been released," and are permitted to look upon those whom they have left in this vale of tears—whether God allows them to be the unperceived witnesses of our course of life, and to feel towards us the affection they were wont to display before He took them to Himself. Dr. Staunton decides these questions in the affirmative, and his argument is not only plausible but strong. Another valuable article is that contributed by Canon Jenkins (Canterbury), on the Corporate Nature and Succession of the Episcopate as opposed to the Personal and Dynastic Theory of the Modern Roman Church. The selections, too, are full of interest, and are taken from the *Church Quarterly, Literary Churchman, John Bull, &c.*

The Church Guardian

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SPECIAL NOTICE.

Subscribers in America are respectfully requested to remit at their earliest convenience. The very low price at which this paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Our Subscribers please examine Label, and REMIT PROMPTLY.

CALENDAR FOR APRIL.

- APRIL 2.—Thursday before Easter.
- " 3.—Good Friday.
- " 4.—Easter Even.
- " 5.—Easter Day.
- " 6.—Monday in Easter Week.
- " 7.—Tuesday in Easter Week.
- " 12.—First Sunday after Easter.
- " 19.—Second " " "
- " 25.—ST. MARK.
- " 26.—Third Sunday after Easter.

First Sunday After Easter.

We have need to remember two things in order to get either the connected or the specific teaching of this day, popularly called in England "Low Sunday," because of its connection and contrast with Easter Day, as the last day of the Octave and the first return to ordinary Sunday services. Today's Collect, appointed in 1661, gathered out of an old "proper preface," was originally the Collect for the second celebration ordered for Easter Day in the Prayerbook of 1549. And the next thing to be remembered is that in primitive times the persons baptized on Easter Even first appeared on this Sunday without their white robes, and kept it ever after as the anniversary of the "day when they were new-born into eternal life." It is easy from these two facts to see why the theology of to-day is the doctrine of justification: its condition, its instrument, and the means of its permanence. It is easy also to see why in all liturgies to-day's Gospel records the doings of the evening of the first Easter Day, and connects the "putting away the leaven of malice and wickedness," with the plain sacramental teaching of the Epistle, and with the power given to the Apostles to convey in various ways the Divine forgiveness of sins. The distinction which the Collect makes between "death for our sins," and the "rising again for our justification" is not to be taken as a careful dogmatic distinction, since our justification depends first upon the death that paid the penalty of sin, and after this upon the application to us and the operation in us of the new Resurrection life of Christ. The rising again completes and makes valid the "sacrifice of the death of Christ"; and so upon the Resurrection depend both what the schoolmen call forensic justification, the being declared or considered righteous, and man's imparted righteousness, which is the other scriptural meaning of justification. That is, a man's being made holy by the gifts of grace of course depends upon the Resurrection, because the means of grace are

powerful in and through it to make us "alive unto God through Jesus Christ our Lord"; as the homily has it: "He rose again... to endow us with perfect righteousness."

One other thought deserves careful noting, in what we call the figurative language of the Collect. It is a somewhat curious fact that from the time of the Passover's ordering of "unleavened bread" until our Lord rescued the word and consecrated it as the symbol of the Gospel power, leaven had been always used as the representative of evil. And there seems to be a great religious truth in this, for leaven is the motive power, that which quickens, enlivens, stirs; and so it means, spiritually speaking, motives—in fact, the will. That it should, in Holy Scripture, almost always mean what is evil, teaches us the painful truth that since the Fall, the moving, quickening power of our natures, that is to say the human will, moves towards evil. And the first thing to be done toward justification, toward being justified or becoming righteous, is to "put away this old leaven," to get rid of this evil will. And the next thing is to quicken our lives with "the kingdom of heaven" that is, with the spiritual forces of Christianity. For God is not content with that sort of raising of our natures which is merely external, partial, superficial, in appearance. "The whole lump" must be leavened from within. We must have a new will as well as new ways, new motives as well as new manners. We must "be a new lump," as we are unleavened, first; and then "a new lump," as the "whole is leavened" by the grace of God. We must not only put away sin, but we must "serve God in pureness of living and truth."

From "Mosaics" of BISHOP DOANE.

Rationalistic Objections to the Resurrection.

The arguments of Renan and his school against the Resurrection are based upon the supposition that the disciples were self-deceived. They dwell upon the alleged excited imagination of the Eleven, and the way in which one after another is drawn into the strong current of the credulity of his fellows. It is melancholy to watch the struggles of these champions of pure reason, endeavoring to thread their way among the perplexing facts they have to consider. In the first place, the Death and Burial of our Lord cannot be denied. Then there is the awkward precaution of the appeal to Pilate, and the Roman guard. The one order of men who could not be corrupted and who dared not be remiss in their duty is selected to furnish witnesses. Then there is the empty sepulchre to be accounted for. Here is a fact which meets the "delusion" theory at the outset. There is another fact which completes the overthrow of that ingenious fabric of sophisms. The disciples are aware of the emptiness of the tomb, but their belief points to a robbery on the part of their adversaries. They are incredulous as to the rising of Jesus.

It may be indeed wondered at that our Lord's enemies were mindful of His words concerning His Resurrection, while the disciples seem to have clean forgotten them. But this brings out a very remarkable moral confirmation of the whole story. The crucifixion of Christ was the utter collapse of the disciples' hopes. That He should rise from the dead would, in the view of men whose hopes and ambitions were centred on material thrones, be of small moment, unless it could be turned to

the account of the kingdom they craved. On the other hand, the belief of the adversaries was sharpened by fear. They remembered whatever might possibly count against them. Theirs was a battle seemingly won, indeed, but which yet might be turned by a rally; and if, after all, the contest went against them, they had sinned against all possibility of mercy. If Jesus did rise from the dead, for what could it be but for a triumph as overwhelming and relentless as His apparent defeat?

This incredulity on the part of the disciples is a fact which has to be explained away in order to meet the requirements of the theory of delusion. The disciples were not in that state to which even the positive statements of the women could bring conviction, far less that in which they could be tricked by their own heated imaginations. Expectation, the first great prerequisite of delusion, was wanting. Belief in the possibility of the fact was wanting also. They were under the pressure of the overwhelming spell of the Saviour's slow death upon the cross.

Thus far the theory of the rationalist is difficult enough; but it becomes utterly impossible when we take up the subsequent appearances of Jesus. Renan dwells on the effect of the evening shadows, the dim, unlighted "upper chamber," the powerful influences of the associations of the spot. But this leaves out of sight that interview on the shore of the Lake of Galilee. It leaves out the Ascension, the meeting at Emmaus, and those other recorded interviews which the Scriptures bear witness to. More than this, it ignores that special meeting which took place on the night of the first Sunday after the Resurrection. For to that meeting the doubt of St. Thomas was brought, for the express purpose of challenging the delusion of his fellow-disciples. The whole subject was then and there brought to a crucial test. It is impossible that the event should have fallen out as it did unless the Gospel story is true. St. Thomas would never have been moved from his doubting attitude, and some of the rest would assuredly have been drawn to his side. One bit of clear, healthy scepticism will clear up a whole atmosphere of delusion. There is but one possible way of explaining this story, and that is by receiving it.

It may be asked, why discuss this question of Christ's Resurrection at all? Is it because we doubt, or deem it to be doubtful? Not at all. It is because many are doubting it, and some of these they who pretend to be the intellectual leaders of the time. And we desire to show upon what a feeble framework of argument their claim is built.

Albion Mines.

A mining parish has frequent occasions, alas! which bring general mourning. A few years ago, the Drummond mine—with which Mr. H. Budden and others in Montreal are concerned—exploded, and a large number of widows and orphans were left to the aims of the charitable—and the aims were forthcoming. Some years later, the Foord Pit had three accidents in three succeeding months, the first not fatal, the second fatal by flood and the last by fire. \$30,000 was given for these sufferers, and by care this generous sum will enable all the widows to be supported while they remain widows, and even posthumous boys to be cared for till 12 and girls till 15 years of age. Mr. Dobell, of Montreal, is connected with this mine.

And now the Vale Colliery—in which Messrs. Allan Brothers and Mr. Joseph Moore (names so well known in Montreal) are interested—has by an explosion, to appeal for nine widows and thirty-two children. The appeal is endorsed by ministers of every Christian body, including the Rector (Rev. D. C. Moore, R.D.), and it is hoped that kindly help will flow into the treasury, which is, in the keeping of C. McKinnon, Esq., at the Vale Colliery, New Glasgow, N.S.—*Com.*

Editorial Notes.

We are pleased to learn that active steps are being taken to secure the meeting of the Canadian Church Congress this year in Montreal. The value of these gatherings in bringing together the leading representatives of Church thought from all parts of the Dominion and drawing out their opinions on the great questions of the day, cannot be overestimated. They can hardly fail to stimulate the religious and intellectual life of the place in which they are held to a degree which cannot be attained by any merely Diocesan assembly; new vigor is infused into local enterprises, and the whole work of the Church receives an impetus which is felt long after the Congress has adjourned. The Metropolitan city of Canada offers peculiar facilities for such a meeting, and may expect to reap corresponding benefits.

The situation in the North-West is most serious and alarming. The advices received since our last issue indicate that the rebel force is by no means small in numbers, and is well supplied with the material of war; and the contagion of rebellion appears to be spreading among some of the Inuit tribes, whose loyalty to the Government was supposed to be assured. The alacrity with which the volunteers throughout the country are offering their services for the suppression of the revolt is the one cheering feature of this miserable business, of which no one can as yet foresee the end. Every devout Churchman will fervently pray for the Divine protection of our citizen-soldiers, who have been so suddenly called from their peaceful avocations to defend the integrity of our common country, and for the enlightenment of our rulers with wisdom from above, to enable them to solve the difficult and dangerous problems with which they are now confronted.

While the events referred to above have been engrossing the minds of the Canadian people, a distinguished career has been drawing to its close in the neighboring Republic. Military critics have differed widely in their estimates of the generalship of the most successful soldier of the American Union; but none can help admiring the calm courage of his prolonged encounter with the last foe. It is altogether probable that before these lines are printed, General Grant will have fought his last battle. May he rest in peace!

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE TORONTO CHURCH CENSUS.

To the Editor of THE CHURCH GUARDIAN.
SIR,—In your Hamilton notes you observe of the religious census recently taken there that "if it was taken in the same way as that in Toronto a

few years ago, it is worthless as far as the Anglican Church is concerned." May I ask your authority for calling that census worthless? I was one of the prime movers therein, and myself checked off the numbers sent in for the Anglican churches. I know that the count of the reporter who took the two churches in which I myself officiated on that Sunday tallied within one or two with that which I took unknown to him; he was half a dozen or so in excess of my reckoning. I know also that the parochial clergy of the city were not dissatisfied with the showing, and that through the courtesy of the Editor of the *Globe* newspaper, in which the figures were printed, I was enabled to rectify immediately the only two errors that appeared—errors of omission—and to supply the attendance at the General Hospital services, and those in the city jail—which were by no means entirely composed of Church people—and that in Trinity College Chapel. I was also able to show that the attendance at the Roman Churches had been given at least in triplicate, and to show how this had been done in good faith through a pardonable ignorance of Roman methods on the part of the reporters. If I remember rightly, the Church's position was third—really second, as the Roman attendances were exaggerated, the Presbyterians (as might have been expected) alone exceeding us. A subsequent census showed that, so far as the attendance at Sunday-School was concerned, the Church stood easily first. Since those days the Methodists have amalgamated, so that possibly Methodism would now show an apparently higher muster-roll than the Church, though I very much doubt this, as from all I can gather the Church in Toronto has made great advances in numbers.

"CHURCH PRESS" Rooms, ED. RAINSFORD.
New York, March 27, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—The apparent success which has attended the Missions lately held in the East and West End of London, Eng., must have brought home very forcibly to the minds of many clergymen the great need of a spiritual awakening in many if not all of the parishes in this Diocese. Of course, to talk of a simultaneous Mission throughout the Diocese would be absurd; but still, something can be done and ought be done towards bringing about a deepening of the spiritual life in our respective parishes. Too true, I fear, no matter how earnest, eloquent and active the pastor may be, are the words of our Bishop, spoken at his last charge, "Words repeated over and over again by a familiar voice lose their force, and many hear as though they heard not." Now, there is one way by which we may try to overcome this spiritual apathy, and that is by having a man whose sole work shall consist in visiting the different parishes for the purpose of holding Missions. Let us have a Diocesan Missioner, for "the same truths in a new form, uttered by a stranger, appear to be clothed with un wonted power." I feel sure that, under God's blessing, great and good results would follow from the preaching of a man peculiarly fitted for this work. I myself would gladly welcome such an one in my parish, because I feel that we have need of a spiritual revival amongst our people. "But," perhaps some one will urge, "where is his salary to come from?" For the present, from the united subscriptions of loyal Churchmen, I would suggest. Make it \$700 a year, and this, together with the hospitality afforded him in the different parishes, and his conveyance from one place to another by his brother clergymen, would, I think, be ample. Though only a poor man, I will give \$25 towards the salary of a capable man, and a gentleman in Halifax, who, I think, will still hold to his promise, told me that he would give the same. Will not others do what they can to help forward this object? Brethren of the clergy and laity, let us have your opinion on this matter, for it concerns you all, more or less.

I am, yours truly,
A COUNTRY PARSON.
Diocese of Nova Scotia,
19th March, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—One of my lay assistants, who, in consequence of not having an over robust constitution, only engaged with me, for three months on trial, finds himself, to our mutual disappointment, hardly equal to the work, and prefers, after his ordination, to take independent charge of a smaller mission. He is therefore leaving me immediately after Low Sunday. Our requirements are such, and the extent of the mission so great, that we cannot get on with less than two readers to assist the priest, taking alternate services with him at the several stations. I have to-day advertised in your paper for a young man preparing for Holy Orders to come and work in this mission as reader. The assistants reside with me at the Mission House, and, in addition to board and lodging, receive a small stipend. I should require the necessary testimonials for submission to the Bishop, and would also expect the young man to have already made fair progress in his theological studies. He will have ample time for reading. I shall be glad to correspond with any one desirous of entering upon this work, and I am anxious to get assistance with as little delay as possible.

Faithfully yours,
FORSTER BLISS,
Missionary Priest.
The Mission House,
Mattawa, Ont.

THE SOCIETY OF THE TREASURY OF GOD.

MOTTO: "Bring ye all the tithes... Prove me herewith saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing."—Mal. iii. 10.

To the Editor of THE CHURCH GUARDIAN.

SIR,—In my last letter I proved that the law of the tithe is of Divine appointment and of perpetual obligation. If any Christian man denies I proved it, I reply that I proved it to be the universal custom among the ancient heathen, and to some extent among those of our own day, and if a man provide not for his own house (of God) "he is worse than an infidel."

Let us now consider where this feature of sacrifice to the gods and payment of tithes to the priests came from. 1900 years previous to the birth of Christ, Abraham sacrificed on Mount Moriah, and gave tithes to Melchisedec. Abraham lived within 200 years of the dispersion from Babel; at that time there was only one language and one religion. Noah had been dead some 100 years, and Noah was only 1000 years from Adam; as the average length of life was some 500 years, he must have been contemporary with those who knew Adam and Eve. The laws of the Church of God before the Flood were: the rest of the Seventh Day (then as now the seventh part of time belonged to God), marriage, and the typical bloody Sacrifice. So far in our Bibles. But the LXX Version states that the sin of Cain was the sin of covetousness, *i. e.*, he did not divide aright, he did not give the full proportion of what was due. St. Clement, Irenaeus, Tertullian and other Fathers take this view, and it is one point which gives such interest to the forthcoming Revised Testament. Grotius sums up the question thus: The sense of the LXX Version is that Cain did not offer the best that he had, or he offered a less proportion than the tenth, "which, from the most ancient ages, was the portion due to God; and the footsteps of it are to be found in Greek and Roman histories."

So much for the heathen of old. Let us now see how the heathen of to-day act in regard to that Attic law, "Honor the gods with thy fruits." From the *Spirits of Missions* I cull the following:

"Burmah is consecrated to idolatry. The people spend thousands of dollars on their temples, and only tens on their own homes. In China large sums are spent on the religions of Confucius and Buddha, besides two hundred millions of dollars a year on the worship of their ancestors. The income and expenditure of nine heathen Chinese persons is given, the proportion consecrated being about the same as the Jew under the Law, *viz.*, from one-quarter to one-tenth. In India the offer-

ings made by the heathen to support idolatry are far greater than those of Christians in honor of Jesus Christ. There are also strange contrasts. The average Christian is ashamed to be seen on his knees. The Mussulman prays on the public street. The Christian takes out a policy of insurance. The Parsee prays to the sun and gives alms to the poor. The Buddhist merchant, on making a venture, takes his offering to the temple and burns his written prayers for success. And so it is becoming a proverb that the heathen worships his myth as the Living God, and the modern Christian worships the Living God as if He were a myth. Yours, &c.,

C. A. B. Pocock, Deacon
Hon. Organizing Secretary

Brockville, Ont.

I propose to follow up the argument from Scripture and from history of the Church.

FAMILY DEPARTMENT.

AN EASTER BENEVOLENCE.

BY THE REV. JOHN CAVARLY, MIDDLETON, D.D.

In praise of Jesus Christ, its King,
Who took from Death its awful sting,
To-day let all creation sing,
Alleluia!

On Easter, "free among the dead,"
He rose triumphant, as He said,
And Death and Hell as captives led!
Alleluia!

O earth, rejoice, and own His sway,
Who rose so glorious Easter Day,
To be the Lord of Life alway!
Alleluia!

Ye fragrant buds of early spring,
Pour forth your incense to your King,
And join with human tongues to sing,
Alleluia!

Down in the depths, beneath the sod,
Let springing Life adore its God,
Who wakes anew the insensate clod!
Alleluia!

Ye laughing brooks and streams, set free
From icy chains, exultantly
Sing, as ye hasten to the sea,
Alleluia!

O mighty seas, that circle round,
The earth to its remotest bound,
Re-echo from your depth profound,
Alleluia!

Ye mountains, on whose towering steep
The storm cloud raves, or gently sleeps,
Respond to yon resounding deeps,
Alleluia!

Ye heavens, with glittering stars that beam,
To-day take up the glorious theme—
Praise him who reigns o'er Death supreme!
Alleluia!

Angels and wondrous Cherubim,
With high, adoring Seraphim,
Join our exultant Easter hymn,
Alleluia!

Ye Thrones, Dominions, Princes, Powers,
From your celestial heights and towers,
O join to-day your notes with ours!
Alleluia!

Ye heavenly gates, lift up your head!
For He who riseth from the dead,
Your golden threshold soon shall tread!
Alleluia!

And He, of men and angels King,
His chosen ones within shall bring;
The glory on Easter day we sing,
Alleluia!

To-day all ransomed nature saith:
Let every creature that hath breath
Praise Christ, the Lord, who conquered Death!
Alleluia! Amen!

Meg's Easter

BY MINNIE E. KENNY.

It was a bright Saturday afternoon in April, a real spring day, warm and sunny.

A very good day for business, Meg thought it was, for somehow the bright sunshine seemed to find its way into people's hearts, and when she offered her matches and pins to passers-by she met with very few rough refusals. Those who did not want to buy anything, or could not find a convenient penny, didn't push her aside impatiently, but shook their heads with a smile, and "Not to-day, little girl," and Meg found so many customers that she did not mind these pleasant refusals.

She stopped at the gate of a large church to watch the beautiful flowers which were just being carried in from a florist's wagon. They were not cut flowers, but all blooming plants. Stately callulies, their snowy chalicees flooded with the bright spring sunshine; roses, pinks, large azalia trees, whose branches were masses of pink and white bloom, and a graceful palm tree, so tall that the men could scarcely get it in the door without breaking it.

Meg stood watching them, when suddenly she saw something that made her spring forward with a cry of joy.

The florist's boy, in lifting out some hyacinths, struck one of them accidentally with his arm, and the fragrant blossom snapped from its stem and fell at his feet.

His foot was almost on it, when Meg rescued it with a hasty hand.

"Oh, may I have it?" she cried.

The florist looked around at her question, and saw the broken flower.

"Yes, it is no good to me now," he answered. "Now you've got to be more careful when you handle flowers, Tom," he went on, turning to the boy. "That was one of the largest white hyacinths I had, and it's not much good when it's broken off that way."

Meg clasped the beautiful flower and breathed in its sweet perfume in an ecstasy of delight. She loved flowers so dearly, and she never had had any except when she picked up a withered bunch in the street that some one had thrown away when its first beauty and freshness had gone.

"Let's see your flower, Meg," called a boy who was sitting on the steps. "My! you was in luck, wasn't you?" he said, smelling it as he spoke. "I'd like to get a peep into this ere church after it's all fixed up, wouldn't you?" he asked, as another wagon loaded with plants drove up.

"To-morrow's going to be Easter, isn't it?" asked Meg.

"Yes, I guess it must be, or they wouldn't be fixing up the church this way," answered Mike.

"What is Easter?" asked Meg.

"Well, I don't know exactly," answered Mike, slowly. "It's a day that they fix up the churches with flowers instead of greens, like they do at Christmas, and people give each other those fancy Easter eggs that you see in the windows, instead of big presents. It's something like Christmas, only not so much."

"Oh," answered Meg, not feeling very much wiser than she was before. "What do they call it Easter for, then?" she asked.

"Dunno," answered Mike. "All I know about Easter is that they fix things up with flowers. You'll have to ask some one that knows more'n me."

A lady and little girl were just coming out of the door, as Meg asked her question, and when the lady heard Mike's answer she paused a moment and glanced at the little girl.

"Would you like to know all about Easter?" she asked kindly, smiling pleasantly at Meg.

"Yes'm," answered Meg shyly, hanging her head.

"I live just a little way from here. If you will

come home with me I will tell you all about it. Will you come?"

Meg hesitated a moment, but the little girl looked so friendly that she overcame her timidity and answered, "Yes'm, I'll go."

"What a beautiful flower," said the child, glancing admiringly at Meg's treasure as they walked along together.

"You can smell it if you want to," said Meg, offering it to her.

"How sweet it is," said the little girl, taking it in her hand and breathing its fragrance. "Where did you get it?" she asked as she returned it to Meg.

Meg told her, and by the time they had reached the lady's house the two little girls were chatting pleasantly together, and had forgot all about being shy.

More than one person turned to look after the little party. There was such a contrast between the two children.

Meg's dark hair fell in a tangled mass of curls around her shoulders, her dress was ragged and dirty, her toes peeped out through her shoes and a tattered shawl was pinned about her shoulders, while Flossie was prettily and neatly dressed, and showed that she had a mother's loving care.

When they reached the house Meg hung back and looked very much as if she would like to run away, but Flossie held out her little hand with an encouraging "Come in, Meg," so she followed her little guide.

"Bring Meg up to my room," said the lady, leading the way upstairs, and Meg let Flossie lead her along.

"Now, I'll get my little chair for Meg to sit in," said Flossie, hospitably, bringing a little rocking chair forward.

"And where will you sit?" asked her mother.

"Oh, I'll sit in your lap," answered Flossie.

"Is that the arrangement?" said her mother, smiling. "Well, that will do very nicely. Now, my dear," she said to Meg, when they were all comfortably seated, "Ask me any questions that you like about Easter."

"Mike told me it was just like Christmas, only people put flowers instead of greens into the church," answered Meg, "and I wanted to know what it was called Easter for?"

"I want to ask you a question first," said the lady, "Do you know why people keep Christmas?"

"No'm," answered Meg.

Flossie's eyes opened to their widest extent with astonishment.

"Flossie, dear, what is Christmas?"

"Christmas is the day on which our Saviour, Jesus Christ, was born," answered Flossie, promptly.

"Who is He?" asked Meg.

"Oh, mamma, she don't know about Jesus. Poor Meg don't know about Jesus," exclaimed Flossie in grieved wonder that any one should be ignorant of the dear Saviour who said, "Suffer the little children to come unto Me, and forbid them not for of such is the kingdom of heaven."

"Mamma, won't you tell her about Him, right away?"

And then, poor, untaught little Meg heard for the first time the old, old story of Jesus and His love. It was a new, wonderful story to her, and she listened with wide-open eyes that filled with tears when she heard of the cruel death upon the cross, the crown of thorns, and the wounded side.

Then Flossie's mother told her how the Saviour's body had been placed in a tomb, and about the soldiers who had kept their guard in vain, and how He had risen triumphant from the dead on the third day.

"And, now dear, you know why we keep Easter. It is the day on which our Lord rose from the dead. It is a joyful day, and we adorn the church with beautiful flowers and bring Easter offerings to the altar that we may show our joy and our gratitude."

"I wish I had something for an offering," said Meg, sadly.

(To be Continued.)

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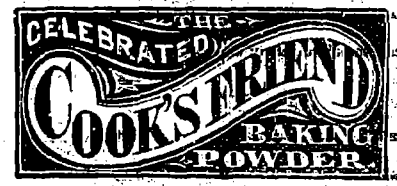
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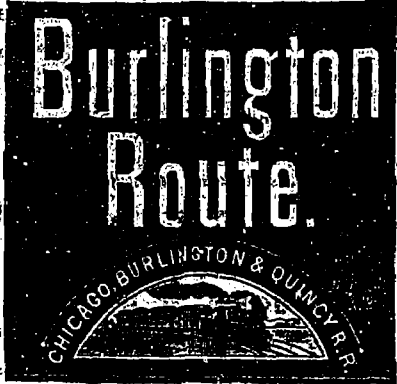


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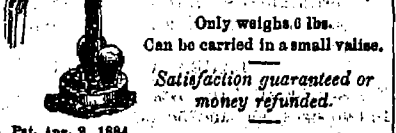
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THE MISSION FIELD

JERUSALEM NOTES

On Sunday morning, December 28th, two of our Missionaries, Mr. Friedman and Mr. Oczeret, were ordained Deacons of the Church of England, by Bishop Hannington, of East Equatorial Africa, who had received a commission from the Archbishop of Canterbury to perform all necessary episcopal duties in the Holy City.

The Rev. H. Friedlander, writing in anticipation of the event, says of Mr. Friedman and Mr. Oczeret, "They both are the spiritual children of the Jerusalem Mission, and if I live to hear either of them preach in Christ Church, Jerusalem, I shall mark the day as one of the happiest of my life." Both were trained for Missionary service in our Hebrew College in London. Mr. Friedman's work in Jerusalem is highly spoken of. Mr. Oczeret was sent to inaugurate our Safed Mission, where, as will be seen from an account in another column, he is making steady progress.

Bishop Hannington also held a Confirmation in Christ Church on the same evening, when twenty-one candidates were presented by our Missionaries.

"Tidings from Zion" (for December) contains further particulars of the work of the anniversary of the "Jewish Refugees' Aid Society" at Artouf. Mr. Friedlander writes therein—

"Thursday, the 23rd of October, I paid another visit to Artouf, to celebrate on the 24th, the first anniversary of the taking possession of Artouf. A score of friends went over from Jerusalem, and half a dozen more came from Jaffa, and all seemed well satisfied with what they saw. We had a Baptismal Service, as the manager wished his baby to be baptized in the place where he hopes to make his home, and had brought, for the occasion, his whole family from Jaffa to Artouf. Then followed the Communion Service, forty-five persons partaking of the emblems of our Lord's death. After that we had an open-air meeting, presided over by Dr. Merrill, the U. S. Consul of Jerusalem, and a number of appropriate short addresses were given by Dr. Chaplin, Mr. Schick, Rev. C. Wilson, &c. Those guests who were in Artouf on the evening of the 23rd, were delighted with the site of the encampment, which was encircled by a large number of Chinese lanterns. Besides the four tents hired from Mr. Cook's depot, there were three tents kindly lent to us by Baron Ustinoff of Jaffa. The school children gave us much pleasure by their singing German and English hymns. Especially the German Missionary hymn they sang in the evening, outside the large tent in which we took our tea, was very touching. The manager and the colonists had evidently worked hard to give the whole a festive appearance. They displayed considerable taste in the matter, and deserve our best thanks."

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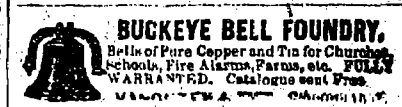
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A WEEKLY NEWSPAPER.

NON-PARTISAN INDEPENDENT

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THE GUARDIAN having a circulation largely in excess of any other Church paper and extending throughout the Dominion, the North West and Newfoundland, will be found one of the best mediums for advertising.

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Address Correspondence and Communications to the Editor, P. O. Box 504. Exchanged to P. O. Box 1950, Montreal.

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. Salary \$35 to \$50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

SEEDS "EVERYTHING FOR THE GARDEN." PETER HENDERSON & CO., 35 & 37 CORTLANDT STREET, NEW YORK. OUR ILLUSTRATED CATALOGUE FOR 1885, OF all of valuable cultural directions, containing three colored plates and embracing everything new and rare in seeds and plants, will be mailed on receipt of stamps to cover postage (2 cents). To customers of last season sent free without application.

PARAGRAPHIC

Ladies who Shave!

It will occasion you surprised to learn that many ladies make a practice of using the razor. Nevertheless it is a literal fact as many brothers and husbands can testify. Why should it be considered unwomanly to use a razor, especially to shave down troublesome corns. The only reason against the practice is because a new and a brighter era has dawned upon the sufferers from corns, for Putnam's Painless Corn Extractor, by its prompt, certain and painless action, has done away with the necessity of resorting to the dangerous practice of using the razor. Try Putnam's and be satisfied that it is the best and surest corn cure Beware of imitations.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it;—but if you want nice soft hands you have only to use Estey's Eragrant Philoderma.

A New method of fastening the strings of upright pianos has been invented by the Mason & Hamlin Organ & Piano Company, which is regarded as one of the most important improvements ever made, making the instrument more richly musical in its tones, as well as more durable, and less liable to get out of order.—Boston Journal.

A meeting of influential citizens was held in Montreal for the purpose of forming a branch of the Imperial Federation League. Resolutions endorsing the proposal were adopted, and a committee was appointed to summon delegates from all parts of the Dominion to a conference in Montreal to discuss the subject.

Vick's Floral Guide

For 1885 is an Elegant Book of 160 Pages, a Colored Plate of Flowers, and more than 1000 Illustrations of the choicest Flowers, Plants and Vegetables, and directions for growing. It is handsome enough for the Centre Table or a Holiday Present. Send on your name and Post office address with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents.

Vick's Seeds are the best in the World! The Floral Guide will tell how to get and grow them.

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Vick's Illustrated Monthly Magazine, 32 Pages of reading matter, a Colored Plate in every number, as many fine Engravings. Price, \$1.25 a year; Five copies for \$5.—Specimen number 10 cts.; 3 trial copies 25 cts. We will send to one address Vick's Magazine and any one of the following publications at the prices named below: Century \$4.50; Harper's monthly \$4.00; St. Nicholas, \$3.50; Good Cheer, \$1.25; or Wide Awake, Good Cheer, and Vick's Magazine for \$3. JAMES VICK, Rochester, N. Y.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

An Extensive Business.

There may be some readers of this paper who do not realize the imminency of the newspaper advertising business of the country. We give one illustration; Messrs. Lord & Thomas, are said to own and control the entire advertising space of all the religious presses of Chicago and St. Louis and the Northwest, with possibly one or two unimportant exceptions. This firm, with their headquarters in McCormick Block, Chicago, now have offices in New York City and St. Louis, both under experienced and competent managers. They send advertising to newspapers in the United States and Canada and a large amount to England and France.

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CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

Examination for Teachers in Church Sunday Schools, 1885.

The next Examination will take place on MONDAY, the 25th of May, 1885, and will be open to all persons who, when they make application, shall be Teachers in a Church of England Sunday School. The following are the

CONDITIONS.

Teachers who belong to a School which is in subscribing connection with the Institute, or is in union with a Subscribing Local Association, will be allowed to enter on the payment, in each case, of a fee of 1s.

Teachers who do not belong to a Subscribing School, nor are connected with a Subscribing Local Association, will be allowed the same privilege on the payment, in each case, of a fee of 2s.

All applications must be made to the Examination Secretary for the District in which the candidate resides. In localities where a Secretary has not been appointed, intending candidates should apply direct to the Secretary of the Institute for information. A list of the Local Secretaries for Canada is given below, to whom apply for further particulars.

The Prize-takers may select books to the amount of their award from a catalogue which will be sent to the successful candidates.

The Local Secretaries for the Teachers' Examination are responsible for efficiently carrying out the regulations and instructions to be issued by the Examination Committee from the Central Office, and have authority to make all the local arrangements necessary for the conduct of the Examination, the papers being sent from and the answers returned to the Head Office.

The Fees, which go towards the expense of printing, postage, etc., are payable in full, without reduction for local expenses, which have to be met by the local authorities.

The Secretary of the Institute will be glad to receive the names of any clergyman willing to act as Secretary in localities which are not represented on this list.

Local Secretaries for Canada: AMHERST, N. S., Rev. J. E. Harris. OTTAWA, Rev. H. Pollard, M.A., St. John's Vicarage. PETERBORO, the Rev. W. O. Bradshaw, B.A. QUEBEC, Rev. J. W. Garland, South Stukely. BURLINGTON, Rev. Canon Bell, Burlington, Ont. ST. JOHN, N. B., Mr. W. S. Carter, Grammar School. TORONTO, Mr. C. B. Biggar, 348 Simcoe Street, Toronto.

SUBJECTS OF EXAMINATION FOR 1885.

SCRIPTURE—St. John, chapters 1 to 2. PRAYER BOOK—The Service of Holy Communion and part of the Church Catechism, commencing, "How many Sacraments hath Christ ordained in His Church?" to the end. LESSON—To be selected from St. John, chapters 1 to 2.

The last day for receiving applications from candidates is MONDAY, the 20th April, 1885. JOHN PALMER, Secretary.

PUTTNER'S EMULSION!

PUGHAM, N. S., Feb. 10, 1881. Dear Sirs:—I take this opportunity of congratulating you upon the widespread reputation your justly esteemed Emulsion of Cod Liver Oil has earned for itself throughout this extensive country. As a remedy of general utility in the household it is inestimable, and in cases of over-taxation of mental or physical labour to which the clergy are exposed in the ordinary performance of their parochial work, no one can have an idea of its efficacy before giving it a trial. Suffering from extreme debility for a length of time, after trying a number of other remedies, I was induced through persuasion of my clerical brethren to try one bottle of your Emulsion. Its controlling power was so surprising that I continued its use as prescribed for a few weeks, and am now enabled to undertake and go through as long journeys with almost no little inconvenience as I experienced when I entered upon ministerial duty thirty-five years ago. Being thus fully convinced that sufferers from exhaustion, brain weakness, or rheumatic attacks will gain speedy relief from the use of your Cod Liver Oil Compound, I feel it a duty to make known to such its remediable effect upon the system. I am, dear sir, yours respectfully, B. F. BRINE, Rector of the United Parishes of St. Andrew, Wallace and St. George, Pugham, N. S., Cumberland.

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CLOTHING MADE TO ORDER With Fine Custom Trimmings, At Economical Prices.

STOCKS imported from Makers, GOODS Sold for CASH at Uniform Profit; Careful Expert Cutters; Trained; Reliable work people. Orders for Clothing promptly executed. You are respectfully invited to call. CLAYTON & SONS, JACOB STREET, HALIFAX, N. S.

The Temperance Cause.
 The Rev. J. G. Selous, M.A., has been a Vice-President of the Oxford Diocesan Branch of the Church of England Temperance Society from its formation, and a most generous contributor to its funds. More than this, he has repeatedly shown his thorough interest in the society's operations by taking part in its meetings, and his aid and co-operation were extremely helpful in the introduction of the movement to the servants of the various colleges.

Mr. W. Forbes writes to the *Church of England Temperance Chronicle*: "There has been much written, and said lately, on the subject of the present depression in trade. The wages earned by many are said to be too small, and, unfortunately, some are not getting any wages at all. Employers have been told that they should pay higher wages to their servants, and many other suggestions have been offered and remedies proposed. During the next six months upwards of £60,000,000 will be spent by our people in intoxicating liquors. This is a larger amount than will be spent during the same period on bread, butter, cheese, tea, coffee, and cocoa. If this sum was spent on clothing and furniture, on the necessaries and comforts of life, the immediate result would be that tens of thousands at present idle would be fully employed."

The *Orillia Packet* (Ont.) says: "Some time ago temperance people were exercised on hearing of the shipping of 10,000 gallons of rum for the army in Egypt and the Soudan. They may be comforted to know that it is very sparingly used, and that sobriety characterizes the expedition. In reports from Dongola, dated Feb. 4th, sent to Mr. Malins, of Birmingham, by his 'visiting deputy,' Joseph Palmer, the latter says: 'There is one remarkable fact which I cannot refrain from mentioning—that is the almost entire absence of strong drink in all forms and shapes from the present expedition. Very little has been used as yet. It cannot be purchased at the towns up the Nile south of Wady Halfa, for the natives are prohibited from selling any to our men. One or two cases occurred in which men got liquor by footing and were intoxicated, but they were severely punished. With the absence of drink crime is very scarce, and the sick rate is not a large average. During the smallpox epidemic in the Royal Sussex regiment, not one abstainer succumbed.'"

At a Temperance meeting held in January last, at Meerut, the Duke of Connaught presided, and at the conclusion of an address on Temperance by the Rev. J. G. Selous, M.A., His Royal Highness said:

"He felt some diffidence in addressing the meeting, as he himself was not habitually a Total Abstainer. He abstained, however, in the short Egyptian campaign, and his experience in that hot, trying climate convinced him of the advantages of having done so."

W. WAUBAUSHENE.
 DURING THE month of March, April, and May the system undergoes a change. The blood becomes thin and requires looking after. To bring about the result, there is no remedy that has the same power to perform the work as

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 By its use the blood is purified. It removes that low despondent feeling that most people experience during the Spring. After using it for a short time they will find their appetite improved, their spirits become more cheerful, and they feel and know that every fibre and tissue of their body is being braced and renovated.

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 Then use **Philodermia**. It is far superior to any preparation ever introduced for any roughness of the skin. It is Bland, Soothing and Healing, and after once using it you will discard Glycerine, Camphor Ice, Cold Cream, and similar preparations that are sticky and unpleasant to use. Prepared only by **E. M. Estey, Pharmacist, Moncton, N. B.** Sold by Druggists everywhere.

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The following are in active preparation, and will be issued at short intervals:

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THOS CRANMER, Archbishop of Canterbury, by CHAS. HASTINGS COLLETTE, author of "The Life and Times of St. Augustine," Bishop of Hippo, a Sketch of the reign of Henry VIII., &c. In the Press.

CHARLES KINGSLEY, M.A., Canon of Westminster, By Rev. M. KAUFMAN, M.A., Rector of Eppingham, author of "Socialism, its Nature, Dangers and Remedies," &c.

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Cataract: A New Treatment.
 Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for cataract. Out of 2000 patients treated during the past six months fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the cataract is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are still. No one else has ever attempted to cure cataract in this manner, and no other treatment has ever cured cataract. The application of the remedy is simple and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on cataract. — *Montreal Star*.

BUDD'S OREAM EMULSION and **PUTTNER'S Syrup Hypophosphites** are the most popular household remedies in the market. Ask your druggist for the **BUDD EMULSION**. No other like it. One trial will prove this fact. Price 50c.

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 To Puttner Bros.—"I have used your **BUDD'S OREAM EMULSION** in my practice for some time, and certify to its great value in cases of Influenza, Bronchitis and Pulmonary Consumption."

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 - Communicant's Manual, by Bishop How, Bishop Oxenden, Sadler, Burbridge, Wilson. From 16c. to 25c.
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 - Large supply of Church Tracts, Confirmation Cards, Baptism Cards, Cards for first Communion, Lectures on Confirmation (Morse) 30c.
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 - Church Songs, music \$1.00, words only 50c. a copy. This is a new book, and specially adapted to replace "Moody & Sankey's" in Church families.

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NEWS AND NOTES.

Betty's Fragrant Philoderma is the only reliable and thoroughly harmless preparation in the market for the skin.

Extracts from a letter from C. H. S. Cronkhite, Esq. to the New York Co., N.B., October 10th, 1876.

Dear Sir, - In reply to your letter of enquiry, I would say that your Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer, to walk any distance without much fatigue. I can now take my gun and travel all day, and feel vigorous at night and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 200 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of Robinson's Phosphorized Emulsion on the person of Mr. Cronkhite, and do assert that the foregoing statement is correct in every particular.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. In Children's Diseases, Dr. Edwin Bartlett, Milwaukee, says: "I have found Scott's Emulsion to be one of the best preparations in use, especially in children's diseases, on account of the elegance of the preparation, and its agreeable taste. It is very desirable in wasting diseases."

Several years ago the extensive Seed House of D. M. Ferry & Co. of Detroit, Mich., opened a branch house in Windsor Ont., to execute all orders for the Dominion, thus avoiding the tedious and vexatious delays and saving the expense of entering and paying duties in Canada.

YOUNG MEN! READ THIS. THE VOLTAIC BELT Co., of Marshall, Mich., offer to send their celebrated Electro-Voltaic Belt and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility; loss of vitality and manhood, and all kindred troubles.

Pirates, AUTHORS, and CHEAP BOOKS.

The following extract from a letter from the well-known Author and Artist PUBLISHER HAZZARD appeared in a recent number of the New York Publishers' Weekly.

Learn by the advertisements in American periodicals that a New York pirate had got hold of 'An Intellectual Life.' We sadly need a copyright law. It would be a benefit to all honest men, including American authors, who would be spared part of the piracy produced by flooding the States with cheap pirated reprints.

To which I beg leave to reply as follows: Dear Sir, - The above note evidently refers to me, as I am the one publisher who has reprinted the work referred to at a low price. Of course it warms the blood, a little, of an honest man, to have another honest man call him a knave.

First. - I am, and long have been, heartily in favor of giving authors the control of their productions upon their own terms, within the limits of the bounds of common sense, it would hardly be practicable for us to pay, copy-right to Homer, and it may be an open question as to when Macaulay's heirs should cease to receive their share, there is, of course, some limit; honest 'doctors disagree' as to points of equity, expediency, and the best methods of bringing a happy future out of the evil present.

Second. - The laws of this country (and I believe the same is true of all countries) are not as you and other authors desire they should be. Evidently, too, it is quite as useless for authors to expect to get what they want without a CHANGE in the laws, as to hope to reach the result by calling publishers bad names. Where is the common sense of characterizing me as a 'pirate' because I multiply (within the bounds of law and of custom since the time of Cadmus) copies of your book from the copy I bought and paid for, more than in applying the same term to one who reads the book aloud to a dozen friends, who consequently do not buy it - or more than applying it to YOU for appropriating the language and thoughts of the patriarch Jos in one of your books without giving him any payment - you give 'credit,' doubtless, to the authors whom you quote, but you give them no pay. - I give YOU credit, but no 'pay' beyond the copy I buy, till we are able to secure a change in the present unsatisfactory laws.

Third. - General Grant once said, "The best way to get rid of a bad law is to enforce it;" that is my theory, and I shall continue to practice upon it; I expect to aid in securing to you by "enforcement" of the legitimate consequences of the present laws, what authors would never get by whining or growling. Some people give to my methods the credit of being, possibly,

the largest single influence which is working in this country to bring about the much desired change in the laws.

Fourth. - While authors certainly have their "rights," readers have some rights also. When I was a boy under fourteen years of age the good literature accessible to me was limited, nearly, to Murray's English Reader, and Josephus Works. I do not pretend to be the reader's especial champion, but I DO look at the question of the "Intellectual Life" for them from their standpoint as well as from that of the author - and it is amusing to me that an author of your high character, intellectual, humane and Christian (whose inspiring words "The humblest subscriber to a mechanical institute has easier access to sound learning than had either Solomon or Aristotle." I have placed before millions of readers) - that you should seem to take no pleasure in the fact that the best literature of the world has by my efforts been placed within the reach of millions to whom it was before unattainable; that I give to YOU an appreciative audience (far more appreciative than you find among your wealthy patrons) among tens of thousands, who with out my efforts would never have known you; I say readers have rights as well as authors; what they are I will not discuss; I say, simply, let the laws be changed so authors demand, while Homer, Shakespeare, Milton, and Lamb are free to readers, any "monopoly" which living authors can secure upon their own writings will not seriously hurt readers - and, furthermore, folly in law-making, if foolish changes should be made, would be likely soon to work its own cure, in the case of the printing press.

Finally. - Hamerton's "Intellectual Life" ought to sell by the hundred thousand - ought to sell a hundred times as many as the methods of your approved publishers; when the "good time coming" is here, and authors can make their own terms with publishers and the public, perhaps you will give me a little credit and thanks for the LIBERAL audience you will then have because of my present "piracy." Respectfully, JOHN B. ALDEN.

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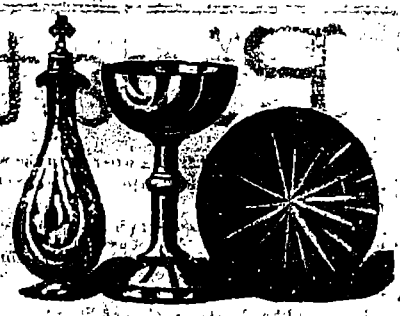
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