

there, and at a few points in Manitoba. The critical state of Prince Albert and Battleford has created grave anxiety. At Battleford the Rev. T. Clarke was the head of the Indian Industrial School. This building has been destroyed by the Indians. The Rev. Isaac Taylor was the C. M. S. Missionary with head quarters there. It is believed that his house has been plundered. The settlers with their wives and families are now within the stockade or fort at Battleford. No details can be got from Prince Albert, where Bishop McLean resides. Emmanuel College and the Bishop's residence are about a mile and a half from the central cluster of houses, and about four miles from the Hudson Bay property. They are probably unprotected and serious fears are entertained about them and the scattered houses along the main highway. Winnipeg is not so excited as it was a week ago, but the city has almost been given up to military movements. The 90th and the Field Battery, 350 strong, are at the fort. Two new battalions numbering 700 men are ready to start, there is a home guard for defence of the city, and the Police have been armed with rifles and are drilled daily. Added to these military preparations, thousands of citizens have witnessed the arrival and departure of the Batteries, the "Queen's Own" and the "Grenadiers." All amusements and special gatherings have been postponed for the present. The churches have missed many of their members, and each day brings fresh news which adds to the gravity of the uprising. The dreaded Indian uprising menaces the settlers in the West, and can only be put down by the prompt arrival of the troops. Under the circumstances church matters have taken a secondary place in peoples' minds. In Winnipeg, Holy Week was disturbed by excitement and sensational rumours. The city was in a defenceless state, as there were no arms nor ammunition, and the volunteers had gone. The general excitement was not favourable to the feelings of the season. Daily services were held only in Christ Church Parish. These were well attended. On Good Friday there was service at 10 a.m. with no sermon, the three hours service from 12 to 3, conducted by Rev. E. S. W. Pentreath, rector, and Evensong at 7.30 p.m.: Nothing was sung but hymns, and the choir wore their cassocks only. Services were held twice daily during the week. In Holy Trinity and the Cathedral there were the usual services during the week, on Wednesday and Friday. A report of the Easter meetings will be given in our next issue.

#### DIocese OF SASKATCHEWAN.

The disturbed state of the country has precluded our getting news. Much sympathy is felt for the clergy at Edmonton, Battleford and Prince Albert, who with their families have been in serious peril. General Middleton is now marching to relieve the two latter places. At Prince Albert there are only provisions for three weeks longer. We give below an item from Fort Macleod. At the date of writing the serious news has come of a contemplated rising of the Blood Indians with others menacing Fort Macleod, women and children are reported as fleeing to the Fort for protection. The concert therefore will scarcely come off. We clip from the Fort Macleod *Gazette*.

CHURCH SERVICE.—Church of England service was held on Sunday evening last by Rev. Canon McKay in the old town. There was some misunderstanding as to the place where service would be held, some supposing that it would be in the recreation room at the new fort. Those who went there expressed considerable dissatisfaction that there was no service. Canon McKay is in no way to blame for this. He made no announcement that service would be held there, and it is rather unfair to vent any disappointment felt, on him. It was the last service which would be held in the old town, owing to the removal of the church, and he very rightly considered this the appropriate place to hold it. Canon McKay is working hard now to get the church finished and congregation organized, and no feeling should be

aroused over so paltry a thing as the place where service is held, so long as it is in the limits of the town of Macleod, of which place he is rector.

A CHURCH CONCERT.—A meeting was held at Dr. DeVeber's office on Monday evening to make arrangements for giving a concert in aid of the building fund of the church, at an early date. Rev. Canon McKay took the chair. After some little discussion, it was decided that the concert should take place on Tuesday evening, April 7th, the first Tuesday after Easter-day. The following committee to arrange matters was then appointed: Dr. DeVeber, Messrs. Pocklington and Haultain. Three gentlemen with the musical ability of the above, should ensure a good programme, and be a guarantee that it will be successfully carried out.

#### DIocese OF QU'APPELLE.

The settlements being mainly along the line of the Canadian Pacific Railway, and there being several thousands of Indians in the Diocese, home guards have been formed at all the principal points. Qu'Appelle Station is the base from which the troops start on their march. Services have been held here and at Fort Qu'Appelle by Rev. D. Lewis. Rev. J. W. Gregory, Incumbent, has also rendered valuable assistance. The clergy of Qu'Appelle have come to the front in the trouble, and have proved themselves equal to the occasion. The only items of Church news are the report of a Confirmation at Regina by Bishop Anson, who confirmed eight candidates, and the receipt of numerous gifts by Rev. W. W. Bolton, for the contemplated Church at Moosomin. Bishop Anson preached at St. Paul's, Regina, on Easter Day. The unsettled state of the settlers, and the uneasiness of the Indians in Assiniboia, have no doubt added to the Bishop's anxieties.

#### DIocese OF ATHABASCA.

Bishop Young sails for England the middle of April. On leaving his parish at St. Andrew's, Manitoba, he was presented with an address and a purse of \$104. His Lordship will be absent in England a year. There is no trouble among the Indians in that remote part of the country. They do not yet feel that immigration and civilization are driving them the wall. This revolt of the Indians and half-breeds is the last stand made against the advancing tide of Anglo-Saxon civilization. The buffalo is disappearing, the lands are being settled, and the Indian who does not care to farm sees one by one his resources slipping away. With the half-breed it is a sullen revolt against Canadian supremacy; with the Indian it is a rising of hungry tribes against authorities who do not give them sufficient food—game is scarce, the land which was once theirs is lost to them, few of them will work, and they have joined the rebel movement as the quickest way of getting more food. Perhaps the next generation may settle down to farming, but the best solution of the Indian difficulty is for the Government to see that the tribes are properly fed.

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

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

(Continued)

Having pointed out the value of contemporaneous letters, I now ask the attention of the reader to the fact that these four letters of St. Paul, were written within that interval of time after the date of the crucifixion, which the more rigid canons of criticism lay down as within the period of the most perfect historical recollection. There is no possibility of dating them eighty or ninety years after the events, as unbelievers for their own convenience endeavour to date the first three Gospels, in order that they may get time during which it might have been possible for a number of fictions

to have grown up in the Christian Church, and superseded the genuine events of its Founder's life. Not only were they written within twenty-eight years of the crucifixion, by one whose activity as a Missionary of Christianity had extended over the preceding twenty years, but who was then of such an age, that his historical recollections were good for at least fifteen years earlier. Although he had not seen Jesus Christ before. His crucifixion, he must have conversed with multitudes who had done so, and had heard Him teach. In these letters, therefore, we are in possession of a contemporaneous record of the highest order, amply satisfying the strictest rules laid down by the late Sir G. C. Lewis in his great work on the credibility of early Roman history, in which he has rigidly analyzed the value of historical evidence. As the subject on which he treats is one purely secular, and he is usually considered to be very rigid in his demands for historical evidence, I refer the reader to this work with confidence.

Let us test, by our own practical experience, the value of historical recollections that are only twenty-eight years old. This period of time is three years less than the interval which separates us at the present year 1882 from the *coup-d'etat*, which made Napoleon the Third Emperor of the French. Our recollections of that event are so lively, that it is simply impossible that we could become the prey of a number of legendary stories respecting it. Such stories can only grow up after considerable intervals of time, when the recollection of events has lost its freshness, and the generation which has witnessed them has died out. Let the reader observe then, that St. Paul, when he wrote these epistles, was separated from the crucifixion by an interval of time not so great as that which separates us from the event in question. Add three years more, and it will include the whole of our Lord's ministry.

The latest possible date which can be assigned for the conversion of the apostle is A.D. 40, or ten years after the crucifixion. But this is far too late; and several concurrent probabilities fix it at five or six years earlier. St. Paul therefore had the amplest means of information as to what were the beliefs of the Christians at this early period; and must not only have had the most positive certainty respecting what it was, on which the renewed vitality of the Church rested, but he could not have failed to have known that his primitive followers also ascribed a number of superhuman actions to our Lord. Nor was this all. For some time previous to his conversion he had acted the part of the fierce persecutor of the Church. This fact we learn from his own pen. In acting this part, common sense would have suggested to him the necessity of minutely scrutinizing the tenets of the new society; and, above all, of investigating with the utmost care the foundation on which it rested, viz., the alleged resurrection of its Founder. He must therefore have been fully cognizant of the beliefs of the Church in connection with this event; and as a vehement opponent, he must have done his utmost to expose any delusion respecting it.

Having thus pointed out the value of St. Paul's Epistles as historical evidence, I will now state the chief facts which can be distinctly proved by them, and the nature of the evidence which they furnish of the historical truth of the Resurrection.

1. They make it certain that not only did St. Paul believe in the Resurrection of Jesus Christ as an historical fact, but that he considered it as the foundation on which the life of the revived Christian community was based. Whatever may have been urged respecting his references to miraculous powers possessed by himself, his references to the miracle of the Resurrection are of the most unimpeachable character. They are too numerous for quotation here; I will therefore only refer to one. In the fifteenth chapter of the First Epistle to the Corinthians, he expressly asserts that if the Resurrection of Jesus Christ is not a fact, Christianity is a delusion.

2. His mode of reference to this event proves that he not only himself believed in it as a fact, but that he did not entertain the smallest doubt that those to whom he wrote believed it as firmly