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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.

VOL. VII. }
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MONTREAL, WEDNESDAY, MAY 13, 1885

{ \$1.50
PER YEAR

Consecration of Rev. Charles Hamilton, M.A., as Bishop of Niagara.

Friday, the first day of May, the Festival of SS. Philip and James, and the day appointed for the Consecration of the Right Rev. Charles Hamilton, as Bishop of Niagara, was a red letter day in the history of the Diocese of Fredericton. So far as the weather was concerned the day was all that could be wished for. The services began at 8 o'clock a.m. with matins. After which, at 10 o'clock, the Bishop and Clergy assembled in the vestry and marched in procession to the western door, and, as the bells chimed 10.30, entered the crowded Cathedral, the Deacons leading the way, after whom followed the marshals, the Revs. J. H. Talbot and F. W. Vroom and the Clergy of the Diocese in order of seniority. Then came Dr. Mockridge, representing the Diocese of Niagara, followed by the Bishop-elect, and his Chaplain, the Rev. T. E. Dowling; followed by the Bishop Coadjutor, of Fredericton, the Bishop of Toronto and his Chaplain, the Rev. W. Green; the Bishop of Maine and his Chaplain, Rev. Canon Ketchum; the Bishop of Quebec and his Chaplain, Rev. M. Williams; the Bishop of Nova Scotia and his Chaplain, the Rev. Mr. Forsyth; then the Metropolitan, bearing his mitre, and attended by his Chaplains, the Revs. Sub-Dean Alexander (who bore the cross) and Canon Medley. About fifty Clergy were present. The processional hymn was "Onward Christian Soldiers." After which the Consecration service was proceeded with according to the prescribed form; the Lord Bishop of Nova Scotia reading the Epistle, and the Bishop of Maine the Gospel. After the recitation of the Nicene Creed, the anthem "How lovely are the messengers that preach us the Gospel of peace. To all the nations is gone forth the sound of their words," was sung; this being followed by a most impressive sermon by the Lord Bishop of Quebec, the chosen preacher. The address to the Bishop-elect was most touching and full of words of sympathy and brotherly love.

The Bishop of Quebec, preceded by the Deacons and his Chaplain, having returned to his sedile, and the Metropolitan having taken his seat in the Episcopal chair, placed in the centre of the Sanctuary, the Bishops of Nova Scotia and Quebec then advanced to the communion rails to meet the Bishop-elect (vested in his Rochet) and leading him, the Bishop of Nova Scotia, by the right hand, and the Bishop of Quebec by the left, presented him to the Metropolitan, the Lord Bishop of Nova Scotia, as the Senior Bishop, saying the words of presentation.

The Metropolitan then called for the certificate of election, which at his request was read by the Rev. Dr. Mockridge, Rector of the Cathedral, Hamilton; after which the usual oath of due and canonical obedience to the Metropolitan was administered. The form of Consecration was then continued, as in the Prayer Book, the act of Consecration being joined in by the Metropolitan and the Bishops of Nova Scotia, Quebec, Toronto and Maine, and the Bishop Coadjutor of Fredericton. The Communion service followed; the Bishops of Maine, Nova Scotia, Toronto, and the newly Consecrated Bishop of Niagara distributing the elements to the faithful.

This most solemn and interesting service was then concluded with the prescribed prayers, and the Metropolitan having pronounced the Benediction, the *Nunc Dimittis* was sung and the procession returned to the vestry in the same order as at the opening of the service.

After the usual prayer in the vestry, the following address was presented to the Bishop of Niagara, on behalf of the Clergy present, the Rev. Mr. Alexander acting as spokesman:—

To the Right Reverend
CHARLES HAMILTON, M.A.,
Lord Bishop of Niagara.

MY LORD,

We, the Clergy present in the Cathedral Church of Christ Church, Fredericton, on the occasion of your Consecration to the office of a Bishop in the Church of God, on the Festival of St. Philip and St. James, in the year of Our Lord one thousand eight hundred and eighty-five, desire to approach your Lordship with the expression of our sincere congratulations, and assurance of our cordial affection and esteem.

Your works of piety, the zeal and devotion which have marked your life in the past as a Parish Priest; the high positions of responsibility and trust, to which, by your Diocesan you have from time to time, been assigned; your long occupation of the important office of Clerical Secretary to the Synod of this ecclesiastical Province, the recognition of that Synod of your administrative talent, in twice electing you its Prolocutor, are testimonies to your character and merit which we have long known, which command our deep respect, and which point to you as one worthy of the high station in the Church, to which, in the Providence of God, you are called.

While, therefore, we extend to your Lordship our congratulations on your advancement to so high a dignity, we unite also in humbly thanking God for the bestowal upon His people of the wisdom and guidance which determined your election thereto; and that He will be pleased to continue you in your holy office, giving you the needed strength for the right discharge of its great and responsible duties, will ever be our earnest prayer.

Fredericton, Fest. of St. Philip and
St. James, May 1, 1885.

To this the Bishop feelingly replied as follows:—
To the Reverend the Clergy present in the Cathedral of Christ Church, Fredericton, on the Fest. of St. Philip and St. James. A.D. 1885.

MY REVEREND BRETHREN,

The esteem and cordial affection of which you so kindly assure me, the confidence which you so generously express in the gifts entrusted to me by God for the sacred and responsible office now committed to me by this Church, and the prayers which you propose to offer up on my behalf are exceedingly precious to me. I prize them more than I can tell you, coming to me from so many of my brethren in the ministry, immediately after the solemn service of Consecration, when my heart is trembling with the sense of my unworthiness and unfitness, they move me deeply. I thank you for them and for the courage and hope with which they will inspire me.

CHAS. NIAGARA.

Fredericton, 1st May, 1885.

The offertory, which amounted to forty-seven dollars, was devoted to the general purposes of the Diocesan Church Society.

At 4 o'clock p.m. the concluding service of the day was said; thus ended a day never to be forgotten by all those who witnessed and took part in the solemn services of the Festival. And we feel sure that many and fervent were the prayers offered by those present that the blessing of the Holy and undivided Trinity might rest abundantly upon the new Bishop and his work in the Diocese of Niagara. It is needless to add that Bishop Hamilton has endeared himself to those who have met him here, and he will carry with him to his new field of labor their best wishes and heartiest congratulations.

Throughout the Diocese of Niagara, by request of the Bishop-elect, special celebrations of the Holy Communion and special services had been held on the day of Consecration, and the first official act of Bishop Hamilton was the forwarding of the following telegram to one of the leading Clergy of his new Diocese:—

To the Rev. W. B. Curran,
Hamilton, Ontario.

"Charles, Bishop of Niagara, gratefully appreciates the sympathy and prayers of the Churchmen of Hamilton during the hours of his Consecration, which he humbly hopes will redound to the glory of God and the good of His Church."

But not alone in the Diocese of Niagara was the Bishop remembered in prayer before God. We have reason to know that in many places in other Dioceses by friends individually and by congregations collectively, supplications were made in his behalf; and whilst we most heartily congratulate Bishop Hamilton on his elevation to the Episcopate, we cannot fail to recognize the immense responsibility—the *terrible* responsibility apart from divine aid and grace—of the promises which he, like others in the Episcopate, has made. Reading these, as contained in the Consecration service, calmly and thoughtfully, they strike one as appalling, and the need of supplication from all the faithful for every one about to assume these cannot be doubted, for who is sufficient for these things? But believing fully in the reality of the declaration "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands," we cannot doubt that strength and grace has been given, and with all confidence and sincerity can and do wish Bishop Hamilton "God speed" in his high and holy and responsible work.

SERMON,

PREACHED BY THE LORD BISHOP OF QUEBEC, AT
THE CONSECRATION OF REV. CHARLES
HAMILTON AS BISHOP OF
NIAGARA.

"According to the grace of God which was given me, as a wise master-builder, I have laid a foundation, and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid—which is Jesus Christ."—I Cor. iii-10.

We find the germ of this thought in our Lord's words, when He says to Peter, "Upon this rock will I build My Church." And in St. Peter's first Epistle there is a partial development of the thought: "Ye also as lively stones are built up a spiritual house." It is however to the writings of St. Paul that we must look for its complete development. By him it is that "edification" has

been enunciated as a law of the Christian life; and the word engraved in the religious dialect. Upwards of twenty times he recurs to the thought. And with him the thought is more copious than it is with St. Peter. With St. Peter the whole church is the building—each particular Christian is one stone. With St. Paul, too, the Church, collectively, is "God's building." Each particular Christian, however, is not a single stone, but rather a wall, or compartment, which is to be built up—course upon course—layer upon layer—into the solidity and compactness of Christian characters. And when one of these pieces of spiritual masonry is built up, the Church is edified through the rise and progress of religion in the individual soul. Also the Church is edified when these are fitted to their places, and the whole building grows in the harmony of a just proportion, into an holy temple in the Lord. The fullest expression of this thought we have in the second chapter of St. Paul's Epistle to the Ephesians:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone—in whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together, for an habitation of God, through the spirit." Here we have the fuller presentment of the architectural idea involved in the nature of the Church.

There is: I. The Foundation, and II. The Superstructure.

I. The Foundation.—It is built upon the Foundation of the Apostles and Prophets. The Christian religion is a historical religion. It is not based upon sentiment, but founded in fact. It is not a self constituted society, but a kingdom, regular in the descent of its authority, authentic in the story of its origin. The Christian religion is not a human invention—a point in the progress of thought—a stage in the natural growth and development of the human race. It is a revelation from heaven. Apostles and Prophets laid its foundation, as they were moved by the Holy Ghost.

1. The Apostles laid its foundation by their (a) testimony. In the first chapter of their Acts we have this capacity to testify from personal knowledge to the facts of Christ's life, laid down as a fundamental qualification of one who was to discharge the functions of an Apostle.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection." In the solid ground of historical fact, then, the Apostles laid the Church's foundation.

(b) They were its founders, too, by giving it a constitution and organization. They ordained the ministry; they regulated worship; they guarded the deposit of the faith; they committed to the Church's keeping "the form of sound words." So the Church is built upon the foundation of the Apostles.

2. And the Prophets? what of them? There were prophets in the Old Testament times, and prophets in the times of the Apostles. It would seem that the Prophets of the Old Testament times were here meant. But whichever class was in St. Paul's mind it comes to the same thing; for the essential characteristic of the prophet which distinguished him from other teachers was, that his message came—not as an inference and a probability,—not as an insight into divine things proportioned to, and limited by, that degree of the purity of heart to which he might have attained—as the message of other teachers, and preachers, comes. The characteristic which distinguished the prophet from other teachers was, that his message came direct, authentic from God. The "Holy men of God who spake as they were moved by the Holy Ghost," were preachers of righteousness, inspired by God to turn the hearts of the disobedient to the wisdom of the just. And they foretold—enlightened by God's inspiration—they

foretold the facts to which, when in the fulness of time they actually happened, the Apostles bore their testimony. And this is how the Church is built upon the foundation of the Prophets, as well as of the Apostles. Testimony, then, Organization, Inspiration. This is the triple foundation of the Apostles and Prophets upon which the Church is built.

3. And the chief corner-stone is Jesus Christ. On Him—on His person—His words—His acts—the whole fabric rests. (a) On His person. He is the restoration of the lost image in which man was created. He is Immanuel—God with us—the God-Man—capacitated by His Incarnation to be the Mediator between God and man, the Redeemer, and spiritual reproducer of the soul. On the Person of Jesus Christ the fabric rests. (b) And on His words. The winged words that passed His lips well nigh two thousand years ago strike still upon men's ears as though just uttered. The tones of that voice—we hear them yet, in all their first freshness—the same yesterday, to-day, and for ever. And as we hear we are moved, and melted—lifted out of ourselves, and hallowed by the holiness of Him who speaks as never man spake. (c) On His acts, too, the building stands—for, after all, it is not so much that Jesus preached the Gospel, as that He is the Gospel. The life He lived—the death He died—the life He lives now—in these lies the virtue of the great Atonement—the reconciliation of the world to God. This is how Jesus Christ is the chief corner-stone of that house which is built upon the foundation of the Apostles and Prophets.

II. Passing now from the foundation, we come to the superstructure. What is the thought, or the principle, symbolized by representing the Church under the form of a house? The answer comes in the words "fitly framed together into an holy temple in the Lord." "Fitly framed together, groweth into a temple." That is it! Composition as against aggregation, not isolation and separation, but interdependence and unity, is what this imagery contains and presents. Now, unity is a wide word—apt to be somewhat vaguely used; but the setting of circumstance, in this particular instance, gives a limit to its extent, and directness to its bearing. It is the unity that there is in a building that is here put before us as the unity belonging to the Church. And what is that?

1. Well, there is in the first place a unity of coherence. A house must be fitly framed together. Nothing stands alone and separate. All the parts must be mutually connected in a wall.

2. And then there is a unity of support. The walls, beams, pillars, buttresses, are so arranged as to contribute to the strength and support of the building.

3. And there is yet a further unity—a unity of design. Every building is constructed for some purpose, and the completeness of its beauty consists in its adaptation, and suitability to that purpose. These three, then, are modes of unity every building has—unity of coherence, of support, of design. And this is the unity there ought to be in God's building—the Church of Christ—the house not made with hands built up of the souls of the saints.

1. The living stones of God's building all cohere together. The touch of souls is of the essence of spiritual religion. Sympathy—Christian sympathy is the tempered mortar that binds stone to stone—soul to soul; and preserves the spiritual touch, which being lost, the stone ceases to be a living stone. No soul stands alone and lives. Our common worship goes a great way towards the keeping up of this union and communion, where we come together with one mind, and one mouth to confess our sins, to pray, and to praise—when we partake together of the bread that is broken, and the wine poured out—we cannot altogether forget that there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all. And so our common worship tends to make us of one heart, and one soul, united in one holy bond of truth and peace, of faith, and charity. And in so far as the tone, and spirit, and practice of our common prayer lays hold of us, and sinks into us,

we shall carry on this habit of mind into our interior life; and cultivate, in meditation, in progress and intercession, in the general posture and attitude of our spirits—the feeling of the fellowship of the brotherhood of Christians.

2. And out of this will come the mutual comfort, help, and support that all owe to each, and each owes to all. For if that sympathy, without which whosoever liveth is counted dead in God's sight, is once attained, its tendency is to be active. But lest this principle of active sympathy—the life blood of spirituality—the air which saving grace must breathe to live—the very bond of peace, and of all virtues—lest this principle, reaching out instinctively to soothe, and to bless, and to help, lest this principle, consuming inwardly, should feed upon itself, and degenerate into barren sentiment, we must find, or make an outlet for it: Yes, that "Bear ye one another's burdens" is as much an essential principle of self culture, as it is a precept of beneficence. The best that is in us will shrivel up without it. The stone, and the beam in God's building, no less than in the house made with hands, is maintained in its position, and endued with its strength, by the very pressure of the superincumbent weight it supports. "We must bear one another's burdens." That is what we learn from the suggestion of mutual support contained in the picture held up to us of Christ's Church painted as a building.

3. And then there is that other suggestion, inseparable, from the notion of a building, the suggestion of design. What is all this for? What is the design and purpose of this spiritual building? What is the use of it? "For an habitation of God through the spirit;" that in it "ye may be fellow citizens with the saints, and of the household of God." That is the design of God's Church. Jesus Christ gathered His disciples into a society—a kingdom. He united them together by the obligations of mutual dependence. He cemented their union by the Sacrament of His Body, and His Blood, on which He commanded them perpetually to feed. He fused their spirits in the crucible of a common worship; because it was of God's appointment that through these agencies and instrumentalities His Holy Spirit should rule and reign; that the whole being the temple of the Holy Ghost, and each a stone in that temple, we "might be strengthened with might by His Spirit in the inner man; that Christ might dwell in our hearts by faith—that, being rooted, and grounded in love, we might be able to comprehend with all saints what is the breadth, length, depth, and height—and to know the love of Christ, which passeth knowledge. That is the ideal of God's Church. How far the actual Church is from being a complete realization of the great design, we know too well. In the edification of God's Church—in the erection, and consolidation of His House, having for its foundation the Apostles and Prophets, and whose corner stone is Jesus Christ—in the raising in all beauty of proportion, and richness of material, to its predestined grandeur this glorious fabric—not made with hands—built up of the souls of the saints, and knit together by the power of the indwelling spirit—in carrying on to its predestined completion this God's most glorious Temple, which, when the fashion of this world shall pass away, and the element melt with fervent heat, shall rise through the wreck, undimmed by the fire, unscathed by the storm—"without spot or wrinkle or any such thing," much remains yet to be done. You, my brother, are now called to be a masterbuilder for the up-raising of this magnificent structure. The work is a perilous work, for "the fire shall try every man's work, of what sort it is." "If any man's work abide, which he hath built" upon those imperishable foundations, "he shall receive a reward; but if any man's work shall be burned, he shall suffer loss." That you will be a "wise masterbuilder," we hope, we trust, we believe. This we trust, this we believe, because we know that, over and above your gifts of organization and administration, of rule and government—besides your energy and zeal for the edifying of Christ's Church, and for the extension of His kingdom over, and the intensifying of His rule and reign in, the hearts of men, you have

been shewn the "more excellent way." Those who have known you long, and known you well, discern in you, if in any man, the gift of gifts—the loving sympathy, which is the very bond of peace, and of all virtues. We, who have worked with you, and watched you in all your varied relations, know that you suffer long, and are kind—we know that you envy not—that you vaunt not yourself—that you are not puffed up—that you behave not yourself unseemly—we know that you are not easily provoked—that you think no evil—that you rejoice not in iniquity, but rejoice in the truth—we know that you bear all things, hope all things, endure all things. And therefore our hope is confident that you will be a "wise masterbuilder," for however liable all other gifts and qualities may be to fail upon occasion, and fall short; though the race is not always to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding; nor yet favour to men of skill; though time and chance happen to them all—yet we know that charity never faileth. What more shall I say? What more can I say? "being confident of this very thing that He which hath began a good work in you will perfect it until the day of Christ." what can I say? what else than pray, that "your love may abound yet more and more in knowledge and all judgment." God be gracious unto thee, the Lord bless and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee, and the good hand of God be upon thee, to give thee power, and to cause thy work to prosper, and the fruit of thy labour to abide for ever, and for ever. Amen.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIocese OF NOVA SCOTIA.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—During the past winter a series of lectures on Christian evidences was given by the Rev. G. W. Hodgson, Incumbent of *St. Peter's*. The lectures were nine in number, and were delivered on the Sunday evenings between Septuagesima and Palm Sunday. No services were attached, the regular choral Evensong having been sung at 4 p.m. The lectures were marked by deep thought and wide reading, and were listened to by large congregations of all denominations. The subjects were I. Question at issue and the nature of the Evidence. II. The Supernatural. III and IV. Miracles. V. Inspiration and Revelation. VI. Prayer. VII and VIII. Evidences of Christianity. IX. Man's Responsibility for his Religious Belief.

On Good Friday a slight change was made in the services in this Church. Matins, and Ante-Communion were said at 9.30, and the *Reproaches* sung. From 12 to 3 the Three Hours service took place, five of the Seven Words being preached by the Incumbent, and two by the Curate. Evensong was said at 7.30.

The Easter services as usual were bright and hearty, the church being prettily decorated. The Communion service was sung to Woodward, and Evensong to Tallis. The anthem was the Earl of Wilton's "O Praise the Lord."

The Rev. W. B. King on resigning the Curacy of *St. Peter's*, in June, will go as Assistant Priest to *St. John the Evangelist's*, Boston, Mass.

St. Paul's.—The Rev. Dr. Fitzgerald resigned the Rectorship of this church at Easter. He is succeeded by the Rev. Chas. O'Meara, who for two years past has held the curacy. Dr. Fitzgerald is now a veteran in the work having been in charge of *St. Paul's* for over thirty years.

St. Peter's.—The financial statement made at the Easter meeting showed a balance in favour of the church.

AMHERST DEANERY, N. S.—The Board of Home

Missions having made a grant towards maintaining a travelling Missionary for this Deanery, the Chapter desire to appoint a single man, one who is robust in bodily health as well as earnest in the Master's work.

The pay will be sufficient, and the prospects of success are (with God's blessing) most promising. The Chapter meet June 3rd, up to which date applications will be received by the R. D.

REV. D. C. MOORE,

Stellarton P. O. N. S.

S. MARGARET'S PARISH, N. S.—The Bishop visited us on the 25th, Saturday, the festival of *St. Mark*, and confirmed 18 in the Parish Church; and in the evening drove to *Beggar's Cove*.

The next day, (3rd Sunday after Easter,) the Bishop consecrated the new church. The building is of the pointed style, with high pitched roof, and lancet windows. The nave measures 44 x 24, and the chancel 18 x 20. The organ chamber, and vestry, on either side, make the building cruciform. There is a tower at the side of the nave through which is the general entrance to the church. Out of the church rises a graceful spire, with what is so usual, *now*, we are thankful to say, the sign of our redemption on its summit. The interior of the church is finished within with blackash,—the wainscot, all around, about 5 ft. high, pulpit, desk, lectern, altar, dudos, pews and stalls, all being made of this durable and handsome material. The usual consecration office was used. The Rector preceded the Bishop, bearing the Pastoral staff,—and he being preceded by the chapelwardens, Msesrs. John Massey, and James Danbin, jr.

As the weather was fine, and the roads very good, the church was overflowing, and numbers had to stand outside. The Bishop complimented the people upon their liberality in the matter, and that they had thought nothing within their reach too good for the house of their God; not asking, "How little will do?" or "How cheaply they could build,"; but giving the best in material and labour for the sanctuary.

After consecration of the church, 22 were confirmed, and then the Bishop proceeded to the altar and celebrated the Holy Eucharist, the Rector being Epistoler and server. Eighty-one made their communions upon this interesting occasion, including all the newly confirmed. It is a day to be much remembered in this community. This chapel is dedicated to *St. John the Evangelist*, and replaces a rather hideous structure of Nova Scotian Gothic which was fast going to decay.

We have now, in this large parish, three handsome new churches, built by the last three Rectors. The Parish church built by the Rev. John Ambrose, the well-known Rector of *Digby*; *St. Peter's*, built by the last Incumbent; and the last of all by the present priest. There were confirmed in this parish, at the Parish Church, 18; at *St. Peter's* Chapel, 14; at *St. John's* Chapel, 22; making a total of 54.

The Bishop's addresses upon these occasions were most earnest, and made, we hope, a deep and lasting impression on all. Although the weather was so fine during the Bishop's visit, we regret to have to record that on Monday morning, owing to his many engagements, the Bishop had to depart in a driving rain.

COM.

DARTMOUTH.—A successful sale of fancy articles was recently held in the parish here and about \$80 realized and applied to the purchase of books for the Sunday-school Library.

HALIFAX—PERSONAL.—The Rev. Dr. Mockridge of *Christ Church*, Hamilton, paid a visit to Halifax last week and was the guest of the Rev. Dr. Partridge. Dr. Mockridge preached twice on Sunday at *St. George's*. The sermons were remarkable for deep, original and earnest treatment of the themes, and will long be remembered by those who had the pleasure of listening to them.

The Rector of *Yarmouth* has been in town during the past week taking duty for the Rev. W.

H. Sampson. Mr. Sampson took duty at *Yarmouth*.

C. E. S. S. INSTITUTE.—A meeting of the Association was held last Monday in *St. Luke's* Hall. About 70 teachers were present. A model lesson on the parable of the Prodigal Son was given by the Rev. K. C. Hind, Criticisms followed in which the Rev. E. J. H. Winterbourne and Mr. T. Brown took part. Mr. F. C. Sumichrast then delivered an address on the proper training needed by Sunday-school teachers for their work, and, after gently attacking the transportation of English methods to Canadian schools, went on to suggest a scheme of lectures for the benefit of teachers. These lectures were to be of a broad rather than of a microscopic nature, and to shew in one view the solvent points of the whole subject now in hand. It was suggested that the lectures be given in the Church of England Institute. A lively discussion followed on some needed improvements in the Executive. Some genial words from the chairman, the Rev. Dr. Partridge, brought a very pleasant meeting to a close at a rather late hour. The next meeting of the association will be the annual Festival service at *St. George's* Church, on June 11th.

CHURCH CONGRESS REPORTS.—The reports of the late Church Congress have been left by Rev. Dr. Mockridge at Gossip's Book store, Granville St., and may be obtained from there.

DIocese OF FREDERICTON.

BISHOPS IN THE PULPIT.—It is not often that three Bishops preach in *St. John* on one day. Such happened on Sunday, when Bishop Sweetman of Toronto, preached in *St. John's* Church, Bishop Williams, of Quebec, in *St. Paul's*, and Bishop Binney, of Nova Scotia, in *Trinity* and in the *Mission* Church. Large congregations were present. Rev. Lennox Williams, son of the Bishop of Quebec, preached in *St. Paul's* in the afternoon.—*St. John*, N.B., *Globe*, 4th May.

The following are the appointments of the Most Rev. the Metropolitan for parts of May and June.

May 25,	Fredericton for Ember week and ordination.
June 7,	Confirmation at Hampton and French Village.
" 8 & 9	Confirmation at Springfield.
" 12	" " Sackville.
" 14	" " Dorchester.
" 16	" " Petitcodiac.
" 17	" " Shediac.

The following are the appointments of the Bishop-Coadjutor for the remainder of May and part of June.

May 16	Dorchester.
" 18	Sackville.
" 20	Moncton.
" 21	Petitcodiac.
" 23	Springfield.
" 25	Fredericton for Ember week and ordination.
June 5	Woodstock.
" 10	Centreville.
" 13	Richmond.
" 19	Prince William.
" 22	Canterbury.

DIocese OF NEWFOUNDLAND.

ST. JOHNS.—An influential meeting of Churchmen was held in the Synod Hall, in March, to receive a report from the Cathedral Completion Committee—the five years in which it was hoped the work would be completed having expired. The undertaking has proved a much more formidable one than was anticipated five years ago—the estimates as to both cost and time having been too low. The Treasurer's statement showed that £36,925 have been expended since the work was commenced in 1880, and a further sum of £4,000 will be required to complete the building sufficiently

for use. Of this large sum, just half has been paid in cash; for the remainder the members of the Committee and others have become personally liable to our two banks.

An appeal for further subscriptions will shortly be issued by the Bishop. It is hoped the former subscribers will contribute to aid the work during another five years, and that many others will help. Every effort is being made to have the building ready for consecration in September.

The biennial meeting of the Diocesan Synod will be held in June, unless arrangements can be made to hold it in September at the same time as the Cathedral is to be consecrated. This would seem to be very desirable, but it is said there are difficulties in the way, and the summonses still remain for June.

The Rev. E. Botwood, Rector of St. Mary's has left on leave of absence to visit Quebec and England. His place will be filled by other clergymen in St. John's.

A Confirmation was held in St. Thomas's Church on the first Sunday after Easter, when about seventy candidates were presented. The Bishop was attended by Rev. Ambrose Heygate as chaplain.

DIocese OF QUEBEC.

PRESENTATION TO THE LORD BISHOP OF NIAGARA.

The Lord Bishop of Niagara, on his return from Fredericton was the recipient of presentations, both from the clergy of Quebec and vicinity, and also from his late congregation in this city. The gift of the clergy is a costly Episcopal ring, consisting of a beautiful amethyst, handsomely set in gold. Upon the stone is cut the seal of the Bishop, one half of which is formed by the seal of the Diocese of Niagara, and the other half of the personal crest of Bishop Hamilton. The presentation was made by the Lord Bishop of Quebec, at His Lordships residence, in presence of a large number of the clergy. The Bishop of Niagara in acknowledging the gift, said, "the ring shall be as you desire a constant sign of the continuous, never-ending and unbroken service which I owe to Christ our blessed Redeemer and to His Church; a souvenir, too, of your kindly feelings of personal love for me."

The gift of the congregation of St. Matthew's is a pastoral staff made in London, England, by one of the leading Ecclesiastical Art manufacturers and designed, in the words of the accompanying address "to be at once a symbol of your office, and a token of our gratitude, which, descending as an heirloom, shall be to those who come after you, a monument of your faithful pastorate and of its affectionate appreciation."

The presentation was made in the presence of an immense congregation, by the people's Churchwarden, Mr. Edwin Pope. Our limited space admits of only the following extract from the Bishop's touching and eloquent reply. "The pastoral staff by which you give force to your God-speed to me will be continually with me in my future ministrations. To others it will be a symbol of my office as chief pastor in the diocese committed to my care. To me it will be this brightened and beautified beyond the reach of the most perfect human art by that which will be invisible to them, your love for me and God's abundant blessing on our union in this parish during these many years in the Church's quiet orderly system of working, and instruction, and spiritual training, and in her efforts to promote God's glory by good works of every kind. To God be all the praise. For the future now before us, I would remind myself and you that, although the tie which has linked you and me so closely together in the past is severed, yet we shall continue united by very real bands which neither time nor space can weaken. Whether here or elsewhere, whether struggling upon earth or at rest in Paradise, we are still united in the Church, which is the body of Christ and which keeps one and all safe in Christ Jesus. Once more I thank you and commend you to Him who is able to do for you exceedingly abundantly above all that we ask or think, who is able even to present you faultless before the presence of His glory with exceeding joy." Thus

cheered and fortified by the loving gifts and prayers of his brethren, and the people of his former charge, Charles, Bishop of Niagara, goes to the new and exalted sphere of labor to which God has called him.

DIocese OF MONTREAL.

BISHOP'S APPOINTMENTS FOR MAY (CONTINUED.)

- May 17, Sunday—Farnham, Rev. Rural Dean Mussen
- " 18, Monday—Farnham Schools, Rev. Rural Dean Mussen.
- " 19, Tuesday—Abbotsford, Rev. Canon Robinson, M.A.
- " 20, Wednesday—Milton, Rev. P. de Gruchy.
- " 20, Wednesday—S. Roxton, Rev. P. de Gruchy.
- " 21, Thursday—Granby, Rev. W. B. Longhurst.
- " 21, Thursday, 3 p.m.—N. Shefford, The Churchwardens.
- " 22, Friday—Boscobel, Rev. C. P. Abbott.
- " 22, Friday—N. Ely, Rev. C. P. Abbott.
- " 24, Sunday—Waterloo, Ven. Archdeacon Lindsay.
- " 24, Sunday—Frost Village, Ven. Archdeacon Lindsay.
- " 25, Monday—W. Shefford, Rev. Alex. B. Given.
- " 25, Monday, 3 p.m.—Iron Hill, Rev. W. Robinson.
- " 26, Tuesday—W. Brome, Rev. W. Robinson.
- " 27, Wednesday—E. Farnham, Rev. J. Merrick.
- May 27, Wednesday—Adamsville, Rev. J. Merrick.
- " 28, Thursday—St. Hyacinthe, Rev. J. J. Roy, B.A.
- " 29, Friday—Upton, Rev. J. J. Roy, B.A.

ST. MARGARET'S HOME.—We heartily welcome the Sisters of St. Margaret's to Montreal. The work which they have undertaken is a truly charitable one, and merits the cordial support of Christian men and women of every name. From what we know of the Sisters' operations in other places, we have every confidence in their wisdom as well as in their zeal. They come here under the patronage of the Most Rev. the Metropolitan, and with the full sanction of the Bishop of the Diocese

SUNDAY SCHOOL ASSOCIATION.—We would remind our Montreal readers of the model lesson for the Infant class to be given by Mrs. (Principal) Henderson, on Monday evening 18th inst., in the school-room of St. Stephen's Church, without doubt the lesson will be interesting and able. We hope to see a large attendance of S. S. Teachers and friends.

CITY.—Church of St. John the Evangelist.—The annual dedication festival in the Church of St. John the Evangelist. will be held on 7th of June, and Sunday after Trinity, for which special musical services are in preparation, and at which the Bishop of Fond du Lac, Wisconsin, one of the leading preachers of the sister church, will be present and preach. The Bishop will also during his sojourn in the city deliver a lecture in reference to Seabury Centennial, held in England last fall, at which he was present. The date and place will be announced subsequently.

CHURCH HOME.—The annual meeting of the Church Home was held Thursday evening April 30th, at the Home, University street, The Very Rev. Dean Carmichael presided, and among those present were Rev. Canon Norman, Rural Dean Lindsay, Rev. J. G. Norton, Rev. Arthur French, Rev. C. J. Machin, Messrs. Geddes and Baker, and a large number of ladies. The secretary in her report says:—"Since its foundation the Church Home has in a measure changed its aspect, and the committee now see more and more the desirability of opening it to the needs of indigent gentlewomen. While there are other institutions

for the poorer classes in our city there is not one that supplies this want, and all must admit how needful it is for those who, no longer being able to afford a home of their own, can, by paying a small sum monthly, feel in a measure independent and experience the advantages of a quiet and well regulated abode. This arrangement does not interfere with the object for which the Home was founded, and the committee wish it to be distinctly understood that there will always be a certain number of beds set apart for the poorer women. We have at all times some of them under our care, whose happiness is by no means a secondary consideration, and who will not be disturbed unless by death or unforeseen circumstances. But our desire is to provide as far as lies in our power for those who have seen better days, and that there are many such all will allow, as also that they may claim sympathy and help from those more happily situated. With this double object in view the Home is more likely to become in a measure self sustaining. The Home is quite full and applications are frequently received for any vacancies that may occur, so that in this respect we could not do more until we are able to enlarge our premises." The Bishop of Montreal was re-elected President.

DIocese OF ONTARIO.

KINGSTON.—The Diocesan Committee meetings were held in the Synod Hall during last week. They accomplished a good deal of routine work. The mission board had an interesting sitting, and made several changes, striking off some of the grants and reducing others.

St. James.—The children's Band of Hope held an interesting meeting last week. The proceedings consisted of music, readings and recitations. The Rev. J. K. McMorin, the new incumbent, is expected to commence his duties here on the 17th of the present month.

DIocese OF TORONTO.

DEANERY OF SIMCOE.—The service in connection with the meeting of the clergy of the Rural Deanery of East Simcoe, was held on Tuesday evening, 5th inst., in St. James' Church, Orillia. The Rev. G. A. Anderson, M.A., Protestant Chaplain to the Reformatory, read evening prayer and part of the Communion service. The Rev. W. J. Armitage read the lessons and assisted at Holy Communion. The Rev. W. H. French preached an appropriate and powerful sermon. The Rev. A. Stewart, M.A., Rural Dean, was celebrant, and the Rev. Canon Morgan assisted at Holy Communion. A large proportion of the congregation remained for the latter.—Orillia Packet.

ORILLIA.—The Right Rev. Edward Sullivan, D.D., Bishop of Algoma, will address the C.E.T.S. meeting here next Friday evening, the 15th inst. He is one of the most eloquent of the House of Bishops.

Private George E. Lloyd, Q. O. R., wounded in the shoulder at Poundmaker's Reserve, on Saturday 2nd inst., was a student at Wycliffe College before he went to the front. He had finished his second year course, and had almost completed his studies preparatory to being admitted to holy orders. He came from Brighton England, about three years ago, where he was born. He was a school teacher at Brighton, and was also a lieutenant in the 10th Middlesex Volunteers. He is a strong, powerful man, and "every inch a soldier." He is not married, and has no relatives in Canada. He has lectured in Orillia, and labored as a student missionary in this district.—Orillia Packet.

We regret to learn of the continued illness of Rev. J. F. Sweeney, rector of St. Philip's Church, Toronto. There is no probability of his being able to resume his duties for some weeks. We know his many friends will read this with sorrow. We trust, however, that his recovery may be more speedy than present appearances indicate.—Evangelical Churchman.

DIOCESE OF NIAGARA.

FERGUS.—The Rural Dean has lately been trying to get the people of this parish to increase the amounts of their annual contributions for the Incumbent's stipend and other ordinary obligations. In this he has succeeded thus far beyond his expectation—one member of the congregation promising to give \$100 per annum, and several agreeing to give \$50 each. Some of the amounts promised are double the sums previously given.

The Bishop is expected to administer Confirmation here next month.

ELORA.—The ladies of this parish are making special efforts to reduce the debt on the church, expecting to create fresh interest in the matter as the time for redeeming the mortgage draws near. They have collected during the past five years about \$1,000, the method adopted being a regular monthly canvass of the parish. Four of them gave a social, which cleared \$24. This amount will be devoted to the same object.

At the Easter Vestry meeting Judge Drew very generously paid the whole sum necessary to make the assets equal to the liabilities in the general accounts—the amount being \$150.

The Bishop is expected to administer Confirmation in the parish some time next month.

HAMILTON.—*Christ Church Cathedral.*—The Literary Society of this Church held their closing meeting of the season on Tuesday evening last. It was characterized by being more of a business nature than literary, the evening devoted to going over the work done by the society since its organization in January last. The reports of the Secretary-Treasurer of the L. S. and also of the Bible class being highly satisfactory. At the first annual concert recently held, over \$50 was taken in, and the purchase of a handsome cabinet organ has just been completed and paid for. The recently established Library of the Cathedral, in connection with the L. S., has met with good success, and is well patronized by the members of the Church. At the close of the meeting, Mr. Harvey vacating the chair, it was occupied by the Secretary-Treasurer, when a vote of thanks of the society was tendered Mr. Harvey for his indefatigable efforts in bringing the society to its present good standing both with regard to its literary attainments and also its financial position, also the thanks of the society were tendered to the Vice-President, Mr. H. Brown, for the good, substantial assistance which he has from time to time rendered in many ways; both gentlemen made suitable and telling replies, whereupon the meeting adjourned to meet again (D.V.) on the first Tuesday of October next.

On Ascension Day the Right Rev. the Lord Bishop of Niagara will be presented by Dr. Mockridge, of Christ Church Cathedral, with the very large class of about 60 candidates for Confirmation. This will be the largest class Confirmed in this church for many years.

ORANGEVILLE.—In this parish a large class is being prepared for Confirmation, which will probably take place about the end of June. A small sum still remains due upon the organ, which will probably be paid off early in June. This will probably be the first church Consecrated by the new Bishop.

GEORGETOWN.—The Vestry meeting of this Church, held on Easter Monday, was a most satisfactory and harmonious one. The parish is in a prosperous condition, and great cordiality and sympathy exist between the Incumbent and the people. Several improvements have been undertaken for the summer. The congregation has largely increased since occupied by its present Incumbent.

RECEPTION OF BISHOP HAMILTON.—We have just received this (Monday) morning through the kindness of our local correspondent, a full account of the proceedings in connection with the arrival of the Bishop of Niagara in Hamilton. A more

heartily and gratifying reception it would be difficult to extend. A special deputation of prominent clergy and laymen with several ladies, met the Bishop and Mrs. Hamilton at Toronto, and accompanied them to Hamilton, where a large number were assembled at the depot awaiting with warm greetings the arrival of their Chief Pastor. Thence the Bishop and Mrs. Hamilton were conveyed to the Cathedral school-house where about 100 ladies and gentlemen were present to add their welcome to that of the many who had already so done. The room was decorated with cut flowers and plants; the British and American flags being draped on the eastern wall. The Ven. Archdeacon McMurray introduced the Bishop, and then Canon Read said—the whole assembly rising a most appropriate address, signed by all the members of the Synod present. The Bishop replied in an extempore address, after which the company adjourned to the Cathedral where a short service was held. We hope in our next number to give a more full and extended account of these interesting proceedings.

DIOCESE OF HURON.

BOTHWELL.—The Rev. Mr. Dixon is about to leave this parish for Tilsonburg, to which place he has been appointed by the Bishop.

CHATHAM.—The Rev. Jeffrey Hill has commenced work in connection with the parish of Trinity Church. We trust that he may be most successful in his new field, and succeed in having the large debt on the church reduced, so that it may be conveniently handled.

LONDON.—The Right Rev. Bishop Baldwin preached in the Chapter House on Sunday morning last, addressed St. Matthew's Sunday-School (London East) in the afternoon, and preached in St. James' Church, London South, in the evening.

St. James'.—The young ladies of the congregation gave a social in the School House on Tuesday evening, which was most successful. A large number attended, and a very enjoyable and social evening was spent. Refreshments were supplied.

The Clerical Association met on Thursday evening, May 7th, at the See House. His Lordship Bishop Baldwin presided. The xii. chapter of Romans was considered. The city clergy were present, and a profitable time was enjoyed by all.

The vestry of the Tilsonburg parish have unanimously resolved to petition the Bishop to appoint Rev. R. F. Dixon, of Bothwell, pastor, vice Rev. A. Fisher, who has received a "call" from Paisley.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

The unfortunate rising in the Saskatchewan district still overshadows everything else. Battleford has been relieved, but Fort Pitt has fallen. The fate of the civilians is yet in doubt. With them are the Rev. Charles Quenning and wife. It is feared that the Indians are taking the whole party north, where it will be difficult to follow and release them. The sufferings of delicate women and children are sad to think of. Winnipeg is in mourning over the loss of some of her sons, while she is proud of the bravery of the gallant 90th. As I write this, word has been received of another death, that of Lieut. Swinford. Several of the wounded will be sent to Winnipeg. Among them is Private Canniff, son of Dr. Canniff, of Toronto. He was a member of the choir of Christ Church, Winnipeg. A Relief Association has been formed, with a committee of three from every congregation in the city. Already a large sum has been subscribed. The City Council have increased the grant to

\$5,000, and the Hudson Bay Company have given \$2,500. The Halifax Battalion, which was the last to come, has gone to Swift Current. While here the battalion was entertained in Selkirk Hall, by natives of the Maritime Provinces. It was one of the most enthusiastic and successful gatherings ever held in Winnipeg. Rev. D. M. Gordon, pastor of Knox congregation, has been elected chaplain of the 90th, and has gone to the front. Rev. C. B. Pitblado, formerly of Halifax, accompanies the Halifax Battalion. Much as the rebellion is to be deplored, good is already coming out of it. The response to the call for volunteers has evoked a national spirit throughout the Dominion, which nothing else would have done, and will do more to weld together a Confederation of Provinces, whose weak point has been a boast of political unity and national spirit. The feeling is now overwhelming that the rebellion must be crushed with a strong hand. Much could be written about the hidden hand behind all this: the French element in the Dominion, eager to extort race and religious concessions from a Government powerfully affected by a solid vote. Concessions were obtained here, in 1870, for the French half-breeds and others, which should never have been made. The attempt will be made to secure similar ones for the new Provinces of Saskatchewan and Alberta. But any Government which attempts to grant exclusive privileges, after the evils of the past few weeks, or to condone the acts of the leaders of the rebellion, will make a grievous mistake, which will be resented by all right thinking people in the Dominion. No French Provinces are wanted in the north, as these places will be filled by English settlers. And it is felt that this trouble must be settled without any reference to high Roman Catholic authority in the North-West. The temper of the people is now such that they will brook no such underhand work as took place in 1870. As for the Indians, those who know them best say, that for the future safety of the settler, it is necessary that they should be disarmed, dismounted, placed on reserves, and kept there, and well fed. A greater effort must be made to Christianize them, and teach them the arts of civilization. Christian women must go among them, and set their women an example of Christian and domestic living. Homes must be established where the family life can be seen at its best, so as to teach them by example what a home is. Men must take Christianity to them and live it, and have patience, feeding them with "milk" at first. A proper effort has not been made to civilize these tribes, and the people of Canada must arouse themselves to the responsibility they have in caring for the race which is disappearing before the tread of the races of the West.

WINNIPEG.—A carved oak Eagle Lectern has been placed in Christ Church, as the gift of the children of the Sunday-school. It was designed and made by Holbrook and Millington, of Toronto, and cost \$100.

PORTAGE LA PRAIRIE.—Rev. A. L. Fortin has left St. Mary's Church, and taken charge of St. Andrew's, Red River, vacant by the elevation of Rev. R. Young to the Bishopric of Athabasca. Before leaving he was presented with an address.

ST. JOHN'S COLLEGE.—The special terminal service of St. John's College Church Society was held in the Cathedral, on the evening of the 30th April. Rev. Canon Matheson read the service, the Very Rev. the Dean taking the lesson. The sermon was preached by Rev. O. Fortin, on the causes for rejoicing in the ministry, and the qualifications necessary for a successful missionary. The Holy Communion was celebrated the next morning (SS. Philip and James) at 8 a.m. This concludes the meetings of the society for the College year.

DIOCESE OF QU'APPELLE.

Church parade was held at Swift Current on Sunday, 19th ult. The troops assembled in the Engine House; there were about 300 present, consisting of five companies of the Midland Battalion, under Col. Williams, M. P. General

Laurie and staff, the Ambulance corps and others attended the service. Rev. J. P. Sargent officiated.

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

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

(Continued.)

The fact that the Church was reconstructed shortly after the crucifixion, renders it absolutely certain that the followers of Jesus must have believed that they had conversations with their risen Master, and that in these conversations He gave them His directions both to reconstruct the Church and as to the mode in which they were to do so; for, as I have said, unless they had believed that they had received such instructions, it is simply incredible that they should have ventured on the attempt, and have dared to re-found the Church on the basis of His resurrection and spiritual Messiahship, and that too in the face of all the opposition they were certain to encounter. But if their belief in His resurrection was the result of an hallucination, then the instructions which they believed that they had received, and on which they successfully acted, must have been mere visions, the creation of their disordered imaginations. What is more, they must have all fancied that they heard similar utterances, or else there would have been a diversity of plans.

To enable us to accept theories like these as accounts of actual facts, requires on our part more than all the credulity which unbelievers ascribe to our Lord's primitive followers.

But observe further: the belief in the resurrection was no idle belief, like that of a common ghost story or an ordinary marvel. Such beliefs begin and end in nothing; but this had an energy and power sufficient to reconstruct the Church in the face of the greatest difficulties and perils. It was therefore no sentimental belief entertained by individuals, who did nothing in consequence of it; but one which sustained the weight of an institution which has endured for eighteen centuries of time, and has acted more powerfully on mankind than any other known to history. This belief went on spreading, until within less than seventy years, it had firmly established itself in all the great cities of the Roman empire, and had shown itself capable of enduring the test of martyrdom. Where in history can be found an instance of a community which has been founded on the belief that a man who had been publicly executed, rose again from the dead, and who was thus proved to be the King of the kingdom of God? Is it easy to persuade numbers of men and women to accept so astounding a fact? Where can be found an example of a great institution, which has lasted for centuries, which has wielded a greater influence for good, and a mightier power over the human mind than all other institutions put together, which has been erected on the foundation of a number of vulgar marvels?

What, I ask, has the whole mass of ghost stories, marvels, and current spiritualism done to reform the world? We have heard much in these modern days of spiritualism, and its wonders; has there any great institution been erected on its basis, or is there any probability that there ever will? Are mankind, or any portion of them, the better or the wiser for its disclosures? To these questions there can be only one answer. Spiritualism, with all its alleged powers of penetrating into the secrets of the unseen world, and all similar marvels, have achieved nothing; they have made man neither holier nor wiser; nay, they have not effected a discovery which has enlarged the knowledge, or even made the fortune of any of its votaries. But respecting the Gospel of the resurrection, the great Christian missionary could write to those who had actual knowledge of the facts, in the first of his extant letters, dating only twenty-three years from the crucifixion: "Remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father, . . . for our Gospel came not unto you

in word only, but also in power; . . . and ye became imitators of us, and of the Lord; . . . and how ye turned unto God from idols, to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus;" and as he wrote to another body of his converts, only four years later, after he had affirmed that before becoming Christians they had been guilty of some of the foulest voices which can disgrace mankind: "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

The first of our three alternatives is therefore the only possible one. Jesus rose from the dead. If this was an actual event, it satisfies all the facts of history, and affords a rational account of the origin of the Church. No other theory does anything else but make boundless demands on our credulity in the name of an unsound philosophy.

I am now in a position to assign to the Gospels their proper place as historical documents. The above facts having been proved on evidence which is quite independent of their testimony, it is useless for unbelievers to affirm, as far as the Resurrection is concerned, that they were written by nameless authors, long after the events which they profess to record, for the truth of the Resurrection can be proved independently of their testimony. If, therefore, it is a fact that Jesus Christ rose from the dead, the *a priori* presumption against their miraculous narratives, the existence of which is the reason why unbelievers pronounce them unhistorical, is destroyed; nay, it becomes far more probable that Jesus Christ wrought miracles, than that He wrought none. The Gospels, therefore, may be accepted for what they profess to be,—memoirs of the ministry of Jesus Christ, composed by their authors with the design of teaching the fundamental principles of Christianity.* Their accounts are fragmentary, but are substantial narratives of facts. They were not written for polemical purposes, but for the edification of believers.† It has been objected that their accounts contain narratives which it is difficult to reconcile with one another in minute details. I admit that such is the fact, and that this results from the peculiar class of writings to which the Gospels belong, viz., not regular histories, but religious memoirs; which class of writings do not profess to furnish us with a complete and continuous narrative. The last thing which occurred to their authors was to guard against the objections of opponents. In their accounts of the Resurrection, they satisfy all the conditions of the case. The events of Easter Sunday must have thrown the followers of Jesus into the greatest excitement. The accounts of them given in the three first Gospels are exactly such as we should expect from men and women under similar circumstances. They are broken, disjointed, without any attempt being made to weave them into a complete whole, yet, in all the main facts their testimony agrees, and they are fully corroborated by the more definite account of an eye-witness—the author of the fourth Gospel. This is exactly what they should be, if they contain the reports of genuine witnesses; and what they certainly would not have been if they had been written by men acting in mutual concert, and with the design of smoothing over difficulties, or answering objections. Let us hear on this point one of the highest authorities of modern scepticism. "It is useless," says the *Westminster Review*, "to carp at small minor details. All histories contain variations, or if you like to call them, contradictions on minor points. This has been the case with every history that has been written from Herodotus to Mr. Froude."

Let unbelievers therefore join issue on the main facts of the Gospel history, just as they would with any secular history, and we will meet them. Above all, let them not carp at minor details about miracles; but let them join issue on the truth or falsehood of that great miracle, the Resurrection of Jesus Christ, on the truth of which the writers of the New Testament have staked the existence of Christianity; for if its historical foundation can be proved to be baseless, the Christian Church

must become a crumbling ruin. But if Jesus Christ has risen from the dead, Christianity must be a Divine revelation, notwithstanding all the objections which have been urged against it by unbelievers, or any amount of alleged discrepancies with which they charge the narratives of the Gospels.

Book Notices, Reviews, &c.

THE LIBRARY MAGAZINE for May contains thirty-nine well selected articles from the best foreign and home periodicals. These fill 180 pages of ten by seven inches. The selections are well made and cannot help but interest the general reader. The *Magazine* is deserving of success, for, by its low price—\$1.50 per annum—it places within the reach of all the best productions of modern thought, which before have only been attainable through the high priced reviews.

THE NOVELIST appears in a new and improved form, similar to that of the Elzevir Library. Several serial stories by eminent authors are in course of publication in this periodical, which is sold at the nominal price of 3 cents per number, or \$1.50 a year. The publisher of the *Library Magazine*, and *The Novelist*, is John B. Alden, 303 Pearl St., N. Y.

TOWERS, BULWARKS, STRONG PLACES: An address to the congregation of the Church of the Holy Trinity, Toronto, delivered, Oct. 27, 1884, on the occasion of the uncovering of a memorial brass in honor of its anonymous founder, by Henry Scadding, D.D., Canon of Toronto: From 1847 to 1875, Incumbent of the above named Church. Toronto: Copp, Clark & Co.,

In this able and scholarly discourse the learned author gives an interesting sketch of the early history of Holy Trinity Church, and of the great revival of religious life in the Church of England, in which it originated.

THE CONVERTED CATHOLIC is the title of a monthly Magazine, published by James A. O'Connor, an ex-priest of the Roman Church. It is "specially designed for the enlightenment and conversion of Roman Catholics." No. 60, Bible House, New York. Subscription, \$1 per annum.

THE HOMILETIC REVIEW for May, is as usual full of good things. Bishop Coxé opens a "Symposium on The Pulpit," with an eloquent and thoughtful paper which will well repay a careful perusal. The "Sermonic Section" has eighty discourses varying greatly in length and ability, but all good. The other departments are quite up to the average of this excellent periodical.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for April 25th and May 2nd contain, Echoes of the Eighteenth Century, SCOTTISH REVIEW; The Black Death in East Anglia, *Nineteenth Century*; On Style in Literature; its Technical Elements, *Contemporary*; On Pattison's Memoirs, March in Magna Græcia, and the Astrology of Shakespeare, *Macmillan*; Sir Henry Taylor's Autobiography, *Longman's*; A Soldier of Fortune, *Blackwood*; Mr. Gladstone's Thoughts, and Arab Courage, *Spectator*; Inside a Catholic College, *Chambers' Journal*; Some Secrets of the Silk Trade, *St. James's*; with instalments of "A House Divided Against Itself," "Mrs. Dymond," and "The Blue Pests of Chester," and poetry.

Leaning on Man's own Understanding.

BY REV. GEORGE SALMON, D.D., CHANCELLOR OF
ST. PATRICK'S CATHEDRAL, AND REGIUS
PROFESSOR OF DIVINITY IN THE
UNIVERSITY OF DUBLIN.

It is not in the Church of Rome only, nor in the superstitions of heathenism only, that the precept, Lean not on thine own understanding, has been interpreted to mean, Lean on some one else's understanding, and that it has been stigmatized as insane pride of the human intellect if men presume to prove all things, and are unable to accept what others propound to them as correct interpretations of the Divine will. I may as well state here at once, that I believe that the words of the first text I have read, when considered together with their context, will be found to have no connection with the use that is sometimes made of them. When we want to know what is meant by wisdom and understanding in the Book of Proverbs, we can find no better commentary than the saying in the Book of Job—"The fear of the Lord, that is wisdom, and to depart from evil, that is understanding;" or in the words of the Book of Proverbs itself—"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." The wise man of the Book of Proverbs is he who walks in the ways of Holiness, who "understands the fear of the Lord, and finds the knowledge of God." If a man fancies that he can make a better calculation for his own happiness than by obedience to God's law, he miserably deceives himself—his wisdom is foolishness. Appearances may be in his favour, "But though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." This, then, is what the writer of this part of the Book of Proverbs means to say in the words of the text. Be not deceived by any suggestions of the human heart which would lead you to fancy that God's precepts are not wise, and that you can find happiness in any ways which are not the ways of holiness. "Be not wise in thine own eyes, fear the Lord, and depart from evil." The paths of sin may seem to you smooth and easy; His way may appear rough and thorny; but walk in the way that He hath marked out for you, and have faith to be assured that that will be the way which leadeth to life. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." The words of the text, then, contain no injunction to us to put out the candle of the Lord within us, that reason which supplies the light whereby we must walk, but only an injunction to us to hold fast the best conclusion which true wisdom furnishes, namely, the conviction that it must be a vain search to look for happiness in any ways but His.

To come back, then, to the truths which I commenced by discussing—in matters of speculative belief, and still more in practical matters, we have no option but in some form or another to be guided by our own understanding. If we are acting as rational beings, and not as mere straws blown by the wind, whatever line we embrace, we must be led by some reasons for embracing it, which commend themselves to us as good. We may not have balanced for ourselves arguments for and against, but may have acquiesced in the decision of some authority, but then our understanding must approve the wisdom of submitting to that authority. At some stage or other a decision of our judgment must be the foundation of our action. Those who consider themselves safe in following the guidance of a Church which they deem infallible, must still, if they are rational beings, have had some reason for adopting the opinion that their Church is infallible, and if that belief cannot be justified, then there is no certainty of anything they have received on her authority. It is quite true that the great bulk of our beliefs has not been attained by any process of independent reasoning. We catch our beliefs from others; a great part in childhood

from our parents and instructors; more from our equals when we grow up. But however obtained, our beliefs are bound when challenged to justify themselves to our reason. If they fail to do this, their perishing is but a question of time.

I have seen an attempt made to show that the Roman Catholic is the only form of Christian faith which is likely to survive the struggle with modern unbelief. Sentence of failure was passed on all Protestant attempts to defend their faith by argument. As it is now the favourite method of making converts to Romanism to scare them into the bosom of the true Church by the fear of scepticism, so Roman Catholic controversialists seem to look with a kind of satisfaction on the efforts of sceptical writers whom they believe to be doing their work, and are apt to rate at the very highest the success which such writers are able to achieve. Their own Church they can boast does not commit the fundamental error of endeavouring to justify herself by argument. She contents herself with demanding submission, and calling on men blindly to follow her guidance. They are to wait for proofs until they are in her bosom, or rather they are to continue their allegiance until they can prove that she is leading them wrong. And as, when once they have yielded themselves, they are taught that it is a sin to doubt or question anything she propounds to them, I am not prepared to deny that if the arguments on the side of unbelief are really the strongest, this may be the best way for keeping men as long as possible from yielding assent to them. But, after all, it is little to gain for any denomination of Christians only the boon of the Cyclops to be devoured last. It is difficult, indeed, to believe even in the good faith of an advocate who builds his hopes for the success of his cause on the pertinacity with which he can evade a trial. I can understand a man refusing to listen to imputations on the character of a friend in whom he has perfect confidence. But if he gave as a reason for refusing to listen, that he was assured that the result of any examination would certainly be unfavorable, and that all who ventured to bring his friend's character to the test would be sure to think ill of him, how could men believe that he himself seriously thought well of him?

In sum, then, however little right we have so presumptuously to trust to our understanding as to dogmatize, as if there were no chance of our committing a mistake, the understanding God has given us is a trust, the responsibility of which we cannot shake off, and for refusing to use which we should certainly be guilty. I have joined together in what I have said our liability to go wrong in speculative and in practical matters, because of the light one throws on the other. If we think it hard to have to use our own judgment in forming beliefs which, if erroneous, may have consequences beyond the grave, let us consider how God deals with us in respect to the affairs of this life; how He disciplines us by throwing on us the responsibility of making decisions which may have the most serious results on our earthly happiness; how He does not save us from this responsibility, even when the knowledge necessary to a correct decision is wanting to us; yet how, out of all our errors, He works out the ultimate good of those who put their trust in Him.

Popular Services.

BY THE REV. PREBENDARY WILSON, VICAR
OF TOTTNHAM.

Men's minds are being agitated by the many theories of restless and self-satisfied reformers, who, forsaking the old paths, and forgetful of the sanctification which they have gained by the observance of orderly rites and ceremonies, and of the life-giving Sacraments ordained by Christ, are inventing new and more rapid means of grace—means of grace more in harmony with our modern fast habits of life—destitute alike of the authority by which we English Churchmen are bound—that of the Book of Common Prayer—and generally of Church tradition.

Let us consider: Is the Christian religion meant to be popular in the common acception of that term? Was its Founder, who went about doing

good to the souls and bodies of men—taking nothing, giving everything—Himself in any enduring sense popular? Did He frame His discourses always to the level of those to whom they were addressed, or seek to acquire popularity by condescending appeals to the tastes and caprices of those among whom He labored? Did He not constantly rather seek to elevate man's moral nature? Was not the popular cry at the close of His most patient, loving and self-sacrificing ministry—"Not this man, but Barabbas"?

The popular voice is a fitful one. It represents the world, and will always represent it, as we are warned by our Master and King: "If the world hate you, ye know that it hated Me before it hated you." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The popular voice is the voice of the natural man, and so is not the voice of God. It is loud-sounding, pretentious, discordant. God's work is, as a rule, carried on silently and secretly. He is commonly found in the still, small voice, rather than in the fire and the earthquake.

Any condescension to the worldly spirit and cry of what is now, so far as my knowledge goes, understood by the term *Popular Services*, cannot be made until the Church has lost all true tone and sense of her Divine mission, and of her Lord's relationship to the evil and anti-Christian policy and spirit against which she is set up as a Divine witness. In these days, and amongst ourselves, men's minds seem to be singularly set upon excitements, amusements, and pleasures, and so it is beginning to be argued that our very medicines must be gilded. The Cross, in the sense in which the Church has understood it, must consequently be withdrawn. Men will not have it.

Churches, consecrated to God's service, visible embodiments of the Divine, are rapidly becoming places of amusement, in which the holding of what are termed "Services of Song," "Flower Services," &c., are destroying traditional faith and reverence. Self-forgetfulness and self-control are becoming extinct virtues. The popular spirit—i.e. the spirit of the natural man, is welcomed, as if we had discovered in it a new force for the conversion of the world, unknown to former ages of the Church from Pentecost downwards.

"Vanity Fair," with which Bunyan's Christian Pilgrims found nothing in common, is fast becoming, in our days, a Church institution. His Pilgrims, "clothed in raiment diverse from any that traded in that Fair," were greatly gazed upon. And as with their apparel, so also with their speech. Bunyan tells us it was "much wondered at," for few could understand what they said, as they naturally spoke the language of the Heavenly City to which they were journeying, while they who kept the Fair were men of the world, who owned Beelzebub for king.

Now, are not some of us much disposed to be "Hail fellow well met" with such as these traders, and to think that we have much to learn from them, and must, in order to direct modern zeal into a properly authorised channel, accommodate our teaching and practice to the likings of these times? Surely such as so think must forget that ours is the religion of a Divine Founder, in Whose ministry there was no tone of accommodation to His times—no appeal to popularity—and in Whom, and in Whose Apostles there was no condescension to the follies, the vagaries, and the weaknesses of the people, and that the teaching and practice of the primitive Christians were in full accord with that of the old prophets—God's earlier voice to His people. Was the chosen nation ever enticed back to keep the law and serve God, in His ordered way, by any permission of popular and amusing services, when the prescribed ones had failed to command their obedience? The word "Service" was then understood. It was something rendered to God, taking its tone from God, and commanding, therefore, obedience and respect. It was not a faithless compromise between God and the world, between man's wishes and desires and God's ordinances and requirements. It was an objective act, not something done for the sake of popular excitement and amusement. (To be concluded.)

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CALENDAR FOR MAY.

MAY 1—ST. PHILIP AND ST. JAMES. A. & M.

" 3—Fourth Sunday after Easter.

" 10—Fifth " " "

" 11

" 12 } Rogation Days.

" 13

" 14—ASCENSION DAY.

" 17—Sunday after Ascension.

" 24—WHITSUNDAY.

" 25—Monday in Whitsun-week.

" 26—Tuesday " "

" 27

" 29 } Ember Days.

" 30

" 31—Trinity Sunday.

Ascension Day.

The Church, ever faithful in her teaching, and in bringing before her children every leading incident in the life of her Divine Head, has not failed to bestow upon this, the culminating act of the Scheme for man's Redemption, the marks of her appreciation of its importance, since She has not only fixed the day itself for public observance but has also provided Special Collect, Epistle, and Gospel, and Special Psalms and Lessons, as for the highest festivals—Christmas and Easter. Bishop Barry, in The Teachers' Prayer Book, says, "The observance of this festival on the 40th day after Easter, cannot be traced with certainty to an earlier period than the 4th century, although, in the Western Church, at any rate, it was in St. Augustine's time so thorough and universal, that he supposes it to have had an Apostolic origin. Gradually it established itself as one of the great festivals, and as such it is marked in the Prayer Book by the appointment of proper Psalms and a proper Preface in the Communion Service. The comparative neglect of it which is now being partially corrected is therefore entirely at variance with the intention of the Prayer Book. In itself it is clear that the Ascension, completing the triumph of the Resurrection, and being the entrance of OUR LORD on His Mediatorial Kingdom in glory occupies a co-ordinate place with the Incarnation, the Passion and the Resurrection in the Manifestation of OUR LORD." We fear that in too many parishes this festival does not yet receive that recognition which the Church intended, and which the importance of the doctrinal fact to which it appeals, requires. That Christ's Ascension was by Himself coupled with the giving and sending of the Holy Ghost,

—the "coming" of the latter depending upon the going away of the former—made the fact of the Ascension one of the highest importance to the Apostolic band, and surely no less so to the Church at large and for all time.

Again, the Ascension was by Christ expressly connected with another essential doctrine and fact, viz., His coming again; and with the further fact of His session on the Mediatorial Throne, and His ever continuing Intercession there.

Surely if these facts were more generally remembered the day would be observed as one of the most precious of the Christian year. "Not that the mere observance of the day will of itself preserve these doctrines, but the keeping of the day serves to keep the fact in mind, to disentangle it from all confusion in reading the story; and to keep the fact in mind, is to keep in mind also the truths which belong to the fact as well as the right, order, and relation to these truths." He ascended into Heaven; He sitteth at the right hand of the Father; from thence He shall come to judge. "Yes; the Lord Jesus Christ, the Eternal Son of God descended first to take our nature upon Him. He has endured all the requirements of God's law. He did no sin neither was guile found in His mouth. He has gone to the gate of Heaven and claimed admittance. Every hindrance to acceptance is removed, and He, by right, has entered in; but not for Himself. He was in Heaven from all eternity; the end of His work is to gain admittance for all His people. Where He is, they shall be also. And thus, now, in union with their living Head, they are called "in heart and mind thither to ascend and with Him continually dwell."

May 17.—Sunday After Ascension.

"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—Acts vii. 56.

This was a blessed vision for a dying man,—a sight of the Lord Jesus in His ascended glory! There was everything in it to give comfort and blessing to his soul.

There was the *sympathy* of Jesus. He did not show Himself as the Son of God, but as the merciful and faithful High Priest—as the One who can be touched with the feeling of our infirmities—as the One whose presence in the Holy Place gives us boldness to look for grace to help in time of need. He revealed Himself in all His loving tender sympathy as the *Son of Man*.

There was the *power* of Jesus. He was on the right hand of God—that is, the position of honor and glory and power. All power was now given to Him in Heaven and earth. And next to the assurance that we have One who can sympathise with us, is certainly the feeling that we have One who is able to succor us. He showed Himself as the Son of Man, but *on the right hand of God*.

There was also the *readiness* of Jesus to help. He was standing—in the position, therefore, of one like a sentry—watching, ready to come at once where assistance was required. And this was needed to fill up the comfort of the vision; for though a man may have sympathy, and also the power to assist us, it is nothing if he is not ready to do so.

Such (then) was the blessed vision of his ascended Lord vouchsafed to the first martyr. But how was it,—to make the matter practical,—that of all the people present at the time, Stephen should be alone the one to see it? What was there in him

to make the difference? The secret was this,—he was a man "full of the Holy Ghost." And this not at the time of his death merely—he was the same in his life, when chosen for the ministry of a deacon. In life as in death, he was "full of the Holy Ghost."

If then we would see and know the Lord Jesus in the fulness of His ascended grace and glory, we should seek to be like Stephen, "full of the Holy Ghost."—*Extract.*

The Christianity of War.

For many months past, at the request of the chief pastors of our church, we have been offering up our supplications to Almighty God in behalf of our soldiers and sailors in Egypt and the Soudan. More recently, we have been watching with eager interest the growth of the war-cloud in another distant part of the world, and, while we have prayed earnestly for peace we have felt to a man, that all the horrors of a lengthened war would be infinitely preferable to a peace purchased at the price of national dishonor. He must be a poor patriot who could read unmoved the ringing words of England's Premier, the other day, when he declared that the Government of which he was the spokesman would leave no means untried for a pacific settlement of pending questions, *save only the sacrifice of justice and honor*. The general acclamation with which these words were received, and the alacrity with which the whole nation has responded to the appeal for means to meet the threatened emergency is a proof that England, though a lover of peace, is yet capable of war; silently concentrating her strength through long years of prized repose and productive industry, yet ready, on a suitable occasion, to don again the armor, to equip her forces for battle, at any distance from home, and to give a proof, not to be ignored or gainsaid that she is no mere nation of shopkeepers, but a brave and dauntless Power, such as she has shown herself in past centuries, with Europe arrayed against her, or leaving her single-handed to the fight. But the thought may perhaps occur to some of our readers, Where is Christianity in all this? Such feelings of national self-complacency may find their appropriate expression in the secular press, but are they not rather out of place in a journal which professes to be controlled by religious aims and principles? We think not. No doubt there is much to be said against the Christianity of War. When we turn for direction to our Blessed Lord as He speaks in the New Testament, we must confess that we have to look in vain through its pages for any word of apology for the most righteous war, or any acknowledgement of the blessing of the most illustrious victory. If once or twice in the course of our Saviour's ministry, we find an utterance apparently warlike, it escapes us again on examination; and, for one such expression, we have ten or fifty sayings of a directly opposite character.

It is worth while for us to look a little closer into this matter. We would not willingly forget our Christianity, no not for an hour, and we cannot for one moment accept the suggestion that there must be one morality for individuals and another morality for nations. If a war is not defensible on Christian grounds, we cannot consistently pray for its success or give thanks for its victories. Now, it cannot be denied that, over and above some apparently express prohibitions of war in the Gospel, there is a general enforcement of what may

be called the gentler or softer virtues, at the expense of the sterner and the sturdier. Much is written in praise of meekness, and forbearance and long suffering, and patience: there is little or nothing written in commendation of the upholding of the true, and the right of stern measures, of earnestness in avenging the wrongs of others, or of the duty of making our country an object of devotion second only to science and religion. In one memorable instance, true patriotism itself was actually forbidden to the disciples. When they should see their own Jerusalem compassed with armies, they were not to fight for her; they were to flee to the mountains. It is not difficult, indeed, for inferences drawn from these facts to become exaggerations. If our Lord enforced the passive virtues rather than the active, it was doubtless because the former comes less easily to human nature than the latter. Perhaps, if He had spoken His whole mind upon the subject, He might have said of the two sets of virtues, as He said of two kinds of religious observances: "These ought ye to have done, and not to leave the other undone"; and if in one instance, He put a positive check and curb upon patriotism, doubtless it was in recognition of a divine judgment which He had a right to interpret and to put to the proof as He had a right to prove the willingness of the disciples to leave all for Him. It would be most untrue to declare Him to have made that a principle binding for all time which was in fact but an exception for once to the rule which it pre-supposed. When he promulgated the new law of the Kingdom, (as in the sermon on the Mount or elsewhere), it is reasonable to regard Him as rather enunciating principles than as prescribing precise modes of carrying them into action. Just in proportion as His Kingdom became co-extensive with the world, would it become practicable to read the rules literally; while the disproportion between those within and those without was still what it was in the first days of the Church, or, to bring the case nearer home, while the tares largely outnumbered the wheat in the fields of nominal Christendom, the literal carrying out of the law may, in the nature of things, be an impossibility. St. Paul himself, when he appealed to Cæsar, or when he made the Magistrates of Philippi come themselves and take him out of the prison, did not literally act on the rule of offering the one cheek to the smiter of the other. The rule not to resist evil, if it were taken as a positive precept, would lead directly, under certain circumstances, to the encouragement and multiplication of evil. It would require us to give free course, unhindered license, to the tyranny of oppression, of cruelty, nay of vice itself. The Church herself must apply and interpret her own Master's language.—and know that she is obeying His will in doing so,—with due regard to the dictates of justice, of humanity, of reasonableness and common sense. The one thing our Lord's teaching was to teach imperatively was, "As much as lieth in you, live peaceably with all men." The Christian man is to be a lover of peace; the Christian nation is to be a hater of war. The Christian man is obliged, as much as lieth in him, to make peace around him, to put away all malice, and guile, and backbiting. The Christian nation must let no lust of conquest, no thirst for glory, no touchiness and fidgetiness of national self-esteem, no quickness to resent the gibes and taunts of foreign newspapers, be suffered to goad her rulers into taking up arms or crossing of oceans for battle. Let the

effort be sincere, resolute, and long-suffering to unite the whole sisterhood of Christian nations in thorough harmony of counsel and action. Let it be known and read of all men that the motive is sincere and disinterested which constrains her to overleap her frontiers as the champion of right and truth, of civilization and humanity. If, after every endeavour and every honorable concession, a Christian nation find herself alone and unaided in the hour of peril, all other nations standing aloof, or shrinking back, or making excuse, then may she trust in God, and go forward, committing her cause to Him with a good courage. And He who sitteth above the waterfloods of jarring passions and warring hosts, will be with her as the God of strength first,—afterwards, as the Lover, and Author, and Giver of peace.

Editorial Notes.

The latest news of the Anglo-Russian *imbroglio* is not gratifying to the *amour propre* of loyal subjects of the British Empire. In England, as well as in the colonies, the present attitude of Mr. Gladstone's Government presents itself in the unpleasant light of a gratuitous retreat along the whole line. The contrast between the Premier's great speech in asking for the vote of Credit, and his latest deliverances as reported by cable, is simply amazing and inexplicable. It must not be forgotten, however, that our telegraphic news from the old world does not come from the most reliable sources, and it may be that fuller information, which we await with anxiety, will entirely change the present gloomy aspect of affairs.

The dark cloud which overshadows our North-West Territories grows blacker every day. The fighting, so far, has only demonstrated, at the cost of many valuable lives, that the bravery of our troops is no match for the wily tactics of the Indian braves, whose partial success has fired them with a belief in their invincibility by the white man. All recent events go to show that we are only at the beginning of a long and arduous struggle which will require all the energy and skill of the Dominion to bring to a successful issue.

The Ascension-tide Appeal of the Board of Missions very properly reminds us of a long neglected duty to the aborigines of this country. If the Church of Canada had realized her responsibilities to the Red Men of the Far West, as candidates for instruction in the truth of our holy religion, it is altogether probable that the present troubles would never have arisen. It is true of nations, as of individuals, that as they sow, they must reap. If we have sown indifference, we have no right to expect aught but retribution.

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.]

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—It has long been my intention to send you an account of the newly-formed parish of St. Matthew's, La Have, but I postponed doing so until parochial matters had assumed their present condition, and the legal points involved in the purchase of a property for rectory and glebe had been finally settled.

After the long and successful ministrations in

Lunenburg of my much loved and honored rector, the late Rev. H. L. Owen, R. D., D.D., was terminated, May 31st, 1884, by his sudden call to the Church triumphant, upon resigning my position as assistant minister of St. John's Church. I proposed a scheme for the division of that then extensive parish, so that the district known as La Have might be erected into a separate and distinct parish. After a series of meetings had been held concerning the question of division, His Lordship the Bishop granted his "Decree of Division of Parish," in September.

St. Matthew's parish begins about 3½ miles below Bridgewater, and extends to the mouth of the River La Have, with an area of about 130 square miles. It contains two churches, one of which is in good condition, the other we contemplate rebuilding; both are situated on the river bank, five miles apart, and eight and seven miles respectively from the town of Lunenburg. There are besides two stations with regular fortnightly services. The Church population is about 400, upwards of 130 of whom are communicants.

On leaving Lunenburg, in October, I moved into the house formerly occupied by the late James Koch, Esq. Shortly afterwards, the parish availed itself of the opportunity to purchase the house and about twenty acres of land, the deed for which was executed on the formation of our parochial corporation at Easter. The house is very prettily situated close to the river, about ten minutes walk from the parish church. The view, extending some three miles up and down the river, is magnificent.

The parishioners manifest a deep interest in Church matters, and fully appreciate their religious privileges. The many Lenten services were well attended, and the congregations generally are very large. About 55 candidates are in preparation for Confirmation, and are looking forward with pleasure to the visit of His Lordship the Bishop next month. The handsome sum of \$178 was realized at a tea-meeting held at the close of last year; this amount has been considerably increased by offertories, sociables and donations. The "sociables" were held at the rectory in February and March, at each of which upwards of fifty persons were present and evidently enjoyed the music—vocal and instrumental—and the various amusements of the evening until 10 o'clock, when supper was announced.

On the 26th of March, two months after my election as rector, the induction service was held, at which the Rev. W. H. Snyder, R. D., W. E. Gelling, R. C. Caswall, G. H. Butler, Jas. Spencer, and E. A. Harris assisted. The sermon was preached by Mr. Caswall, the lately inducted rector of Lunenburg.

The first death in our parish has just occurred. The one taken away was the oldest inhabitant, not only of the parish, but, if I am correctly informed, of the county. Mrs. Frederick Oxner, a dearly loved, respected and "holy mother in Israel," aged 94 years, was yesterday called to that rest and consolation which she had earnestly longed for as her "crown of rejoicing." Another old landmark, Mr. Frank Mulock, is lying very ill, and may, ere this reaches you, be numbered amongst those who, having washed their robes in the blood of the Lamb, inherit the anticipated glories of Heaven.

Thanking you for the space kindly allotted me, and hoping that your excellent paper may be the means of extending Church work and strengthening many in the Christian life, I remain,

Yours very truly,

The Rectory,
La Have.

GEORGE D. HARRIS.

FAMILY DEPARTMENT.

A LITTLE PRAYER.

Teach me, O God, to do Thy will
Regardless of my own :
That I may seek my truest peace
In pleasing Thee alone.

What e'er my wants or wishes be,
Should they conflict with Thine,
Help me, O God, to lay them down,
And every wish resign.

When days are dark, and nights are sad,
When life seems all unblest,
Teach me to say—what e'er betide—
My Father must know best.

And when at last, weak and alone,
In Death's dim vale I stand,
Help me to feel amid the dark—
My Father holds my hand.

A STORY FOR CHILDREN.

IN HIS STRENGTH.

BY ETHEL N. JULIAN.

(Concluded.)

No real damage had been done, for the violets were unhurt, and the kettle only needed washing; but Polly did not stop to think of this. It was impossible to make herself heard, and she seized Elsie's shoulder, and the hasty grasp so startled the child that she dropped the wooden pounder on the little stranger, whose merriment changed to a sharp cry of pain.

"You are the most provoking children that ever lived!" Polly declared, the last shred of her patience having vanished, and forgetting the golden lettering. "Just see what you have done now, Elsie!"

"Pore Feddy!" Elsie said, compassionately, while her own lips began to quiver.

Polly was hardly in the humour to soothe a child, and when at last Freddy went home, still sobbing, her wrath fell on the other children, to whom she gave a sharp scolding.

Coming downstairs a few minutes later, Mrs. Almon found Polly, with a very cross, blackened face, sitting on the floor, surrounded with charred sticks and half-burnt coals.

"Polly, surely you have not let that fire go out! Didn't you open the draught?"

"No," Polly replied shortly; and a moment later was ashamed of the rude tone, though not penitent enough to ask for pardon.

"There! This day is spoiled, and it's no use to try and be good now," she said, with a mixture of anger and disappointment.

It was some time before the dinner was ready, and when at last they gathered about the table, Mrs. Almon said:

"Polly, do you know what was the matter with that little boy? The children tell me that he went home crying."

"Yes, little goose. He hurt his hand and cried about it. I hope he won't come here again."

"Why not? Isn't he a nice child?"

"No; he made so much noise, and is horrid altogether."

Evidently Polly had not recovered her temper, and was in the mood when there is a satisfaction in abusing some one.

"Oh, mother, he didn't make more noise than we did!" Jack interposed, eagerly, "and I'm sure he's a jolly little fellow."

"I don't want you to ask him in again to-day, at any rate," Mrs. Almon replied, naturally thinking that Polly had some reason for her dislike.

That afternoon Mrs. Almon was sewing in the parlor, and Polly watching the baby beside her, when Miss Bevan came in. She was a bright, pleasant, young lady, and a great favorite with all the children, Polly being especially fond of her.

"You don't know your new neighbour yet, Mrs. Almon," said she after a few minutes' conversation.

"No; have you met her, Alice?"

"Yes; I knew her some years ago, and I have

just called to inquire for Mrs. Baker, who is very ill, I fear with little hope of recovery."

"Ah, how sad! We must have her little boy in here as often as possible; and I wonder if there is anything else I could do."

"I think not, for her sister is nursing her," was the reply.

"There is Mabel in the garden now," Mrs. Almon said, and, leaning from the window, she called the little girl to her.

"Mabel, if you see the little boy who lives next door, ask him to come over and play with you. And be sure you are all kind to him, for his mamma is very ill."

Mabel's chubby little face wore an aggrieved expression as she replied,

"Oh, he was there, mamma, and we told him we could not ask him in 'cause you wouldn't allow us. And I 'spect he went and told his mamma."

"How very unfortunate!" said her mother, as Mabel ran away. "I must call at once, and invite the child as kindly as possible."

Mrs. Baker told me she was afraid Freddy had been troublesome this morning, as he came home crying," Miss Bevan said frankly. "She is too ill to see strangers, and her sister is very high-tempered, and so peculiar, that I am afraid she could not be persuaded to let the child come."

Polly's conscience would not longer be stifled. "This is all your own fault," said the voice in her heart. "You blamed the little boy because you lost your temper, and then told stories about him. You meant to have golden letters; see what a black blot this will make." She tried to defend herself, but the inward monitor spoke clearly and truly.

"Keeping this little child away from his mother would have been a golden deed that you have missed."

"Mother, I am so sorry I told you the little boy was not nice, when I knew nothing about him; but I was so cross that I wanted to blame somebody."

Womanly as she was, Polly burst into tears, and sobbed out the story of the day's failures and disappointments. It was an additional sting that Miss Bevan should hear how naughty she had been, yet the confession could not be delayed even if she lost her kind friend by it.

Oh, Polly, see what you have done!" said her mother, who was much grieved, "we might have helped this poor sick lady, and now we can do nothing for her. I was wrong not to ask why you disliked the little boy, but the children were happy enough without him, so I decided to wait until I called."

Miss Bevan seemed to be revolving some plan, and presently she said, gently:

"I wish you could undo this, Polly dear."

"Oh, I would do anything, if I could!" the little girl replied, lifting a wet, unhappy face.

"Even something very unpleasant?" questioned Miss Bevan.

"You mean for me to go in there and tell them all the story?"

"Yes. And shall I go with you?"

"Oh, if you please, Miss Bevan!" Polly replied, trying to speak bravely, while feeling very much frightened.

When they reached the street Miss Bevan suggested that they should take a little walk first, and although Polly was anxious to accomplish her disagreeable task, she felt she had better become a little calmer.

As they walked along she spoke humbly of her determination that this day's work should be perfect; and how completely she had failed!

"Did you not try in your own strength, dear?" Miss Bevan asked, kindly. "You know only love for Him will make the record golden; and, Polly, did you work because you loved Him, or that you might be proud of a perfect day?"

And Polly saw that had this day been spent "unto the Lord" there would have been fewer failures.

In spite of Miss Bevan's reassuring smile, Polly needed all her courage when they were shown into a prim, tidy drawing-room, and waited in silence for their hostess.

After a few minutes Miss Morse entered. She

was a tall, stiff-looking person, and Polly could readily believe that she was, as Miss Bevan had said, "peculiar." Then Polly was introduced as a little neighbour who lived next door.

"I came in to tell you that I am so sorry about something I did this morning," Polly said, speaking quickly and nervously. "I promised to watch the children while mother lay down, and I was so cross that I scolded when they made a noise, and told mother I thought—I was afraid—that is, I didn't like your little boy."

Miss Morse looked surprised, and grew more rigid than before.

"So mother said they needn't ask him over this afternoon," continued Polly, "for she was coming to call, and would invite him then; but Mabel told the little boy, and mother is afraid you will be offended. Please don't be hurt for it was all my fault."

Polly stopped breathlessly, with tears in her eyes, and Miss Morse became unexpectedly kind.

"You are a brave little girl," she said, approvingly, "and I am not at all offended; so, if your mamma does not mind, I shall be glad to have Freddy play with you. There is nothing I admire so much as truth in children," she added, speaking to Miss Bevan, as if Polly could not hear.

"You must come and see me again," Miss Morse said, as they rose to take leave, and, strange as it seemed, Polly felt she would like to meet this stiff lady again.

"I am so glad, dear," Miss Bevan said, when they were alone again.

And Polly replied: "So am I," with equal joyousness, feeling wonderfully light-hearted because this unpleasant duty was performed, and the work of her impatience undone.

Miss Morse and Polly became fast friends, and the little girl was of real assistance in waiting on the invalid.

Her record was not always golden, yet it glowed more brightly day by day, and the dark deeds were earnestly repented, since the little girl was living and loving in His strength.

A Notable Protest.

We have it on good authority that a league has been formed with a membership already of over 2,000 actors, designed to make an earnest and effective protest against Sunday performances in the theatres. This action is not taken on account of any religious scruples, but because the theatrical profession are jealous of the increasing invasions on their day of rest. The European practice of giving theatrical performances on Sundays, the same as other days, has been growing of late years in our American cities. In New York these performances are usually called "sacred concerts," but in the West all pretence of this kind is abandoned. Sundays are there included in theatrical engagements the same as other days, and the performances are precisely the same.

The protest mentioned is a notable one because it emphasizes a point long insisted upon by the friends of the Sabbath, that the importance of observing a day of rest is based upon the physical needs of man as well as upon divine injunction. The enemies of the Sabbath day are in a true sense the enemies of all men who must work either with hand or brain. Those who are moving for the abrogation of Sabbath laws on the plea that people who work all the week must have means of amusement and recreation on Sunday, are at the same time doing away with those laws and customs which ensure to workmen the right to withdraw from secular occupations, if they so choose, and spend one day in seven in rest and quiet. Remove the barriers, as some men would have them removed, and there will soon be no choice left to laboring men but to work on Sunday or suffer a loss of wages or a discharge from employment. All things considered there is no class of persons who have so much at stake in this question of Sabbath observance as working people. They should be the last to encourage any movement that tends to overthrow the institution of the Christian day of rest.—*N. Y. Observer.*

HISTORIC NOTES.

History demands remoteness of time, in order to ensure a just verdict. The actors in events, especially in great crises, are too much blinded by prejudice or prepossession to see real merit or recognize real malice with clear vision.

After an elaborate survey of all the available evidence regarding the antiquity, of the human races, Prof. J. Kollman, of Bale, thus states his conclusions: 1. The varieties of the human species of America exhibit in the diluvial period the same facial and cranial peculiarities as at the present day.

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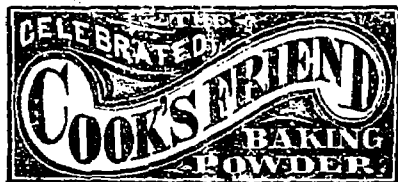
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THE MISSION FIELD.

DAK BUNGALOW AT HATTI. (ON THE ROAD BETWEEN MUREE AND KASHMIR.)

A TOUR OF AN OLD MONTREALER, AND A GRADUATE OF MCGILL UNIVERSITY, ACROSS THE HIMALAYAS.

(Continued.)

There is a certain class of criminals spoken of by the Town Clerk of Ephesus, in the Acts of the Apostles, as "robbers of churches." I am afraid I must now number myself in their ranks, for the temptation was irresistible, of surreptitiously pocketing two specimens. With one feature of Bhuddism I was much disappointed. Of course I heard this faith praised as being a Reformed Hinduism. This being so, I expected to find the idols abolished, but Thibet is full of huge images carved on every rock and crag; some of them twenty feet high, and before them the lamas (or monks) blow huge brazen instruments. These lamas all own allegiance to the Grand Lama, a sort of Pope who lives at Lassa, the capital of Thibet. This is a mysterious place, where no European can go, for the Thibetans have forestalled the Irish in the art of Boycotting. Directly you cross the frontier, the people refuse to sell you food, neither will they hire your ponies for the transport of your camp, and so a masterly retreat has to be beaten in the face of passive obstructions. When the Grand Lama dies, he proves the sincerity of his belief in the transmigration of souls by telling his monks the spot where he is to be born again. To this place they go as soon as he is gone and lay hold on the baby which happens to be born nearest the hour of the Grand Lama's departure. Professing to recognise the boy as none other than their chief revived, they enthrone the infant forthwith as head of their order. Of course business has to be carried on by guardians till the child comes of age, but he then assumes the reins of government in his own proper person. It is a great matter of regret that the Christian Church is not strongly represented by missions in Ladak. Bhuddism is steadily dying out. Whole villages are turning Mahomedan. The people are therefore in a state of transition. Now is the time when it would be comparatively easy to convert them to the faith of Christ. But once let them become Mussulmans and then the golden opportunity will have gone, and will have gone for ever. It is a well known fact that the Mahomedan is of all men the hardest to convince, probably because his creed has so great a proportion of truth intermingled with its errors, being as it is a caricature of Christianity and Judaism. It is sad to think of those trans-Himalaya regions with their rugged splendour, their bracing atmosphere and their historic rivers, the Indus, the Sutledge, and the Bramapootra, only occupied by one or two Moravian outposts. What is to be done? England's Church has her hands full, and more than full, with British India and its teeming millions. The only English missionary who can cross the Snowy Range is Dr. Neve,

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and he can only go by devoting his well-earned yearly holiday month to this work and labor of love. To any missionaries who might go to Ladak, I could promise, even in the subtropical latitude of South Carolina, a climate like that of Quebec or Montreal. No panting under the monotonous swing of the punkah in that invigorating air. No fever or cholera "up above the world so high." No scoundrels there like the plausible Hindoo. No fanatics there like the Mussulman of the plains of India.

A word on the scenery of Thibet. As already noted, Kashmir, and indeed the whole western or Indian slope of the Himalaya is clad with deodar and pine, fruit trees, flowers, and verdure, but as soon as you cross the Snowy Range, you pass from the land of life to a veritable land of the shadow of death, for Thibet is rainless as the Sahara by reason of the cause noted above. To get an adequate idea of the natural features of this rainless region, read Mr. Proctor's vivid description of the scenery in the Moon—a landscape gigantic and innocent of moisture. To get an idea of the fantastic reds and greens and drabs of those barren crags, read Dean Stanley's Sinai. To gauge those gorges and deep valleys, read what the canons of Mexico are like. Then to all these three ingredients, viz, the moon, Mount Sinai, and Mexico, add two more. Firstly, The snow capped hill tops of Switzerland, and, in consequence of these, secondly, roaring torrents of snow-water in the valleys, fringed with emerald patches of variegated Oasis. This water supply from the melting snow is scanty. It is hoarded as treasure, beyond that of anything else. The frugal population irrigate their fields herewith, and so this water is their very life. Every ten miles or so the weary traveller, after traversing a land of rocks and sand, comes suddenly on a rich and fertile scene. Here grows the willow, the poplar, and apricot, as trees planted by the waterside, which bring forth their fruit in due season, behind these stretch fields of barley, while, nestled on the rocks beyond, may be seen the humble huts of the cultivators. The ceaseless roar of the infant Indus or other stream "goes on forever." Magpies fluttered in the air, and the queer half-starved cattle of the country work in the farrows. The whole of Thibet, extensive though it be, is a mere repetition of this sort of scenery.

The only features we did not see are its vast inland salt lakes and the still vaster desert plains which lie beyond. In a region such as this it is no wonder that eye diseases are common. The torturing glare from those naked rocks in summer and the dazzling reflection from the snow in winter is unbearable—added to this, the houses being innocent of chimneys are always full of smoke. Every one has experienced the smarting in the eyes that smoke produces. All these things being so, Dr. Neve drove a brisk trade in the oculist line. At Leb, during the week of our sojourn, operations formed the great event of the day. The operating table was placed in the open verandah of the Post-office in full view of the public. Front seats were set for the Governor of Leb, and for the principal residents—a crowd of the common sort gathered in front—the roofs of all the neighbouring houses were thronged. The administration of chloroform was evidently regarded as being a great function, and then the excised cataract would be triumphantly handed round from hand to hand, in admiration of the Doctor Sahib's skill. The doctor had good reason for thus courting publicity. He is not only a medical man but also a missionary, and as such his practice is subordinate to his evangelistic work.

(To be Continued.)

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PARAGRAPHIC.

PERSONAL. This paper makes a practice of examining closely and rejecting all matters of such a character as could be in any way objectionable to our readers, but the following, drawing as it does to your notice the name of an article of sterling merit, known throughout the land as the only sure and non-poisonous remedy for corns, is welcome to a place in our columns. Putnam's Painless Corn Extractor now finds its way to nearly every part of the world, which is in itself a guarantee of its merit. We advise our readers to buy it, and also to make sure when purchasing to get Putnam's Painless Corn Extractor. Polson & Co., Kingston, props.

The misunderstanding between England and Russia will at least have the good result for the former nation of strengthening its hold on its great Eastern Dependency. The Indians are well aware that while England's rule may not be without grievances, that of Russia would be barbarism, and they have rallied to the aid of their present suzerain in an unexpected eager manner.

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The Fargo (Dakota) Argus says: "The Territory of Dakota pays more revenue to the Post Office Department than any one of the thirty-two States of the Union, and has a population as large as Nebraska or Connecticut, and nearly twice as large as Vermont and Florida. It boasts 2,500 miles of railway, 2,000 school-houses, and 275 newspapers, or more periodicals than any New England State except Massachusetts.

Chapped hands. A few drops of Johnson's Anodyne Liniment rubbed into the hands occasionally will keep them soft and free from soreness. Soldiers, sailors, and fishermen should remember this. It is the best Liniment in the world for any purpose.

A neighbor of ours lost a valuable mare recently it is supposed from bots. If he had used 25 cents worth of Sheridan's Cavalry Condition Powders he would have been driving his pretty chestnut to-day. Sorry for you, Doctor. These Powders are immensely valuable.

PEARLINE. With this article the family washing can be done with ease, with economy and despatch, and as it is thoroughly disinfectant, it will be seen that whenever used the result is pure and healthful. As there are imitations of this in the market, be sure and get the genuine, manufactured only by JAMES PYLE, New York.

IT LEADS ALL. No toilet preparation is made or ever has been made that gives the same satisfaction as Philoderma for Chapped hands, or any roughness of the skin.

PREJUDICE. It is a remarkable fact that hundreds of people are so wedded to old ideas that no matter how much merit a new article may possess they will not try it. This is wrong. To those of our readers who recognize the fact that we are living in a progressive age we would call attention to the remarkable offer made by the Electric Pad Mfg. Co., of Brooklyn, N.Y., in an advertisement in this issue of our paper.

GENERAL GRANT'S CASE.

"Someone Has Blundered!"—Can it be Possible?

The New York Herald says: "If General Grant should recover from a disease which should prove not to have been what it has been described, then his medical attendants will be expected to explain the reasons for one of the most remarkable instances of discrepancy ever recounted in the history of medical practice."

The other day an eminent young physician in the last stages of consumption, unable longer to talk, called for pen and paper and indistinctly wrote this advice to his physicians: "Make dying comfortable."

This seems to have been the sole purpose of General Grant's attending physicians. They were making dying comfortable; but they were not curing their patient. He amazes them by getting better!

The utter failure rightly to diagnose and properly to treat General Grant's disorder was a serious blunder, emphasizing what has so often been said, that professional treatment, being purely experimental, is just as likely to be wrong as right.

Had the general an ulcer on his arm the physicians would have treated it scientifically, very scientifically. He might have recovered or they might have cut his arm off. Some dear old soul of a grandmother, however, might have treated the sore by some "old woman's remedy" and healed it, but there would have been no "professional science" in such a proceeding, as her remedy would not be one recognized by the code!

The general's physicians excuse themselves, we are told, because the condition of the throat was hidden from sight. There are thousands of cases where the disease is hidden from sight, where the symptoms are very obscure and conflicting. The physicians will treat everyday's symptoms but they do not cure, and finally the patient dies. Then they discover they have made a mistake! A horrible mistake! The other day a prominent merchant in a neighboring city was found dead in bed. A post mortem examination revealed the fact that one of his other vital organs was entirely decayed, and yet his physicians had been treating him for heart disease!

Some one has blundered. For weeks the American public have been waiting the unwelcome tidings of General Grant's death. To-day, the general is up and around and riding out.

People get well often in spite of what their doctors says and do. Why? By will power? No. By faith? No.

They live because outside the medical profession and medical pretenses there are effective remedial agencies in nature which, though "unrecognized" by the code, have supreme power over disease, and in thousands of cases win triumphs where the so-called scientific treatment utterly fails.

A prominent ex-cabinet officer is to-day on the very edge of the grave, suffering from an extreme disorder of the liver. His doctors know they cannot cure him. They simply are making dying comfortable.

The agony of death in many cases is read by surrounding friends in screams of pain, in convulsions of nerve, in spasms of torture—the fixed eye, the chilly breath, the dreadful coughing, the bloody sweat—the supreme inflictions of pitiless disease upon a helpless body,—indicate the limitations of professional skill.

Seven-tenths of the deaths of this country every year are from hepatic and renal disorders, over which physicians have so little power. They will give this, that and the other thing to make dying comfortable, but they know they cannot cure and yet they will not permit the use of remedies "unauthorized" by their code, whether they are allopathic or homeopathic. If the system, as is common at this time of the year has no tone, and one has tired and depressed feelings, the doctor will tell you that the blood needs purifying, but he will not tell you, what he knows to be true, that the blood is impure because the liver and kidneys are not performing their blood-purifying functions.

The failure of the physicians in General Grant's case ought to have an eye-opening effect upon the public. It ought to see the futility of trusting entirely in a profession whose practice is so largely experimental. The test of merit is success and when

any agency has won a record proved by the testimony of prominent men and women in all ranks of society, it stands to reason that such a preparation is worthy of universal confidence. Who has not heard of it? Who has not used it? Who can gainsay the statement that it has wrought greater benefit for mankind than anything ever discovered inside the ranks of the medical profession? And yet many physicians who are bound hand and foot to their code will not allow nor will they prescribe the use of Warner's safe care. Nevertheless, spite of their small-minded bigotry, it multiplies instances of its singular merit by thousands every day, rests satisfied with the record it has won, and challenges comparison with the record of the most reputable physician.

It is a terrible thing to lose our friends, especially if we find out afterwards that they might have been saved.

We are glad General Grant is getting well. He deserves to live and in living he will emphasize the fact that physicians do not have a monopoly over disease; that "scientific medicine," so called, is not infallible; that all remedial agencies were not born with doctors and will not die with them.

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Capt. John R. Hire, of Schr. Lillian, speaks of it thus:

"I was suffering from a severe attack of inflammation of the chest, caused by a heavy cold brought on by exposure at sea, and on making my next voyage, I took with me a good supply of Puttner's Emulsion, which I am happy to say, has perfectly cured me; indeed I cannot praise it too highly. I feel that it has given me a new set of lungs."

JOHN R. HIRE,
Capt. Schr. Lillian.

From the Sec'y. Y. M. C. A., at Halifax:

Messrs. Puttner Emulsion Co.
Dear Sirs,—I have used your Emulsion in my family for the simple cough as well as for the more obstinate kind; also, for general debility; in every case it has given the utmost satisfaction. I cheerfully recommend it as an excellent family medicine.

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H. A. Taylor, Esq., President N. S. Pharmaceutical Society, says: "Taking all in all I tell more of your Emulsion than all others combined, and having heard very favorable reports of benefits from its use, I consider it the best Cream or Emulsion offered to the public. It being scientifically prepared, it remains permanent and unchanged."

Send to your Druggist or to the Puttner Emulsion Co., Halifax, for a Pamphlet.

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 clergymen willing to act as Secretary in localities which are not represented on this list.

Local Secretaries for Canada.—AMHERST, N. B., Rev. V. E. Harris. OTTAWA, Rev. H. Pollard, M.A., St. John's Vicarage. PETERBORO, the Rev. W. C. Bradshaw, B.A. QUEBEC, Rev. J. W. Garland, South Stukely. BURLINGTON, Rev. Canon Delt, Burlington, Ont. ST. JOHN, N. B., Mr. W. S. Carter, Grammar School. TORONTO, Mr. C. R. Biggar, 349 Simcoo Street, Toronto.

SUBJECTS OF EXAMINATION FOR 1885.

SCRIPTURE.—St. John, chapters 1 to x. PRAYER BOOK.—The Services 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 x.

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

The Temperance Cause.
SPEECH BY THE BISHOP OF LONDON.

An important conference was held recently in Exeter hall, to consider the object of Saturday night drinking. The Lord Bishop of London (Dr. Temple) preached, and was influentially supported. His Lordship, in his opening speech, said: We are complaining on all hands that we cannot reach a great mass of the people. There is a very large mass that we cannot reach by any religious influence—that we can bring to bear upon them. A great deal of our religious work is absolutely thrown away. We constantly feel that we are sowing seed upon the rock, upon the hard soil where it has no chance. There is no minister of the Gospel whom I know who has anything to do with the great masses of the people who is not constantly praying God that in some way or other a door might be opened by which to reach the hearts of those who at present seem to be totally indifferent, whom you try to speak to and appeal to, whom you try to reach by every kind of an argument, that you can use, whose heart you try to touch, whose conscience you try to stimulate, and yet you find, do what you will, that there is an enormous mass who stand clean outside all your ministrations whom you do not touch at all. There is every kind of endeavour made to reach them. There are all sorts of excitements and movements, as they are called, and organizations—there is everything done that we can think of to endeavor to lay hold of them, and, after all, all that we can do in this way, how little it comes to. They cannot hear us. Is it possible for any one to doubt who looks at the facts of the case that one great reason why we cannot reach them is because of the prevalence of this one terrible sin? Is there anything else which makes it more impossible to gain access to their conscience? Is there anything else which the minister of the Gospel finds more directly in his way—as it were a stone wall which he cannot go through? There is nothing, as it seems to me, which can be put by the side of this one thing—the intemperance of so large a proportion of the people. (Hear, hear.) And these facts that we have collected here set before us in the most unmistakable way what the state of things is at present. We cannot, we dare not, pass over such facts as these. We know them. They have been put clearly before us. We are bound as Christian men to lay them to our own conscience and to consider what we shall do. Every single soul that

knows of such things as these is bound to say to himself, "This is a thing which touches myself, and what am I doing?" The very knowledge of it is a call from God. If he has allowed you to know it, it is as much as saying to you, "There is one of the deadliest foes of the Gospel that I have given you to proclaim," and when you see that foe pointed out, can you dare doubt for a moment that you are called upon to go forth and fight with it? (Cheers.)

THE SPRING

is the season when the system is most susceptible to the beneficial effects of a reliable Tonic and Blood Purifier. The impure state of blood, the deranged digestion and the weak condition of the body, caused by its long battle with the cold, wintry blast, a call for the reviving, regulating and restoring influences so happily and effectively combined in Estey's Iron and Quinine Tonic

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will find that this is a medicine that suits their several necessities. It is *Bracing, Strengthening, and Invigorating*, and is the purest and best Tonic in the world.

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After Shaving

is source of much discomfort to some Gentlemen, who seek relief in vain. Barbers who have used Philoderma largely, say it is far superior to Bay Rum or other preparations usually employed, for keeping the face smooth, and and free from eruption. Sold by all Druggists. Price 25c. Prepared only by E. M. Estey, Pharmacist, Moncton, N. B.

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NEWS AND NOTES.

Hon. M. V. WAGNER, Mayor of Marshall, Mich., has a large stock farm adjacent to the city, with upwards of forty breed mares and a fine lot of well-bred young horses and colts. He also owns the celebrated stallions, Black Cloud, Recorder, Strathmore, Jr., and Comanche Chief. *Wilkes Spirit of the Times* says that Mayor Wagner is one of the leading breeders of this State and a gentleman of experience, and the *Turf, Field and Farm* adds that Mr. Wagner is doing much for the breeding interest of Michigan. Besides being Mayor of the City and superintending his stock farm, Mr. Wagner gives personal attention to the business of the Voltaic Belt Co., in which he is a large stockholder. This company under his judicious management and care has built up a very large trade both at home and abroad. It all shows what one man of enterprise can accomplish.

To persons whose skin is delicate or sensitive to changes in the weather, winter or summer, Philoderma is invaluable on account of its emollient, non-irritant character.

Extracts from a Letter from C. H. S. Cronkhite, Esq.

Canterbury Station, York Co., N.B.,
October 10th, 1876.

Mr. J. H. Robinson,
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 first-rate 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 190 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.

I am, dear sir, truly yours
(Signed) C. H. S. CRONKHITE.

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.

Alexander Bennett, J. P.,
(Signed) William Main.

Rev. Thomas Hartin.

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NOTICE.—We beg to notify the Medical Profession and general public that the only Emulsion made by Puttner Bros., is the one known as BUDD'S CREAM EMULSION, and is the only one used and prescribed in the Provincial & City Hospital. See House Surgeon's report in another column. Samples sent free by sending to our laboratory, 125 and 127 Hollis St., Halifax, N.S.

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A need has long been felt by those interested in works of charity in the city for a home for incurables. The hospitals had no room for them, other institutions could not take them in, and just when one needs all the care and comforts that human aid can give, and when the hope of restoration to health has been taken away, the unfortunate, whose case was pronounced hopeless, had to leave the home or hospital where for awhile he had been sheltered, to suffer the privation of a poor man's home. Now, however, there is a chance of this need being supplied. The sisters of St. Margaret's (Church of England), from Boston, have taken a large and sunny house, No. 666 Sherbrooke Street and on or about the 8th May it will be open for the reception of incurables, and works of charity in general which do not come under the scope of other institutions. Although managed by sisters of the Church of England, the home will be absolutely unsectarian, and persons of all denominations will be received, and may be visited by the clergy or ministers they prefer. The good work that English sisters are doing may be seen in New York, Boston, and other large American cities, where the hospitals, homes, and nurseries for children are among the most heart-cheering sights of the 19th century. The refining influence of ladies, and the self-devotion that works for love, cannot but produce an effect on those who, alas, are brought so seldom under the influence of either. To do a work of this kind, however, funds are needed. A guarantee endowment would enable the sisters to extend the work to cases that would be otherwise out of their reach. It remains, therefore, with the public how far the home is to be a success. The amount of money needed is not very large, and it will indeed be pity if we let pass this chance of ministering to the sufferings of those who, though so poor and helpless, are nevertheless our brethren in the sight of God.
The Metropolitan (Dr. Medley, of Fredericton,) has kindly consented to be "Patron."

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Coconos, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood, and a properly nourished frame."—Civil Service Gazette.
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CHURCH OF ENGLAND

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