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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, APRIL 29, 1885

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ECCLESIASTICAL NOTES.

CHRISTIAN EVIDENCES.—Mr. Joseph Cook, in a recent lecture presented a symposium on Christian Evidences, by reading the letters of several scholars and divines of various Christian bodies. A noticeable fact in every case, except in that from which we quote below, is that almost the entire argument is based upon subjective experience.

Bishop Huntington's contribution was as follows:—

Syracuse, March 14, 1885,

DEAR BROTHER,—You ask me why I "personally believe Christianity to be a revelation." I so believe chiefly for seven reasons.

1. Seeing from abundant signs that I myself and the universe I live in must have had a personal Maker, and instructed by my own soul that he must be a Father, I find it to be antecedently probable, if not a moral necessity, that he should speak to his children, disclosing to them his character and his will.

2. Christianity declares of itself explicitly, repeatedly, and in terms and a tone befitting the majesty and tenderness of the message, that it is such a revelation; and nothing has been said or done in the world since it appeared, to negative that august claim, or to weaken its force.

3. Christianity is embodied and manifested to mankind in the living Person of Jesus Christ, who stands, has stood for eighteen centuries, and promises always to stand, in the complete stature of men, the one perfect type, measure, and pattern of our manifold humanity, affirming without refutation that He is the only begotten Son of God, and establishing that affirmation by a divine goodness, wisdom and power—an incarnate life of God on earth.

4. Through this Incarnation, which must in reality be "from the beginning," and in its issues everlasting, as well as by His teaching and suffering, Christ, Who is Christianity, demonstrates the supremacy of the moral law, which is the welfare of the human race and the glory of God.

5. This demonstration of life, which shines sufficiently by its own light, is published, extended, and continued from age to age, by writings of which both the genuineness and the authenticity are attested against every kind and degree of hostile assault, and of which the historical authority may now be considered as beyond reasonable dispute.

6. Christianity, as well by what it directly confers on all men who will receive it in spirit, mind, and body, and in every private and social relation, as well as by its superhuman certificates of miracle, prophecy, and inspiration, by its openings of a world of life above us, and by its assurance of personal immortality, proves its precise fitness to all the wants of our nature, from its strongest to its weakest point, giving this express evidence that it proceeds from the Creator of that nature.

7. The undeniable effects of Christianity on national, domestic, and individual progress, wrought through the organization, ministries, and missions of the Christian Church, in knowledge, virtue, order, freedom and mercy, testify not only that the

God of truth revealed it, but that the God of history is with it and within it. Christendom is accounted for only by Christianity, and Christianity broke too suddenly into the world to be of the world.

Faithfully yours,

F. D. HUNTINGTON.

INFIDELITY.—At the recent meeting of the Central Council of Diocesan Conferences, in London, the Rev. Dr. Thornton moved the following resolution:—

"That the present progress of open and avowed infidelity in this country, while it should not give rise to undue alarm, renders it incumbent on Churchmen to unite heartily in discovering and employing the most effectual means for arresting it." He observed that a great deal of the avowed infidelity of the day was *mere bravado*. Just as boys at school smoked and indulged in other forbidden things, not because they liked them, but because they thought it looked manly, so people who were very far from being infidels in their hearts often talked infidelity because they fancied that it sounded well. Nevertheless, it was undeniable that there was a vast amount of real infidelity at the present time, and the first thing Christians had to do was to inquire into the probable causes."

Professor Stokes, in seconding the motion, said the one point to which he wished to confine his remarks was the notions that the conclusions of science were opposed to what we were taught by revelation. Such a notion, he thought, arose from *ignorance with regard to both questions*. If we believed that revelation came to us from the same Being as was the Author of Nature, we could not help regarding it as an axiom that there could be no opposition between the one and the other; but it was by no means axiomatic and not necessarily true that there might not be opposition between what was *supposed* to be revelation and what was supposed to be science.

The resolution was adopted unanimously.

TESTIMONY FROM WITHOUT.—The testimony of those who do not belong to the Church, in favor of her system or working, tells with great effect not only on the children of the Church, but also on those who dissent from her. The Rev. E. R. Donehoo, a Presbyterian minister of Pittsburg, Pa., speaking in favour of the White Cross Army, paid the following tribute to the Church in the United States:—

"There is not a Church in all this land which has borne such unequivocal and open testimony against the social evil, as has the Protestant Episcopal Church of America. While our own and other Churches have, through culpable indifference or mistaken policy, or possibly through "modest silence," suffered this most corrupting of all evils to continue to blight and destroy the young, and to convert peaceful homes into abodes of misery and shame, this Church has spoken out in no uncertain tones through its Conventions and Church Congresses against this deadly foe to morality and godliness.

THE MARRIAGE LAW OF FRANCE.—In a letter to the *Guardian* (England), Chancellor Espin draws attention to a very remarkable fact of history in connection with Marriage Law in France. In 1792 the ancient Marriage Law of the land was subverted, and, among other marriages allowed, were those with sisters-in-law and between uncle and niece. But in 1802, when the license given ten years before was withdrawn, while dispensations were still permitted for the marriages of uncle and niece, it was decided that no dispensations should be granted for marriages between brothers-in-law, on account of the family dissensions to which such unions had given rise.

CLERICAL SCHOOLMASTERS.—The *London Daily News* has been making an effort *more suo* to persuade the Governors of Harrow School that they ought to appoint a layman Head Master in succession to Dr. Butler. The result has been to accumulate from all sides testimony in favor not merely of the greater advantage of having a Clergyman, but of the *distinct necessity* of appointing such an one in the interests of the school. In other words headmasterships do not exist for ambitious young laymen of agnostic tendencies, but must be filled by men who must be acceptable to the patrons of the school—that is, of the parents of present and future pupils; and parents naturally prefer one who has deliberately taken his stand on the side of revealed religion.

TWO NOTABLE APPOINTMENTS IN THE U. S.—Mr. Bayard, Secretary of State, has appointed the Rev. Francis Wharton, D.D., LL.D., as his legal adviser on all questions respecting international law. Mr. Wharton practiced law in Philadelphia for several years. From 1858 to 1863 he was Professor of Logic and Rhetoric in Kenyon College. He was then ordained and became Rector of St. Paul's Church, Brookline, Mass., and in 1866 was elected to a professorship in the Cambridge Divinity School. For some years he has filled the Chair of International Law in the Boston University. He has written a large number of books on legal subjects which are regarded as of the highest authority. The appointment of Dr. Wharton to this important position is a worthy tribute to his eminent attainments, and Mr. Bayard has honored himself by making the selection.

ASSISTANT POSTMASTER-GENERAL.—Churchmen in particular, and all his fellow-citizens in general, of whatever political school, says the *Church*, of Philadelphia, are rejoiced at the promotion of Mr. Malcolm Hay to the position of First Assistant Postmaster-General. In his case the office certainly sought the man, not the man the office. Mr. Hay is sternly conscientious in all his opinions, and would not sacrifice one iota of principle for all the inducements his party could hold out to him. As a Churchman his benevolence and self-sacrificing generosity are too well known in the Diocese to need any word of praise. For many years he has been a constant attendant and a liberal supporter of Emmanuel Church, Allegheny City, a humble Mission Church, whose services he preferred to the more elaborate attractions to be met with elsewhere, while his purse was ever open to every pressing claim made upon it.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL MINES.—On April 16th, the Rev. C. E. Mackenzie, Incumbent for the past two years, was inducted as first Rector of the newly constituted parish of All Saints. The ceremony was performed by Rev. D. C. Moore, Rector of Albion Mines, Rural Dean, the Bishop's mandate of induction being read by Rev. V. E. Harris, vicar of Amherst, and the keys delivered by Mr. A. H. Payne, churchwarden. After Evensong, read by Mr. Harris, Mr. Moore addressed the congregation in his earnest and forcible manner. He first mentioned the circumstance that he had been second Rector of Pictou; that 53 years ago the first Rector of Pictou, Rev. Charles Elliott, had been inducted, and that to-day the speaker was inducting the namesake of this clergyman as first Rector of Springhill, with which mission also the speaker was formerly connected. He then dwelt on the fact that the ministry requires not only a commission from God, but also a mission by proper human authority. Lastly, he reminded the people of their duties as members of the lay priesthood, diligently to pray for their Rector, and to work with him in spiritual matters.

ANNAPOLIS.—Rev. J. J. Ritchie, rector of Annapolis was the recipient of an address from the wardens and vestry of his parish at Easter. Referring to the recent death of Mrs. Ritchie, the address contained this paragraph:—

While sympathizing with you in your irreparable loss in one so dear and near, whose counsel and cheerful aid tended so greatly to relieve the many burdens in the various branches of your parochial duties, we the congregation of St. Luke's deeply feel that by the death of Mrs. Ritchie we have lost not only one of our most beloved, respected and active members, but one who while ranking high in our esteem, was ever ready and willing to join in every good work, and to toil and labour for our comfort and interests; one whose zealous christian influence and purity of example as a faithful servant of Christ in our church and Sunday-school services, awakens in us a true sense of deep gratitude and affectionate remembrance.

HALIFAX.—CHURCH OF ENGLAND SUNDAY-SCHOOL ASSOCIATION.—The programme for the year has been issued and is as follows:—

April 28.—Social Re-Union, Freemason's Hall.

May 4.—Model Lesson, Rev. K. C. Hind, B. A., S. Luke's; Paper, Mr. F. C. Sumichrast.

June 11.—Annal Festival, S. George's Church, Preacher, Rev. A. D. Sylvester.

July 7.—Conference of S. School Teachers.

Oct. 18.—Anniversary Childrens' Service, Cathedral, Preacher, Rev. W. C. Wilson.

Oct. 19.—Anniversary Meeting, Freemason's Hall.

Nov. 2.—Devotional Meeting, S. Luke's, Address, Rev. J. O. Crisp; Paper, Mr. J. Godfrey Smith.

Dec. 2.—Model Lesson, S. George's, Rev. F. R. Murray; Paper, Mr. D. H. Whiston, 1886.—Jan. 4.—Children's Concert, Freemason's Hall.

Feb. 1.—Model Lesson, with black-board illustrations, S. Luke's; Mr. F. C. Sumichrast; Paper, Rev. David Neish.

CHURCH OF ENGLAND INSTITUTE.—Rev. W. C. Wilson read a paper on "How best to extend the influence of the Institute," last week, in the Institute Rooms. There was a large attendance, and an interesting discussion followed, in which the Lord Bishop, Dr. Partridge, Rev. F. R. Murray, and Messrs. T. Brown, Shreve and Jordan took part. Among other things the paper suggested that the influence of the Institute could be best extended by the erection of a first-rate

building, with a frontage for a Church book store and ecclesiastical furniture, and a plan of raising the money in \$5 shares was shown to be feasible. The ladies were to be brought in as valuable auxiliaries to the Institute work, and special accommodation provided for them in the shape of a parlour and refreshment rooms. The gymnasium was to make its influence felt by having its "Institute eleven" and "Institute Rowing Club." It was suggested that the Institute take up all Diocesan work of general import, such as, volunteers for Sunday-school and Mission work, systematic distribution of tracts bearing on the Church and her services; revival of the Water-side Mission, and the making of the Institute the headquarters of the Church Women's Missionary Society; the Girls' Friendly Society; the White Cross Army, and a Church Congress for the Maritime Provinces.

THE KING'S COLLEGE CASE.—The Halifax *Evening Mail*, has the following:

"**SUPREME COURT.**—In re Wilson.—An application by Prof. Wilson to be reinstated as professor of King's college. Judgment was delivered, sustaining the application with costs and allowing a writ of mandamus to issue against the governors of the college. Judges Thomson and Rigby delivered long written judgments. Judge Weatherbe dissenting."

BOARD OF HOME MISSIONS.—The appeal of the Amherst Deanery for a grant towards a travelling Missionary, was sustained by the board last week. There was quite an interesting attendance of the clergy from the country. There are still some 12 or 15 parishes who have not sent in their returns, which ought to have been in by the 31st January. It is to be feared that the negligence of the clergy will recoil upon themselves, as this year all the grants are revised, and the loss to the revenues of the board will entail a corresponding curtailment of the grants. Many of the parishes have done well, and some have increased their subscriptions of last year. Others have come far short of what might have been expected. There can be little question that the Board of Home Missions has the first claim upon the generosity of Church people.

CAPE BRETON.

MISSION OF LOUISBOURG.—During Lent, daily services, with readings from Birkett Dover's "Lenten Manual," were held in the church here. On Holy Thursday there was an address in the evening, on the Holy Communion, in connection with the duty of all participating on Easter morn. Good Friday the service was at three p.m. After the Blessing, the "Litany of the Passion" was sung kneeling. The offertory was for the Society for the Conversion of the Jews. We are pleased to notice that an increased interest is being shown in the service held on this day in this part of the mission. Fully as many dissenters as Church people were present, and the reverent demeanor of all betokened a deep sense of the solemnity of the service. With a few exceptions, it was, both for dissenter and Churchman, a *holyday*. On Easter Sunday, the services were at 10.30 a.m. and 7 p.m. Although the walking was very bad, a large congregation assembled on this festival day to worship with their risen Lord. At the morning service there were forty-one communicants. In the evening the service, which was choral, was particularly bright and hearty; the sermon was upon "Confession, its aid and help to the spiritual life." The decorations, which were very neat and beautiful, were confined mainly to the chancel, although the nave was not forgotten. At the entrance to the chancel, there was a rood-screen of Gothic design, with the words, "Jesus Christ is risen to-day—Alleluia," in red letters on a white background, edged with spruce; at the bottom of the screen, which was divided on either side of the chancel gate into four small Gothic panels, was the word "Alleluia." Around the chancel was the text, "O praise the Lord, for it is a good thing

to sing praises unto our God," in white letters on a dark background. Behind the altar, which was veiled in white, was a reredos of the same color, divided into four panels, each of which was filled with an appropriate device, dorsal wings of white with a heavy bordering of old gold, projected from either side of the altar. Over the chancel window was the text, "Be ye holy, for I am holy," illuminated in colors and gold; below this, on each side of the window, were two very pretty banners, and under these and just above the dorsal were the texts, "Christ is risen," "He is not here." The lectern and choir desks were neatly trimmed with fine spruce wreathing. Above the west window was the text, "Him shall ye worship"; over the main entrance was suspended a banner with an illuminated text on either side. Spruce wreathings hung from arch to arch, and the windows were neatly trimmed with the same. Certainly the whole interior of the church was transformed, and apart from the character of the service, the stranger could not fail to notice that Easter was a time of rejoicing with the Church. On Easter Monday, after prayers, was held the regular Easter Meeting of this part of the mission. Mr. Elias Townsend and E. S. McAlpine were elected chapel wardens for the present year. It is hoped that the Mission House will be started as soon as the weather will admit of work commencing.

In Lorraine, tri-weekly services, with readings, were held during Lent. The service on Good Friday was in the evening, and the collection was devoted to the "Parochial Mission for the Conversion of the Jews." At the regular Easter Meeting, Mr. Samuel Frauder and Chas. Luty were elected chapel wardens. A new church is badly needed in this place; after a rain storm, the water comes in on all sides, much to the discomfort of the missionary, who has often had this winter to stand on ice while celebrating Holy Communion. An effort will be made (D.V.) next spring, if the coming fishing season be at all prosperous, to erect a new building.

In Main-à-Dieu, daily services during Lent were very irregular, on account of the very stormy weather, and the distance from the missionary's residence, Louisbourg. On Good Friday, there was Morning Prayer with sermon at 10 a.m. It was intended to have had a celebration of the Blessed Sacrament on Easter Sunday at 8 a.m., but the roads were so bad Mr. Draper could not get down. On Monday, April 13th, the regular Easter Meeting was held. Messrs. J. E. Marbell and Freeman Lewis were chosen chapel wardens for the ensuing year. On Tuesday, at 9 a.m., there was a celebration of the Holy Communion, with thirty-eight communicants; the offertory was given to the Mission for the conversion of the Jews. A very pretty little church, of Gothic design, has been erected here last year. The nave is 44 x 22 feet, the chancel 20 x 16. On the north-west corner there is a tower with spire surmounted by a Latin cross. As yet, the exterior only is finished, and there is a debt on that of \$400. Up to the present time the total expenditure has been \$1,100, all of which has been provided by the congregation, who are only poor fishermen. About \$400, together with the grant of £50 promised by the S. P. C. K. would finish the interior. Will not some of our wealthy Canadian Churchmen send subscriptions to the Rev. T. Fraser Draper, Louisbourg, C. B., for that purpose, so that the building may be ready for consecration when the Bishop comes in the summer of 1886?

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Paul's.*—At the Easter meeting the Rev. Dr. Fitzgerald gave in his resignation as rector; the Rev. Dr. has been rector of the parish for nearly forty years. A most flattering address was presented to him from the congregation, in which it says: "All alike entertain for you and desire to express a strong feeling of personal regard and esteem, and trust it may please God to preserve you, and give you yet many years of residence amongst us and friendly Christian intercourse. They must include in all

their kind regards and good wishes your excellent partner in life, Mrs. Fitzgerald, who has always been indefatigable and zealous in the furtherance of every good and charitable work amongst them. We assure you that they will continue to take an undiminished interest in the future welfare of yourself and Mrs. Fitzgerald." The Dr. replied in a feeling address. The Rev. Mr. Omera was appointed rector for a term of five years.

St. Peter's.—The Easter meeting passed off quietly. There was a balance of over \$100 in hand. The subject of the curate's resignation and of the continuance of the boys' school came up. It was decided to endeavour to obtain a teacher from England who could carry on the school work and act as lay-reader; St. Peter's will therefore soon be without a curate.

FRENCH RIVER.—The *Charlottetown Examiner* says: "The choir of St. Thomas' Church, French River, recently presented the choir leader, Prof. McKinnon, with a substantial and acceptable testimonial of the high appreciation with which his labors have been received. And it may not be out of place to here state that St. Thomas' Church never was in a more flourishing condition than now, and Rev. Mr. Reagh has the satisfaction of seeing at least a part of the fruits of his good work."

DIOCESE OF FREDERICTON.

CONSECRATION OF THE BISHOP-ELECT OF NIAGARA.

FRIDAY, MAY 1ST., 1885.

Railway and Steamboat Arrangements.

New Brunswick Railway.—Tickets to Fredericton full fare. Certificates supplied on April 30th at railway stations, valid for return free until May 4th.

The signature of the Hon. Sec. is necessary on certificates before leaving Fredericton.

Intercolonial Railway.—Clergymen holding certificates travel at half rates.

Lay visitors can procure return tickets at a fare and a half from stations to St. John, April 30th to May 4th.

Grand Southern Railway.—Return certificates from Hon. Sec.

Union Line S. S. Co.—Steamers "David Weston" and "Star."

Free return tickets from April 30th to May 4th inclusive.

The Rev. T. E. Dowling will be ready to sign and issue return certificates for the N. B. and G. S. Railways at Mr. W. T. H. Fenety's book store, opposite Officers' Quarters, Queen Street, Fredericton, on Friday morning, May 1st., at 9 o'clock.

By order of the Metropolitan,

THEODORE E. DOWLING.

April 22nd., 1885.

Hon. Sec.

ORDER OF SERVICES.

Friday, May 1st. (Festival of S. S. Philip and James.)

1. Morning Prayer in the Cathedral at 8 o'clock.
2. The Consecration Service at 10.30 a.m.

The clergy are requested to be at the Vestry of the Cathedral at 10 10 a.m.

FREDERICTON.—Five bishops are expected to be present at the consecration of the Bishop-elect of Niagara, the Most Rev. the Metropolitan, the Bishops of Nova Scotia, Quebec and Maine and the Bishop Coadjutor of Fredericton. The Bishop of Quebec has been appointed preacher. The order of the service is now in press and will be on sale at the bookshops in Fredericton.

The Church Bill for consolidating the various Acts of Assembly has been passed by the Legislature and signed by the Lieut.-Governor. One

special feature of the Act is that churchwardens must be communicants. This is a step in the right direction, towards doing the Church's work in the Church's way. The Bill became law before Easter Monday, so that Vestry Meetings were subject to the changes which it contained.

PETITCODIAC.—An interesting series of addresses on the "Seven last words on the cross," were given during Lent, by Mr. Roger Taylor, lay reader and Divinity Student in this mission. He is proving himself an able assistant to the worthy Rector. Confirmation classes are in preparation for the sacred rite, which will be administered by the Metropolitan (D.V.) about the middle of June. The latest and newest name for a young ladies' sewing society has been adopted by that organization in this parish. It is "the digits." They meet regularly every Saturday afternoon to sew for Church purposes.

SUSSEX.—Trinity Church has been the recipient of a beautiful Easter gift in the form of some brass vases for the altar. May loving hands ever be ready to fill them with floral offerings, is our best wish.

WELDFORD.—The vicar of Denstone, England, and his churchwarden, Sir J. Percival Heywood, have generously supplemented a grant from the Confraternity of the blessed Sacrament, and have presented to the parish church of Weldford a set of holy vessels for the service of the altar, consisting of silver chalice and plates, glass flagon, cruet with a bread plate for the credence table—the whole enclosed in a substantial oak box. The Rev. Mr. Holloway, the missionary in charge, will no doubt be cheered and encouraged in his good work through the remembrance of his kind friends in Denstone, where he was formerly curate. On leaving his curacy there to come to this Diocese, he was presented with a beautiful altar cloth and a handsome violet silk burse and veil, which are now in use in St. Matthias' Church, Harcourt.

DIOCESE OF QUEBEC.

RICHMOND.—On the 2nd Sunday after Easter, a new and handsome church, situate in the centre of the town of Richmond, was opened for Divine service by the Bishop of Quebec. The building, which is of brick, is cruciform in shape and Gothic in architecture and of sufficient size to accommodate four hundred people. The roof of the nave is supported by arched principals, the spandrels being filled with tracery: the roof of the spacious chancel is "waggon-headed" and divided into compartments by means of moulded ribs. The east windows (which like a large one in the western end, is filled with richly stained glass, executed by Messrs. Spence & Son) is well elevated: the space between it and the floor of the sanctuary, across the entire end is filled with narrow panels, pillars and arches, all in white oak. The general effect is pronounced very good. Beneath the nave is a Sunday-school-room capable of accommodating three hundred children; and beneath the chancel, a chapel that will seat seventy people; for use when, on week days, the congregation is small. The building is heated with coal by means of a "duplex furnace," furnished by Mr. George Prowse of Montreal; and is brilliantly lighted by means of the "Lightning Lamp." The coronas, which are of solid brass, chaste and beautiful, were procured from New York. The whole cost thus far has been about \$12,000; of which one third yet remains to be paid. The congregations on Sunday last were very large and the services hearty, the chancel being beautifully decorated for the occasion with flowers. The Bishop of the Diocese was celebrant, and also preached both at Matins and Evensong. He was assisted by the Rev. Dr. Roe, the Rev. Dr. Reid, the Rev. A. Balfour, and his son the Rev. A. J. Balfour, rector of the parish. At the Easter meeting, the vestry so far met the rector's wish for a "free" church, that the seats in this new edifice were declared to be unappropriated and free at every evening service.

DIOCESE OF MONTREAL.

MISSION OF BOSCOBEL AND NORTH ELY.—The Churchwardens elected for the above Mission on Easter Monday, were, for the congregation of St. John the Divine, Boscobel, Messrs. Lot Hackwell, and Joseph Copping, and for All Saints, North Ely, Messrs. W. L. Davidson and Francis Davidson. The Delegates for the ensuing Synod were, for Boscobel, Messrs. Wm. Hackwell, sen., and James Osborne, sen., and for North Ely, Messrs. W. L. Davidson and Joseph Davidson. Wm. Hackwell, Esq., was elected Delegate to Dunham Ladies' College.

LACHINE.—*St. Stephen's Church.*—(Rev. R. L. MacFarlane, B. A. Rector.) Officers appointed for year 1885-86: Rector's Warden, J. G. Brock; Parish Warden, S. J. Doran. Sidesmen, W. Thorneloe, W. F. Salisbury, H. T. Wilgress. Lay Delegates to Synod, Edward Wilgress, R. C. Thorneloe. Auditors, Edward W. Strathy, W. Bryan Ledger.

The annual vestry meeting of this Church was a very harmonious one, the work done during the past year having been most encouraging. After passing votes of thanks to the outgoing Churchwardens, the Choir, and the Ladies Guild for their services, the meeting adjourned. This parish is now in a very prosperous condition, the congregations are increasing and the finances are in a healthy state, sufficiently so to enable the Vestry to vote an addition to the Rector's stipend.

MONTREAL.—*St. George's.*—On the evening of the 2nd Sunday after Easter, the Bishop held a Confirmation in St. George's Church. The Very Rev. the Dean of Montreal, (Rector), Revs. Hood and Trotman were present, the Bishop being attended also by Rev. J. G. Baylis, B.D., acting as Chaplain. The Dean presented the candidates 33 in number; after which the Bishop addressed them in an earnest and affectionate manner, urging all to *decision* and *fidelity* in the service of Him to whom they were about to promise allegiance and obedience. A pleasing and impressive feature of the service was the singing, (after the usual silent prayer,) of the beautiful hymn "Come Holy Ghost our souls inspire," the Bishop, clergy, candidates and congregation all kneeling. The service throughout was specially earnest and reverent. The candidates were admitted to their first communion immediately after the Confirmation service proper.

SUNDAY SCHOOL ASSOCIATION.—The third of the monthly meetings of the Association was held in the School-room of Trinity Church, on Monday evening, the 20th inst. The Lord Bishop of the Diocese occupied the chair, and there were also present on the platform the Vice-President, Dr. Davidson, and Archdeacon Evans, Canons Ellegood, Henderson and Mills, Rural Dean Lindsay, Revs. J. Stone, H. J. Evans and Lariviere. There was quite a large attendance of those interested in Sunday-school work. After the singing of a hymn and prayer, the Bishop called upon Dr. Davidson, the appointed reader, to introduce the subject for the evening's consideration, by reading his paper on "Sunday-school Hymnology." This done, the chairman thanked the Essayist for his valuable paper, and referred to efforts made in the direction of a set Liturgy for Sunday schools in the earlier years of his own ministry. After brief addresses by Canon Ellegood, Rural Dean Lindsay, and Mr. Stone, the meeting was brought to a close.

DIOCESE OF ONTARIO.

OTTAWA.—*Vestry Meetings.*—The usual Easter vestry meetings in the various churches of the city were largely attended, and as a general thing passed off in a very harmonious manner.

Christ Church.—A large and influential meeting of the Easter vestry of Christ Church was held on Monday evening in the schoolroom of the church for the election of churchwardens and for general purposes. The Venerable Archdeacon of

Ottawa (Dr. Lauder) presided, and Mr. Scott was called upon to officiate as secretary.

The churchwardens' report was as follows:—

Revenue—Balance on hand, \$188.51; pew rents, \$275.09; offertory, \$1,907.40. Special collections, Protestant Hospital, \$114.58; Ladies' Benevolent Society, \$105.09; for the Synod, \$453.62; U. E. Loyalist memorial church, \$45.93; decorating committee, \$7.25; subscriptions to debenture, \$187.00. Total, \$5,785.42.

Expenditure—Interest on \$17,000 debentures, \$1,100; clergy, \$1,486.84; Xmas collection, clergy, \$145; organist, \$500; sexton, \$300; incidentals, \$791.20; special collections, \$219.67; collected for Synod, \$448.62; towards U. E. Loyalists, \$45.93; donation to organist, \$25; new furnace, \$195; repairs to furnace, \$217.72; repairs to church, \$33.50; on account of \$1,000 debentures due 1st March, \$187. Total, \$5,785.

Moved by Mr. R. C. W. MacCuaig, seconded by Mr. R. J. Dawson, that the statement of accounts by the churchwardens be accepted and entered on the minutes.—Carried.

Archdeacon Lauder appointed Mr. W. H. Rowley as his churchwarden for the current year.

Moved by Dr. Wright, seconded by Mr. Fuller, that Mr. G. A. Mothersill be the peoples Churchwarden for the same term.—Carried.

Moved by Mr. Mothersill, seconded by Mr. Rowley, that Messrs. W. R. Wright, G. W. Wicksteed, J. Scott, C. W. Mitchell, F. J. Grant, E. P. Remon, John Christie, W. Cousens, G. B. Greene, C. J. Anderson, Robertson and E. B. Butterworth be the sidesmen for the current year.—Carried.

Moved by Mr. Rowley, seconded by Mr. Code, that the vestry do now adjourn to Monday next, the 13th inst., at 7.30 p.m. when the Churchwardens will present the estimates for the current year.—Carried.

The vestry adjourned accordingly at 12.20 a.m.

Previous to the meeting of the vestry a meeting of the congregation was held for the election of Lay Delegates to the Diocesan Synod. On the motion of Mr. Rowley, seconded by Mr. Arnoldi, Mr. Hartney was unanimously re-elected for a term of three years.

Mr. Cambie explained that he was about to leave Christ Church for St. George's Church, and resigned his position as one of the three Lay Delegates of the congregation.

Moved by Dr. Cousens, seconded by Mr. Johnson, that the resignation of Mr. Cambie be not accepted, but that he still continue one of their representatives in Synod for the unexpired term (two years) for which he had been elected.—Carried.

ST. ALBAN'S.—The vestry meeting at the Church of St. Alban the Martyr was largely attended. The deliberations were presided over by Rev. J. J. Bogert, the Rector of the Church. Owing to the churchwardens' accounts being unaudited through the death of one of the auditors, the meeting was postponed to next Monday evening in order to give new auditors an opportunity to perform that work.

At a meeting of the congregation which was subsequently held, Mr. Alfred Patrick was elected representative to the Diocesan Synod in the stead of Mr. J. M. Courtney, who declined re-election owing to pressure of business preventing him fulfilling the duties of the office.

NEW EDINBURGH.—St. Bartholomew's Church.

The annual vestry meeting was held in this church on Easter Monday evening and the following officers for the ensuing year were duly elected: churchwardens, Hon. O. H. Lambert and Mr. T. M. Clark; Vestry Clerk, Mr. John Graham; Sidesmen, Messrs. John Graham, John Bell, Thos. Short, W. J. Tilley, H. Avery, H. H. Irving, W. Stewart, and Wm. Proctor. Mr. J. F. Shaw was elected Lay Delegate to the Synod for three years.

The financial statement showed that the affairs of the church were in a very satisfactory condition, and that, though having been called on for extra

subscriptions during the year for church improvements, the congregation had still kept up the current expenses of the parish in a most creditable manner. During the winter most extensive improvements have been made in the church. A furnace has been put in, also new pews, the ceiling has been finished, and many other alterations have been made in the interior of the building, which is now one of the prettiest and most comfortable little churches in this vicinity.

St. John the Evangelist.—The annual vestry meeting at this church was very well attended, the Rector, Rev. Mr. Pollard presiding. The report of the churchwardens showed a balance in hand of \$120. Messrs. John Stewart and George Perley were elected Churchwardens. The salary of the Curate, Rev. Mr. Mackay, was increased by \$200. Votes of thanks were passed to the retiring churchwardens, to the choir, to Capt. Perley and Lieut. Col. White for furnishing the choir with sheet music, and to Lady Tilley for presenting the decorations to the reredos.

St. Paul's Church.—The annual vestry meeting of St. Paul's Church, Rochesterville, was held in the church on Monday evening, there being a good attendance. The chairman congratulated the meeting on the harmony and progress of the past year especially the churchwardens for their zealous attendance to the duties of their office.

The chairman asked the assistance of the meeting in the selection of the Clergyman's churchwarden, and, after some discussion he appointed Mr. James Stanley. It was then unanimously resolved that Mr. H. Boyd be re-elected the people's churchwarden for the ensuing year.

The following gentlemen were appointed sidesmen, namely: Messrs. Blunt, Farmer, Foss and Cardiff.

Messrs. F. Abbott, sr., and W. T. Mason, were appointed auditors.

After some discussion with regard to the financial affairs of the church, the meeting was adjourned until Friday, 17th instant, when the various reports of the committees of the past year will be presented and other officers be appointed.

BILLINGS' BRIDGE.—Trinity Church.—At the annual Easter vestry meeting of Trinity Church, Billings' Bridge, held on Monday evening at 7 o'clock, only two members were present, viz.:—Messrs. Carson, Lay Reader, and R. C. W. MacCuaig, minister's Churchwarden. The meeting was consequently adjourned for want of a quorum till Monday the 27th instant, by which time it is understood the Incumbent, the Rev. L. C. Lee, will have returned from England.

KINGSTON.—St. James'.—The adjourned vestry was held on Monday evening, Messrs. P. Bates and S. Loynes were elected churchwardens, and Messrs. Voigt, Smith, Kearns and Hewitt, sidesmen. The accounts were presented and showed the receipts during the year to be nearly \$3000. It is proposed to enlarge the church by the addition of a transept providing 82 more sittings. The proposed improvement will cost \$3750.

St. Mark's.—Mr. R. W. Barker of London, Ontario, has placed in this church a beautiful memorial window, dedicated to his late father, Dr. Barker, and other members of the family. The window contains nearly full length figures of St. Mark and St. John with the eagle and lion as symbols at the base. The churchwardens are Major Wilmot and Mr. A. Horan.

St. Georges Cathedral.—The churchwardens elected for the present year are Messrs. R. J. Carson and Thomas Briggs. Mr. R. T. Walkem was re-elected delegate to the synod. The pews have been increased fifty per cent to meet an increased expenditure. The Sunday School collection in aid of the Indian houses at the Sault Ste. Marie during the past year amounted to the handsome sum of seventy dollars. The collection on the first Sunday in every month is devoted to this

purpose. The ladies of the Cathedral held a very successful sale of useful and fancy work in the Synod Hall on Friday—concluding with a pleasing entertainment in the evening.

ST. JAMES' CHURCH, TEMPERANCE SOCIETY.—This society held its regular semi-monthly meeting on the evening of the 14th. It now numbers over 100 members. The new Incumbent, the Rev. J. K. McMorine, has signified his acceptance of the office of president, to which he has been elected.

DIOCESE OF TORONTO

ORILLIA.—The Vestry meeting in St. James' School-room, on Easter Monday evening, was well attended. The Rev. A. Stewart, Incumbent, occupied the chair, and Mr. F. W. Armstrong was appointed Vestry clerk. The offertory for the charity fund amounted to \$133.10; expended \$87.92, leaving a balance on hand of \$45.18. The people's Churchwarden reported \$20.05 in hand last audit; received per envelopes, \$552.21; yearly payments, &c., \$285.26; offertory, exclusive of envelopes, \$503.29; from Ladies' Aid, \$65.14; disbursements, \$1,406.25; balance in hand \$19.70. The special collections were for Diocesan Missions, \$67.90; to the Rev. F. H. DuVernet, \$100; to the Society for the Conversion of the Jews, \$25; Foreign Missions, \$10.70; Sunday-school, \$201.97.

On motion of Mr. B. R. Rowe, the churchwardens were instructed to post up in the porch of the Church a statement of the amounts collected, objects, amounts required for general fund, deficiency or surplus to date. The suggestion was generally commended, and might be adopted in all free and open churches. The Sunday school proper has 161 names on roll; the infant class, 149; there are 17 teachers, the largest attendance was 235, and the average was upwards of 200.

BEAVERTON.—The Rev. George Love, M.A., is delivering a series of lectures on Sunday evenings in St. Paul's Church, his subject being "Modern popular conversion not the doctrine of the New Testament nor of the Church of England."

DIOCESE OF NIAGARA

ORANGEVILLE.—In this parish a large class is being prepared for Confirmation, which will likely take place about the end of June next.

The Church building was freed from debt about a year ago by a few members of the congregation; but a small sum still remains due upon the organ, a very fine instrument built by the late Warren & Son of Toronto; this sum they expect to pay off early in June, and have their church consecrated when the Bishop visits the parish for Confirmation. This will probably be the first church consecrated by the new Bishop of Niagara.

DIOCESE OF HURON

LONDON.—By invitation of His Lordship Bishop Baldwin, the teachers and officers of the various Church Sunday-schools in the city and suburbs met at the See House on Thursday evening, April 23rd. A very pleasant and profitable evening was spent.

CLERICAL CHANGES.—Rev. Jeffery Hill leaves Listowell to assume charge of Trinity Church, North Chatham; Mr. Turnbull goes from Kirkton Mission to Listowell; Mr. Cooper has left North Chatham—and indeed the Diocese—going to Michigan, U. S.; the Rev. R. Fletcher has commenced duty in Thamesville, Dresden being still vacant; the Rev. J. Taylor has resigned charge of Bayfield Mission, owing to his wife's health, which we regret to say is in a very precarious condition; the Rev. J. Holmes has sent in his resignation of Delaware Mission.

ADJOURNED EASTER VESTRIES

St. Paul's Church.—The adjourned Easter Vestry meeting of St. Paul's Church was held in the Bishop Cronyn Hall last evening. The Rector

Rev. Canon Innes, presided, and there was a large attendance of members of the congregation.

The audited accounts of the Churchwardens were presented, discussed and unanimously adopted. Great satisfaction being expressed at the reduction of the debt, and the probability of its entire extinction shortly.

Chapter House.—The adjourned meeting of the Chapter House Vestry was held last night with a fair attendance of members. Colonel Shanly was elected chairman. The auditors' report showed receipts, including a balance from last year of \$531.99, amounting to \$1,392.23. The pew rents collected were \$985.88, and the offertory amounted to \$874.36. The disbursements were \$2,269.98, leaving a balance on hand of \$122.25.

Messrs. Robert Taylor, Tomlin, Burwell and Howard were elected sidesmen.

Memorial Church.—The adjourned meeting of the Memorial Church Vestry was held last evening, the Rector, Rev. J. B. Richardson, in the chair. The meeting having been opened with prayer, and minutes read and approved, Mr. B. Cronyn presented the report of the Churchwardens for the past year. This stated that although so much had been done for building and improving the Church property, yet, after all, the amount raised for the general purposes of the Church shows an increase of over \$100. It referred to the erection of a new Rectory, the enlargement of the Sunday-school and the chancels of the Church. The statements of accounts showed that the balance in hand amounted to \$26.43, while the building account had reached the figure of \$13,860.55. The Sunday-school report showed there were on the roll 525 members, including 35 teachers.

St. James' Church (London South).—The adjourned Vestry of St. James' Church, London South, was held last evening in the school-room, Rev. Evans Davis presiding. The following abstract of the financial statement for the year is presented:—Receipts for the year ending March 31, 1885, \$3,004.75, disbursements, \$2,889.01, cash on hand, \$115.14, total, \$3,004.75. Assets, \$18,346.46, liabilities, \$7,954.24. Assets over liabilities, \$10,412.22; total, \$18,346.46. The gain for the year was \$304.18.

St. George's (London West).—At this Vestry meeting last night there were present: Rev. E. Newman; Churchwardens, S. Gibson and J. H. Lings; Messrs. D. C. Macdonald, E. Edmonds, J. Mansfield and G. C. Jolly. The minutes of previous meeting were read and confirmed. The auditors' report was read and confirmed. The expenditure for the past year amounted to \$1,293.33, leaving a balance on hand of \$30.12.

CHATHAM—Christ Church.—The usual annual meeting was adjourned until 20th inst., Rev. N. H. Martin presiding. From his report it appears there were during the year 45 baptisms, 12 marriages, 31 burials; number of families, 310. The Churchwardens' report showed the Church to be in a good financial position. During the year the Sunday-school debt was extinguished, leaving the building free. The following were elected:—Churchwardens, Wm. Richards, Isaac Smith; Vestry clerk, R. J. Halle; auditors, Jas. Richardson, John Morrish; sidesmen, John Carpenter, J. Bartlam, J. Moore, R. V. Bray, John Sturman, D. S. Moore, R. S. Woods, F. S. Jarvis, F. J. Gillette, S. Stephenson; delegates to Synod, R. S. Woods, M. Wilson, J. L. Bartlam. As there were a great many applications for pews, the Churchwardens were authorized to re-rent all not paid for in two weeks.

Holy Trinity Church.—The annual meeting was adjourned until appointment of a pastor, Rev. Mr. Cooper having left for Adrian, Mich.

EXETER—Christ Church.—At the adjourned Vestry meeting on Monday, Messrs. Spackman and Denovan were re-elected wardens; Messrs. Elliott and Hawkins, sidesmen; Mr. B. V. Elliott, Synod delegate. All departments of the Church's work free of debt.

At St. Paul's, Hensall, Messrs. Waugh and Petty remain Churchwardens, and Mr. Wm. Waugh delegate to Synod.

DIocese OF ALGOMA.

HUNTSVILLE.—The Vestry of All Saints met on Easter Monday and was well attended. The Rev. Thos. Lloyd (appointed to the charge in Sept. last), presided. The retiring Wardens presented their financial statement, which, owing to the station having no Clergyman the previous Easter, covered two years. The total income from all sources was \$837.22. The expenditure was \$837.61. The deficit of 39 cents was made up on the spot. The report of the Wardens showed that the settlement of the Rev. Mr. Lloyd had rallied the members and given tone to the Church's life, and that every department of the Church work was healthy and vigorous. The report eulogised the helpful co-operation of the Church Womans' Committee. Since its institution in September last they had assisted in clearing off old debts and provided new furniture for the chancel (when a church is built) solidly and ecclesiastically constructed in oak and ash, and fully paid for; also paid for a new platform and carpet for the Mission-room. The Bell Committee reported the total cost of the bell and tower as \$250, on which there was an indebtedness of \$90.

H. S. May was re-appointed Clergyman's and J. W. Eccleston unanimously re-elected people's warden. Mr. Renton was appointed Vestry clerk, and G. Hunt S. S. superintendent. The Bishop's circular, dealing with qualifications of members, duties of wardens, &c., was read, in accordance with which, members signed the book and subscribed to the rules. It was unanimously voted that the envelope system be adopted in place of the usual subscription list. A few well chosen words of encouragement and counsel from the chairman, and the Benediction pronounced, brought to a close what was undoubtedly the most satisfactory Vestry yet held here.

DIocese OF NEW WESTMINSTER.

YALE.—During the last quarter the following gifts have been received at the Mission Home in aid of the Indian Girls' School—which the Sister Superior desires to acknowledge with grateful thanks. The kind sympathy of friends in New Westminster has given much encouragement to the Sisters in their work.

Old clothing, hats, boots, a cake, flower roots, garden seeds, a few books of children's stories, \$27 subscriptions from New Westminster, \$10 donation from Massachusetts, \$80 subscription from Ontario.

MEETING OF THE BOARD OF MISSIONS.

The board of management of the Domestic and Foreign Missionary Society, met in the school-room of St. John's Church, Ottawa, on Wednesday the 15th April, 1885. There were present, the Lord Bishop of Ontario in the chair, and the Lord Bishops of Toronto, Huron and Algoma. The Rev. Chas. Hamilton, Bishop-elect of Niagara. The Venerable Archdeacon Jones, the Rev. J. D. Cayley, the Rev. E. P. Crawford, the Rev. Dr. Mockridge, the Hon. J. B. Plumb, Judge Hemming, Messrs. Thomas White, M. P., E. Baynes Reed, James Reynolds, and R. T. Walkem.

The Rev. Dr. Mockridge, who had been acting as secretary, under the appointment of the Most Reverend the Metropolitan of Canada, read a brief statement of the position of affairs, consequent upon the sudden departure of the late secretary from the country.

It was moved by Mr. R. T. Walkem, seconded by the Bishop of Huron, that the Rev. C. H. Mockridge, D. D., be appointed General Secretary.—Carried.

The secretary stated that although he had made every effort to obtain possession of the books, papers, and documents belonging to the Society and board of management, which were in the possession of the late secretary, he was unable to discover the smallest trace of them; but that by means of newspaper reports, his own recollection, and hints that some of the members of the board

were able to give him, he had made the following brief summary of the minutes of the last meeting. The board met in Toronto, on Wednesday, Nov. 19th, 1884, the Lord Bishop of Toronto in the chair. There were present, the Lord Bishops of Niagara, Toronto, Algoma, and Huron. The Ven. Archdeacon Dixon, Rev. Canons DuMoulin, Norman and Jones, the Rev. J. D. Cayley; Rev. Dr. Mockridge, Rev. W. F. Campbell, Messrs. J. J. Mason, A. H. Campbell, Thomas White, M. P., L. H. Davidson, Henry McLaren, E. B. Reed, R. T. Walkem, J. Reynolds. The appeal for Epiphany season, was read by the Bishop of Huron and adopted. It was agreed that a fixed sum for Algoma should be first tax on the funds; the secretary was instructed to write to the Bishops of Algoma and the North-West, to procure information that might be useful for the board. The next meeting was appointed to be held in Ottawa on April 15th, 1885. The Bishop of Ontario and Mr. White, M. P., being appointed to prepare the Ascensiontide appeal.

It was moved by Mr. James Reynolds, seconded by the Ven. Archdeacon Jones, that the statement now read by the Rev. Dr. Mockridge, be inserted in the minute book as a record of what took place at the last meeting of this board, so far as has been ascertained.—Carried.

Moved by the Bishop of Huron, seconded by Ven. Archdeacon Jones, that this board desires to express to the Widow and Family of the late Bishop of Niagara its earnest Christian sympathy, in their late heavy bereavement, and trusts that they may be abundantly sustained by all the abiding consolations, which are theirs in Christ Jesus.

Moved by Mr. Thos. White, M. P., seconded by the Bishop of Algoma, that this board of management of the Domestic and Foreign Missionary Society, have learned with great regret of the death of their late colleague, Rev. F. W. Kirkpatrick, whose zeal in Missionary work made him one of the most valuable members of the board, and desire to convey to his family, the expression of their earnest sympathy in their sad bereavement, and their prayer that God, in whose service the life of the deceased was spent, may sustain them in their sorrow, and that the secretary be requested to communicate a copy of this resolution to Mrs. Kirkpatrick.—Carried.

The secretary announced that the late Bishop of Niagara had appointed the Hon. J. B. Plumb, a member of the board, vice Mr. J. J. Mason, who having become treasurer, was a member *ex officio*, and that the Bishop of Ontario, had appointed the Rev. E. P. Crawford, a member of the board, vice, the late lamented F. W. Kirkpatrick, and that the Bishop of Huron had appointed the Rev. Gemley, vice Rev. W. F. Campbell, left the country. The secretary read an approximate statement of the returns of the various Dioceses, to the Epiphany tide appeal for Foreign Missions, the following being the result, the Dioceses being placed in the order of the amounts contributed:

Diocese of Montreal	\$1,107 13
" " Toronto	732 84
" " Huron	679 29
" " Quebec	666 25
" " Ontario	410 64
" " Nova Scotia	367 60
" " Niagara	350 18
" " Algoma	26 32
" " Fredericton	00 00
	\$4,330 25

It was moved by the Rev. Chas. Hamilton, and seconded by the Hon. J. B. Plumb, that this board do respectfully and earnestly request the Bishops to lay before their Synods, at their approaching sessions a statement in reference: (1) To the action of the Provincial Synod in creating the Domestic and Foreign Missionary Society of the Church of England in Canada and its board of management, consisting of all the Bishops, and of clergymen and laymen nominated by each Diocesan Synod; (2) The aim of the Provincial Synod in making the Society co-extensive with the

Church of England in Canada, so that every individual might feel that as a member of the Church he was a member of the Society, and bound to promote by his prayers, his personal efforts, and his offerings, the Missionary work of the Church, both in the Domestic and Foreign Fields; (3) The method adopted by the board of management, in issuing annually, at Epiphany, a circular bearing upon Foreign Missions, and at Ascensiontide a circular bearing upon Domestic Missions, and in asking for an annual offering from each member of the Church for each of these important objects; (4) The duty of every clergyman to read the circular letters at the times appointed, and to support them by sermons, addresses or personal efforts, and to afford the congregations, however feeble in point of numbers or wealth, the opportunity of making their offering and having it forwarded promptly through the diocesan treasurers to the treasurer of the board of management; (5) The importance of prompt action on the part of the clergy with reference to the circulating the appeals, both at the Epiphany and Ascensiontide, in order that they may not conflict with appeals for diocesan or parochial purposes, and that the accounts of the treasurer, which are closed annually on June 30th, may contain a full return from all the dioceses and every congregation for each year; (6) The responsibility assumed by any clergyman who undertakes to exercise his own discretion as to the best time for presenting these appeals, instead of acting at the seasons adopted, after a careful consideration of all the circumstances, by the board of management, on which all the dioceses are represented; (7) The advantage which will be found to attend the appropriation and division of the offerings, whether for Foreign or Domestic Missions, by the board of management, who have the whole field in each case, with all the latest information, distinctly and fully before them, and who are accordingly in a better position to judge of the needs of each than the individual, who may appropriate his offerings simply from feeling or preference, and not from a careful comparison of all the various circumstances, which cannot be known to him; (8) The determination of the board of management in every case to apply the offerings of each congregation and every individual as they may direct, although they would urge on all the advantage of intrusting the division and appropriation of their offerings to the board, who are in a position to know thoroughly and weigh accurately the comparative needs and claims of all the Domestic and Foreign Missions.—Carried.

It was moved by Mr. Walkem, seconded by Hon. J. B. Plumb, that a committee, consisting of Rev. E. P. Crawford, Mr. Thos. White, M.P., and Mr. E. B. Reed, be appointed to draw up a statistical report of work done by the Church of England in Canada, and presented at the September meeting.—Carried.

In the absence of the treasurer, the secretary read his report, which, on motion duly carried, was received.

Moved by Mr. Walkem, seconded by Rev. E. P. Crawford, that the sum of \$1,082.38, unappropriated balance for Foreign Missions, now in the Treasurer's hands, be divided equally between the S. P. G. and C. M. S.—Carried.

Moved by Mr. Walkem, seconded by Archdeacon Jones, that of the sum of \$661.79, unappropriated balance for Domestic Missions, now in the hands of the treasurer, two-thirds be given to Algoma, and \$100 to Moosonee, to be applied to the erection of a church at Fort Churchill.—Carried.

It being six o'clock, the meeting adjourned.

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

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

(Continued.)

8. In the fifteenth of the First Epistle to the Corinthians, St. Paul makes a very definite statement as to a number of persons who believed that they had seen Jesus Christ after He had risen from

the dead. He tells us that on one occasion He was so seen by more than five hundred persons at once, of whom more than half were still alive, when he wrote the epistle. Now, consider how, in making this assertion, he must have put himself in the hands of his opponents, if this fact was not generally admitted to be true. They might have put an end to his reasonings then and there by simply exposing the falsehood of such a statement. The attempt of unbelievers to escape the force of this fact by the allegation that the apostle was careless of inquiry into the truth of such stories is here quite beyond the mark, for they forget that it was made in the presence of those who would have been only too eager to expose his mis-statements if they had been able. But if these five hundred persons really believed that they had seen Jesus Christ after His crucifixion, how is it possible to account for so singular a fact, otherwise than on the assumption of its truth?

9. But further: there were members of the Corinthian Church, who affirmed that a resurrection of the body was, if not impossible, yet a most undesirable event; and that all that was intended by the promise of a Resurrection was a great spiritual change. Yet, with singularly defective logic, they admitted that the Resurrection of Christ had been a bodily one. (1 Cor. xv. 14-17). The apostle presses them with the following reasoning, to which I invite the reader's attention: How can you deny a bodily resurrection hereafter, when you admit that Christ actually rose from the dead? If the resurrection of Christ had not been the foundation of the faith of the Church, they might have made short work of the apostle and his logic, by simply denying the truth of the bodily Resurrection of our Lord.

But further: this illusion proves that there were persons in this church who were far from being disposed to accept with eager credulity the story of a resurrection from the dead.

I have therefore proved, on the most unimpeachable historical evidence; that there is at least one miracle recorded in the Gospels, which is neither a myth, a legend, nor even a mental hallucination which slowly grew during the latter half of the first century, but that it was fully believed in as a fact by those who gave the new impulse to the Christian Church immediately after the crucifixion of its Founder; and that it formed the one sole ground of its renewed life. Let it be observed that I have foreborne to quote the testimony of the Gospels, because unbelievers affirm that their date is comparatively late. I have, therefore, simply made use of historical documents, the genuineness of which they do not dispute. It remains, therefore, to inquire whether it is possible that this belief could have been the result of some species of mental hallucination on the part of the primitive followers of Jesus, for this is the only possible alternative to its historical reality. But before doing so, let me briefly set before the reader the points which have been proved on historical evidence of the highest order.

1. That within less than twenty-eight years after the crucifixion, the entire Christian Church, without distinction of party, believed that the one sole ground of its existence was the fact that Jesus Christ had risen from the dead.

2. That at that period there were more than two hundred and fifty persons then living, who believed that they had seen Him alive after His crucifixion.

3. That the belief in the Resurrection was held in common by St. Paul and his most violent opponents.

4. That it is an unquestionable fact that the entire Christian Church believed in the Resurrection of its Founder, as the sole ground of its existence, within six or seven years after the date of His crucifixion.

5. That at least three of the original apostles asserted that they had seen Jesus Christ alive after His death.

6. That within a few months after the crucifixion the Church must have been re-constructed on the foundation of the belief that its crucified Messiah had been raised again from the dead. I say a few months, because if the interval had been longer,

while the belief was growing, the Church must have perished in its Founder's grave.

Such being the facts of which the historical evidence is unquestionable, it remains for me to examine whether they are consistent with any other assumption than the belief in the Resurrection was founded on a reality.

Let the reader therefore observe that there are only three possible alternatives before us.

1. Either Jesus Christ actually rose from the dead.

2. Or the belief in His Resurrection was the result of a deliberately concocted fraud.

3. Or the original followers of Jesus were the victims of some species of mental hallucination. Other alternative there is none.

It will be unnecessary to examine the second of these alternatives, because it has been abandoned as untenable by all eminent modern unbelievers.

Two theories have been propounded as affording a rational account of the origin of the belief in the Resurrection of Jesus, on the assumption that it was due to the mental hallucination of His disciples. Of these the first is—

That they were so intensely enthusiastic and credulous, that some one or more of them fancied that they saw Jesus alive after His crucifixion, and that they succeeded in persuading the others that it was a fact. This theory is technically called the theory of Visions. It has been propounded in many forms, but that of Renan may be cited as a fair illustration of it, that Mary Magdalene, in the midst of her grief and emotion, mistook the gardener for Jesus, fancied that He was risen from the dead, and communicated her enthusiasm to the rest.

The second is, that Jesus did not really die of the effects of crucifixion, but that He was taken down from the cross in a swoon, from which He awoke in the sepulchre; that He succeeded in creeping out of it an exhausted state, in getting to a place of retirement, and died shortly afterwards; and that His credulous followers mistook this partial recovery for a resurrection from the dead.

I must ask the reader to observe, that to impart to either of these theories the appearance of plausibility, it is necessary to assume a boundless, I may say an amount of credulity that surpasses belief, on the part of the followers of Jesus. But when we ask that some proof should be adduced of the existence of this extreme credulity, the only one which is forthcoming is, that the Jews of that period were habitual believers in supernatural and demoniacal agency.

I will deal with the second of these theories first:—

I allow that it was possible for a man who had been suspended for some time on the cross, if taken down, and carefully treated, to recover. This, we informed by Josephus, happened to one of his friends, though it was the exception, for two out of three died under care. But in the case of Jesus, unbelievers must meet the fact that He was in the hands of His enemies, who, as a matter of course, would have seen to His burial as a criminal who had been publicly executed, and have thus put the possibility of His recovery in his Grave out of the question. It is true that our Gospels inform us that Pilate surrendered His body to His friends; our sole knowledge of this fact is derived from their testimony, but unbelievers affirm that they are unhistorical, and they cannot therefore in this particular case claim the benefit of it. If, however, they accept the statements of the Gospels on this point they are bound also to accept their further assertion, that Pilate took care to ascertain that Jesus had actually died before he resigned possession of the body; and that it was afterwards consigned to a sepulchre, the entrance of which was closed with a large stone. But those who propound the above theory cannot help admitting that a sepulchre hewn in a rock was a most unlikely place for a man who had been crucified to recover from a swoon, which could be mistaken for death; but even if this is conceded to be a possibility, they are met with the insuperable difficulty, of a man in this wounded and exhausted condition being able to get out of a place—the doorway of

which was closed by a large stone—and then succeeding in taking refuge in the house of a friend, and then hiding himself from the eyes of his inveterate foes.

But as after the crucifixion Jesus disappears from history, except on the supposition that he rose from the dead, unbelievers are obliged to admit that He must have died from exhaustion shortly afterwards. Now it is certain that if He left the grave alive He must have been kept in the closest concealment; for if those who had succeeded in procuring His crucifixion, had the remotest suspicion that He had done so, they would not have allowed Him to remain undisturbed, and consequently His disciples could not have ventured to have breathed a single word about a resurrection, until they had succeeded in conveying Him to some distant place of safety. This, as all practical men know, would have involved insuperable difficulties; and in this case one or more of the followers of Jesus must have been guilty of a conscious fraud.

But further. It is also evident that if Jesus lived in concealment, His followers either had access to Him or they had not. If the former was the case, it would have been impossible for them to have mistaken a wounded man's gradual recovery, for a resurrection; or one dying from exanxion, for the Messiah of Jewish expectations. But if they never saw Him, the idea that they should have believed that He was risen from the dead, and on the strength of that belief, should have proceeded to reconstruct the Church on the basis of His resurrection, and that they should have succeeded in accomplishing it, is far more incredible than the belief that all miracles recorded in the Bible were actual occurrences.

But a Messiah who crept out of His grave, took refuge in retirement, and afterwards died from exhaustion, was not one who could satisfy the requirements of the community, which had been crushed by his crucifixion. His followers had fully expected that He was going speedily to reign, and lo, the cross was His only throne, and all expectation of a visible reign must have been crushed. Yet it is the most certain of historical facts that the Christian community commenced a new life immediately after its original groundwork that Jesus was the Messiah of popular Jewish expectation, had been subverted by His crucifixion. Nothing but a resurrection, or something which could be mistaken for it, could have served the purpose. Something must be done, and that quickly, or the Church must have perished in its Founder's grave. It was necessary, therefore, that the old Messianic idea should be immediately reconstructed, if the instant dissolution of the Church was to be averted. The Church had before it the alternative of finding a Messiah on a new basis, or perishing. If it be urged that Jesus recovered from the effects of crucifixion, and lived in retirement ever afterwards, and that His disciples mistook this for a resurrection, I ask in the name of common sense, even if it is conceivable that there was a single disciple capable of such credulity, how long would such a belief take in growing, so as to be accepted by the entire body, and to be embraced by them with such ardour as to cause them to proceed to the work of reconstructing the Church on its basis? The truth is, that the requisite time is not to be had for the growth of such a delusion, for while the belief was growing, the Church would have become extinct from want of any bond to keep it united. Is it credible, I ask, that any body of disciples could have been induced to believe that their Master was risen from the dead, without being favoured with an interview with Him, and that He was the Messiah, while He continued to live in retirement, in order that He might keep Himself in safety from His enemies, or that they would have ventured to proceed to the work of reconstructing the Church on the basis of His spiritual Messiahship, knowing well the opposition they were certain to encounter, unless they had been persuaded that they had received their Master's direct instructions to do so, and that He was able to impart to the attempt the probability of success? Credulity, however great, certainly has its limits,

and such credulity as has been presupposed, exceeds the limits of the possible. But besides all this, the theory cannot be made to bear the least appearance of plausibility, without assuming either the incredible fact that Jesus must have mistaken His partial recovery for a resurrection, or the alternative that He lent Himself to the perpetration of a conscious fraud, with which not even unbelievers have actually dared, except by insinuation, to charge the Holy One of God.

Let us now proceed to consider the remaining alternative, that the belief in the Resurrection was due to the followers of Jesus having under the influence of mental hallucination, mistaken certain visionary appearances, the creation of their overwrought imaginations, for objective realities; and in consequence of this that they became firmly persuaded that they had seen and conversed with Him after He had risen from the dead. Before doing so, however, let us draw the reader's attention to the all-important fact, which is so habitually overlooked in this argument, that the historical condition of the case requires that those who propound this theory, as affording an adequate account of the origin of the belief in the Resurrection, should not only account for the origin of his belief as a mere belief, but for the erection of the Church on its basis. It is impossible too strongly to press this last part on the attention of unbelievers.

To be continued.)

CONTEMPORARY CHURCH OPINION.

The *Kalendar* (Rochester, N.Y.), gives a summary of a letter recently published by a prominent Baptist, on the status and tenets of that body. Our contemporary concludes its notice as follows:

The writer makes two points which are as acceptable as unexpected to Churchmen: 1. That there were no Baptists from Apostolic to Reformation days. 2. That if it can be shown only "that the Apostles ordained Bishops as their successors in the early Churches," the Apostolic succession of the Church of England is a fixed fact in history. The first point is a virtual confession that the Baptist "Apostolic Model" failed so utterly from the Apostolic age as to be unknown until three hundred years ago. The second is the practical admission of a fact in Scripture and history which could be evaded only by attaching to the term "bishop" an entirely different meaning from what the Catholic Church has ever claimed for it. Our Baptist friends need only to understand this to become consistent "Churchmen," so far as the Divine Constitution of the Church is concerned.

Book Notices, Reviews, &c.

THE PULPIT TREASURY for April closes the second yearly volume of this valuable monthly, and is rich, varied and instructive. A complete Index, covering twelve pages, of the yearly volume, is a notable feature of this number. It demonstrates that this magazine is a library in itself, embracing all phases of Christian work. Yearly, \$2.50; to clergymen, \$2.00; single copies, 25 cents. E. B. TREAT, Publisher, 771 Broadway, New York.

THE SPIRIT OF MISSIONS for April contains much valuable information in regard to the Domestic and Foreign Mission work of the Protestant Episcopal Church in the United States. We notice that in its opening article the Board referred to a proposal for opening missionary work in the Territory of Alaska, and to the difficulties in the way of securing information and of actual visitation of this distant land. There is also an interesting account of the work of the Church amongst the Jews in New York, especially in connection with Emmanuel Chapel for Jews. (Published for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States, at 22 and 23 Bible House, New York. \$1.50 per annum.)

FRESH FLOWERS: by Mrs. Emma Pitt. (O. Ditson & Co., Boston.)

This is a charming little Song Book of 64 pages, for infant classes of Sunday-Schools. Both words and music are given, and both are for the most part good; some of the musical selections and settings are very sweet, and well suited to catch the attention of the little ones. The system of the Church is not followed, though there are special selections for Christmas and Easter. Single copies, paper, 25c.; per dozen, \$2.40.

THE PROFITABLENESS OF THE OLD TESTAMENT SCRIPTURES: A Treatise founded on II Tim. iii., 16, 17, by W. A. Bartlett, M.A., Wadham College, Oxford: vicar of Wisborough, Sussex. Printed by Rivington, Waterloo Place, London.

In the preface, the learned author of this comprehensive work states that its chief object "will be accomplished if, following, in its several chapters, the masterly summary of the inspired Apostle, it can strengthen its readers in their estimate of the true practical value of the Old Testament Scriptures." The writer accordingly takes up, first, the subjective part of the argument, and treats of *Inspiration* and *Doctrine*, both of which cover the revelation of the character and love of God, which man in his degradation so greatly needed, and which by successive steps gradually leads up to the contemplation of Him who came to bring in a better hope and a clearer knowledge,—of Him who should fulfil all type and prophecy, and who by His incarnation, death, and resurrection should complete the work left imperfect by the first dispensation. And having fully exhausted this part of his argument, the author next takes up its objective aspect, by exhibiting, from the Old Testament writings, the dealings of God with the people to whom the revelation of Himself had been made under these several heads; *Reproof*, *Correction*, and *Discipline in Righteousness*, closing with a very interesting chapter, on *Perfection*, illustrated by the opinions of the Early Fathers and eminent Theologians of later and modern times. The whole work indicates an immense amount of labour and research. It is full of useful information on a very important matter, and brings into legitimate prominence, a portion of Scripture which does not always secure its full attention.

To give some idea of the materials to be found in this useful book, we furnish a quotation or two. Treating of the Canon of the Old Testament Scriptures, the writer shows that Inspiration was not only necessary in the composition of the various Books, but must also have governed those who were the collectors of these Books. He writes "Ezra and Nehemiah, and the members of the great Synagogue,—all in fact to whom was committed the task of collecting from the mass of Hebrew writings those which should form the Jewish Bible, must be credited with having fulfilled the task under Divine guidance. Thus we are led on to the recognition of the fact, that it is impossible to separate the Bible from the Church, which is its depository and witness."

And referring to the scientific aspect of the argument, and the human theories which have at various times been set up in opposition to what is stated in the Old Testament, Mr. Bartlett shows that God having given man the ability to search out the secrets of nature for himself, does not pretend to supersede this ability by unnecessary explanation, but confines his revelation only to those matters which could not otherwise be grasped by human intelligence. "God would not," he writes, "provide man with adequate means of attaining truth by natural revelation, and then provide a wholly different means of attaining to the same truths by means of a supernatural revelation. What therefore God has provided man with adequate means of learning by the use of his natural faculties, by the study of the Created Universe, that knowledge He would not communicate by a wholly different instrumentality, that of revelation."

We would add, that this excellent work is provided with a full analysis of each chapter, and with a copious and necessary index. It will well repay a careful perusal.

The Church Guardian

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CALENDAR FOR APRIL.

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

Fourth Sunday after Easter.

"Every good gift and every perfect gift is from above."
James i. 17.

The services of the day are calculated to impress upon our minds the principle the Collect asserts: that God only can order the unruly wills and affections of sinful men. This is chosen as an appropriate subject of our consideration, at a season when the connection between the sacrifice and resurrection of Christ and the permanent residence of the Comforter amongst us is brought before us. Scripture has laid down the proposition, and our own hearts echo it, "That the way of a man is not in himself; it is not in man that walketh, to direct his steps." "The heart of the sons of men is full of evil; madness is in their heart while they live, and after that they go to the dead." This will render it evident to every thinking mind that it is God, and God only, "which worketh in us, both to will, and to do of His good pleasure." Setting out with this proposition, which has the concurrent testimony of Scripture, of history and of our own hearts, the prayer of the Church is, that God would vouchsafe to us the assistance we so urgently stand in need of; that, contrary to the corrupt disposition of our hearts, which are desperately wicked, we may be led to love the thing which He commands, and to desire that which He promises. The thing which he commands is that which He has delivered in His most Holy Word. The passage selected for the Epistle sets before us the word of God, and as the means He has vouchsafed to us towards attaining it. In accordance with the doctrine the Collect asserts, St. James, in this passage, tells us that "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights." "Of His own will," not by any act or faculty of ours, "begat He us, by the word of truth." He called us out of darkness into light; He revealed to babes that which had been hid from the wisest and most learned of

the earth, to whom the simple truths of the Gospel were foolishness. A sense of this, of our entire dependence on the wisdom which is from above, for the enlightening of our souls, will make us "swift to hear," anxious to consult and to be instructed in a knowledge of that which is made unto us "Wisdom and righteousness!" "Slow to speak," to venture our own opinion, or to distrust that wisdom which is thus of God; to form our own views of things spiritual, independent of, or in opposition to that which is written for our learning. "Slow to wrath; for the wrath of man worketh not the righteousness of God," and is overruled to fulfil His purposes: "For the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain. God only can order the unruly wills and affections of sinful men." Laying apart, therefore, all filthiness and superfluity of naughtiness, coming in repentance of all past sin, and a determination, by God's blessing, to amend our lives, which is the first step, towards Christian faith, "We shall receive with meekness the engrafted word," the guide, the instrument, as it were, by which we are to attain that knowledge necessary to work out our salvation.

We are to receive this with meekness, remembering whose word it is; not as worldly wisdom valuable in itself, or as the result of our own reasoning, but as the Word of God, His most precious gift, coming down from the Father of Lights. We must learn to look upon it as His engrafted Word. Now the image that this presents to us is one that enforces the same truth taught us in the whole passage—the wisdom of God is engrafted on the wild stock, that is, the reasoning powers of man; without this they may produce their own fruit—the follies, the superstitions, the idolatries, which have at so many different periods resulted as the fruits of man's reason—but to bring forth the fruits of this engrafted wisdom, we must check and prune away the wild shoots that spring below the graft, that is, from the perverse reasoning of our own hearts, and which produce that filthiness and superfluity of naughtiness before spoken of. Thus, through God's engrafted Word, and this alone, as the means which He has Himself vouchsafed to us, and left us as our guide, may we learn to love the things which He commands. But in the Collect we desire also that which He promises. What this is, is shown us in the portion selected for the Gospel. "It is expedient for you that I go away; for if I depart, I will send the Comforter unto you." The Comforter it was who should remain with us, and guide us into all truth, for "He shall receive of Christ's, and show it unto us." His office it has been from the first to inspire holy men of old, who spake as they were moved by the Holy Ghost, and His holy office still it is to guide and direct that holy Scripture, which is thus given us by inspiration of God, to our sanctification. He it is who is ever with us to teach us to understand and to apply what we read; to make all things work together for good to them that love God; to pour abroad into the hearts of them that seek Him the sanctifying and enlightening influences of His Spirit. The fulfilment in our own persons, and in the Church, of this gracious promise, that He will ever be with us, even unto the end of the world, is that which we are taught to desire; nor can we separate this from the preceding part of the petition, for as every good gift is of God, and we are wholly insufficient of ourselves to think anything as of ourselves, so must we

desire that which God has promised—the assistance of His Holy Spirit—that we may be enabled to love the thing which God has in His holy Word commanded.

"Among the sundry and manifold changes of the world, our hearts will surely then be fixed on heaven, where true joys are to be found;" we shall so move through things temporal, that we finally lose not the things eternal. The world, with its sundry and manifold changes, is the strong man armed that keepeth possession of our hearts. It is the opposing power to the Word and the Spirit, which alone are on God's side. As the Israelites of old were led into the idolatries and superstitions of their neighbors, so, in our days, must we guard ourselves against all such communion with the world as may lead us to go with the multitude to do evil. Our strength is His engrafted Word; that spiritual monitor will direct us to pray for God's Holy Spirit to guide us through its pages unto all truth; that, strong in this, through all the changes of life our hearts may there, even in heaven, be most surely fixed, where, through Jesus Christ, true joys are to be found. And may the Holy Spirit of God, promised in the Gospel of the day as our guide into all truth, so graft the truths and consolations of His Word in our hearts, that they may bring forth in us the fruits of a holy and religious life.—*Hon. and Rev. S. Best, M.A.*

Our Youth.

Were an inquirer to examine carefully into the distinguishing features of the religious and intellectual activity of the present day, he could scarcely fail to be struck by the degree of attention that is being paid to the young. The Common School system of our own country, with all its defects, is a striking testimony to the value which is set upon the education of the youth of the land, and we cannot doubt that it is exercising a beneficial influence on the intellectual condition of our population.

The Sunday-School, which is now in the second century of its existence, continues to excite increasing attention among Christians of every name. Perhaps there is only a slight exaggeration in the wording of an advertisement which has appeared in some of our English exchanges, in which it is affirmed, "The one hope of the Church and the country to-day is the Sunday-School." Certainly, very few of our Church institutions can compare with it for general usefulness, and it fully merits all the attention that is paid to it.

In addition to these are found many subordinate institutions, all tending to the general improvement. Some are intended to lift the very degraded from their low estate; and it is one of the most pleasing features of the great work to which we allude, that it pays such careful attention to the lowest of the low. By means of homes for the homeless, refuges for the neglected and reformatories for the erring, together with various and ingenious means of finding employment for the idle, the waifs and strays of society are gathered up and cared for.

In addition to all these is to be noted the diversified literature prepared expressly for the young, much of which is singularly adapted to fulfil its design. Some of our most able writers in all fields of learning deem it not beneath their dignity to prepare manuals of instruction suited to

the conditions of every grade of youthful life. There is scarcely a subject of inquiry in any branch of science, natural, physical or moral, any branch of art, or any period of history, the first steps of which are not made plain by pens that are employed also in the most abstruse problems of human research. And by means of a cheap press these are brought within the reach of the poorest. A remarkable illustration of the truth of these remarks is afforded by the series of "Penny Handbooks," written by "Members of the Staff of the British Museum," relating to subjects of profitable inquiry, chiefly in natural history, and written in such simple language as to be within the comprehension of school-boys.

It will be strange indeed if this opening of the gates of the wide realms of knowledge to all should not allure the feet of many a youth fitted to become an explorer and discoverer, but who, had it not been for the free provision of these means, would have been unable to take those initial steps, which, because they encounter the first difficulties, often mark the last efforts. Many a youth of good parts needs early help; and in such cases the saving of the first few years of life from the useless expenditure of ill-directed or non-directed efforts would place him in circumstances in the highest degree encouraging for further pursuit and investigation.

The same phenomena are apparent in other and still more important directions. The publication by the English University presses of works for the young, designed to throw light on the study of the Holy Scriptures, is but one of many classes of the same kind of efforts to put the ripest wisdom of a passing generation within the reach of the growing youth of our day.

One obvious duty incumbent on the Church of the day arises out of this state of things. It is the duty of taking care that an equal amount of attention be paid to the *moral* and *spiritual* interests of our youth. Man is not a mere animal, nor is he solely an intellectual animal. He has a heart, as truly as he has a mind. Moral instincts are as really a part of man as the senses of sight and hearing. Skill in handicraft, and the quick discernments of the mind, are graced, honored and sanctified by that moral culture which teaches all to use their powers in a lowly obedience to a Divine command, in a reverential regard for the Divine will, and a supreme endeavour to imitate that perfection of righteousness which lifts to the true stature of manhood, and which places the crown of glory on the brow of the lowly and the good.

Editorial Notes.

WAR! This one word continues, alas! to represent the subject which is uppermost in all men's minds. Our own local difficulty in the North-West is eclipsed by the prospect, now almost a certainty, of a sanguinary contest for supremacy in the East between the British lion and the Russian bear. It is evident to most men that the act of diplomacy is powerless to resist the passion for conquest which has for ages fired the Muscovite breast with dreams of a monopoly of empire in Asia, and that the only means of checking this voracious ambition is to be found in the dread arbitrament of the sword. England has not sought this war, it is being forced upon her by an unscrupulous and determined foe, and she can with a clear

conscience commit her cause, which is the cause of humanity, to the God of battles, with full confidence that the right will prevail.

Reverting to our own internal troubles, we cannot too strongly condemn the unpatriotic course of a small section of our fellow citizens, who, by their inflammatory speeches against the Government, are doing all that in them lies, to administer aid and comfort to men in open rebellion against the Crown. It must not be thought, however, that the treasonable utterances of some members of the *Club Nationale*, and a few others, represent the opinions of any large section of our French Canadian compatriots. They are simply the vaporing of a small knot of disappointed political gamins, whose thirst for notoriety must be gratified at any cost.

We sincerely sympathize with the sister Church of the United States in the great loss which she has sustained by the sudden death of one of her most distinguished clergymen, the Rev. Dr. Geo. Leeds, of Baltimore. He was a straightforward, conscientious Churchman, an eloquent preacher, a laborious parish priest, and an indefatigable worker in every department of Diocesan and national church life.

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.]

S. P. C. K. EMIGRATION CHAPLAINCY.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—The Rev. J. Bridger intends to leave Liverpool, with his party of emigrants, on the 23rd. inst. I have forwarded to him the applications, which, in consequence of the notice you kindly inserted in the CHURCH GUARDIAN, have been sent to me. How far he will be able to supply the various demands, I cannot say. He has promised to do all he can.

I beg to say, that, among the persons, whom he intends to bring out, and for whom situations are desired, are some good farm-labourers (both married and single); a useful man, anxious to work on a farm, with his wife, who is a skilled dairy-woman (this couple have a son of fourteen); two or three good market-gardeners; a carpenter; a plasterer; several respectable and industrious young men, who wish to learn the Canadian system of farming; and two healthy, good-looking and intelligent little orphan-boys, for adoption, one seven, and the other five years of age. I shall be glad to receive applications (stating wages offered), from any who may be in want of the services of work-people, such as I have mentioned.

Yours &c.,

South Quebec, THOMAS W. FYLES.
April 16, 1885.

JURISDICTION OF METROPOLITANS.

To the Editor of THE CHURCH GUARDIAN.

SIR,—I have recently found a copy of a very remarkable document, which I think has not received the attention which it merits, as forming an important link in the history of the growth and extension of the Church of the Anglican Communion. This document is that of the first letters patent conferring Metropolitan jurisdiction beyond Seas. As I believe that you have yourself devoted some time and research to this subject, any comments which you can make upon the document would be of much interest both to myself and to others of your readers, especially if you can indicate the points of difference and resemblance

between this one and the similar one that was drafted for Montreal.

Letters-patent respecting the Bishoprics of Calcutta and Madras, dated the thirteenth day of June, one thousand eight hundred and thirty-five.

(1.) "And whereas it is our intention by letters patent under the great Seal of our said United Kingdom, bearing even date with these presents, to erect, found, and constitute our territories in the East Indies, within the limits of the Presidency of Madras, and also our territories within the said island of Ceylon to be a Bishop's See, and to be called from henceforth the Bishopric of Madras, and to name and appoint our well beloved Daniel Corrie, Doctor of Laws, now Archdeacon of Calcutta to be Bishop of the said See of Madras, and to grant to such Bishop of Madras and his successor, such or the like Ecclesiastical jurisdiction, and the exercise of such or the like Episcopal functions within the said See of Madras, as were heretofore enjoyed and exercised by the said Bishop of Calcutta within the limits of the said Presidency of Madras, and within our territories in the territories in the island of Ceylon.

(2.) "And we do further will and ordain that the Bishop of the said See of Calcutta for the time being shall be and be deemed and taken to be the Metropolitan Bishop in India, and shall have and enjoy and exercise such Ecclesiastical jurisdiction as hereinafter is mentioned: (subject nevertheless to the general superintendence and revision of the Archbishop of Canterbury for the time being, in the same manner as the Bishop of Calcutta was subject and subordinate to the Archiepiscopal See of the Province of Canterbury, in the exercise of all Ecclesiastical jurisdiction and powers which previously to these our letters patent were vested in the said Bishop.)

(3.) "And we will and ordain that the said Bishop of Madras shall be a suffragan to the said Bishop of Calcutta, and his successors.

(4.) "And we give and grant unto the said Bishop of Calcutta and his successors full power and authority to perform all functions peculiar and appropriated to the office of Metropolitan within the limits of the said See of Madras, and to exercise Metropolitan jurisdiction over the Bishop of Madras and his successors, and the Archdeacon of Madras and Colombo, and all other chaplains, ministers, priests and deacons in Holy Orders of the United Church of England and Ireland within the limits of the said Diocese of Madras.

(5.) "And we do by these presents give and grant unto the said Bishop of Calcutta and his successors full power and authority to visit once in every five years, or oftener if occasion shall require, as well the said Bishop of Madras and his successors, as all ministers and chaplains, and all priests and deacons in Holy Orders of the United Church of England and Ireland resident in the said Diocese of Madras, for correcting and applying the defects of the said Bishop of Madras and his successors, with all and all manner of visitatorial jurisdiction, power and coercion.

(6.) "And we do hereby authorize and empower the said Bishop of Calcutta and his successors to inhibit during any such visitation of the said Diocese of Madras, the exercise of all, or by such part or parts of the ordinary jurisdiction of the said Bishop of Madras or his successors as to him the said Bishop of Calcutta or his successors shall seem expedient; and during the time of such visitation to exercise by himself or themselves, or his or their commissaries, such powers, functions, and jurisdictions in and over the Diocese of Madras, as the said Bishop of Madras might have exercised if he had not been inhibited from exercising the same.

(7.) And we do further ordain and declare that if any person against whom a judgment or decree shall be pronounced by the said Bishop of Madras or his successors, or his or their commissary or commissaries, shall conceive himself to be aggrieved by such sentence, it shall be lawful for such person to appeal to the said Bishop of Calcutta or his successors, provided such appeal be entered within fifteen days after such sentence shall have been pronounced.

(8.) And we do give and grant to the said Bishop of Calcutta and his successors full power and authority finally to decree and determine the said appeals in as ample a manner as any of the Archbishops of England can or may hear and determine appeals from the courts of the Bishops within his province.

(9.) And we do hereby authorize and empower the said Bishop of Calcutta and his successors, and his and their commissary or commissaries to administer in his and their Metropolitan and visitorial and appellate jurisdiction over the said See of Madras all such oaths as the said Bishop of Calcutta and his predecessors have been accustomed lawfully to administer in his and their ordinary jurisdiction.

(10.) Nevertheless we do will, and by these presents declare and ordain that in the exercise of the Metropolitan, visitorial and appellate jurisdiction aforesaid, hereby limited and given to the said Bishop of Calcutta and his successors, all grave matters of correction which are accustomed according to the practice of the ecclesiastical laws of England to be judicially examined, shall in like manner be judicially examined and proceeded in before the said Bishop of Calcutta and his successors, or his and their commissary or commissaries, and all such causes shall be proceeded into final sentence in due form of law.

(11.) And we do further will and ordain that in case any proceedings shall be instituted against any Bishop of Madras, such proceedings shall originate and be carried on before the said Bishop of Calcutta, whom we hereby authorize and direct to take cognizance of the same.

(12.) And we further will that during a vacancy of the said See of Calcutta by the demise of the Bishop thereof for the time being or otherwise, the episcopal jurisdiction and functions appertaining to the said See shall be exercised by the Bishop of Madras for the time being; and in case of the vacancy of the said See of Madras, then the same jurisdiction and functions shall be exercised as far as by law they may, by the Archdeacon of Calcutta for the time being, or in case of a vacancy of the said Archdeaconry of Bombay, or by two clergymen of the Church of England resident within the Diocese of Calcutta, as may be directed by the Governor-General of India in Council.

(13.) And we do further will that during the vacancy of the said See of Madras by the demise of the Bishop thereof for the time being or otherwise, the Episcopal jurisdiction and functions shall be exercised as far as by law they may be by the Archdeacon of the See of Madras for the time being, or in case of a vacancy of such Archdeaconry, then by two clergymen of the Church of England resident within the Diocese, as may be directed by the Governor-General of India in Council.

(14.) And we further will and ordain that a copy of every sentence of deprivation, suspension, or any other ecclesiastical punishment or censure whatsoever promulgated or given or affirmed by the said Bishop of Calcutta or his successors in the exercise of his or their Metropolitan visitorial or appellate jurisdiction shall be certified and transmitted to the same persons and in the same manner as copies of sentences promulgated or given by the said Bishop of Calcutta or his successors in the exercise of his or their ordinary jurisdiction, ought to be certified or transmitted.

(15.) And we further ordain that the same Supreme Court of judicature at Calcutta, Madras or Bombay, or in Ceylon (as the case may be) shall have such and the like jurisdiction, and power of interfering by writ or prohibition or mandamus in regard to all proceedings to be had or instituted, or which might be had or instituted, in pursuance of these presents, subject to the same laws, restrictions, and rules of practice, as is, or has been exercised by our Court of King's Bench at Westminster in regard to proceedings in the Ecclesiastical Court in England, regard being had nevertheless to any special provisions or exceptions contained in these our letters patent, and to any other laws or regulations specially applicable to or concerning our territories in the East Indies, or the See and Diocese of Calcutta.

(16.) Moreover it is our Royal will, and we do hereby declare and ordain, that nothing in these presents shall extend or be construed to extend, to repeal, vary or alter the provisions of the several charters, whereby Ecclesiastical jurisdiction has been given to the said Court of judicature respectively, so far as the same does not appertain to the correction of clerks, or the spiritual superintendence of Ecclesiastical persons, or give to the said Bishop of Calcutta or his successors any authority or jurisdiction whatever in matters now cognizable in the said Courts, except as herein last before excepted.

(17.) And moreover we command and enjoin the Court of Directors of the East India Company, and their governors, officers, and servants, and our Governor of Ceylon, and all and singular our governors, judges and justices, and all and singular chaplains, ministers, and others our subjects within the parts aforesaid, that they and every of them be in and by all lawful means aiding and assisting to the said Bishop of Calcutta and his successors in the execution of the premises in all things."

(Extracted from "The Law relating to India and the East India Company," 4th edition, 1842. W. H. Allen & Co. Page 642-3.)

This document is not quoted in any books on ecclesiastical law which I have seen, although the ecclesiastical clauses of the East India Act of 1833 are comparatively well known. This Act constituted India an ecclesiastical province, and conferred a Metropolitan dignity upon the See of Calcutta whilst it provided for the subdivision of its enormous Diocese by converting the Archdeaconries of Madras and Bombay into suffragan Bishoprics. The legal authorities who drafted the letters patent introduced a quantity of additional provisions, some of which are manifestly contrary to good ecclesiastical precedent and prove that they were scarcely competent for their difficult task. The most extraordinary provisions are those in the clauses numbered (5) and (6). I have compared them with some of the regulations for the Civil Government of India, and I think it probable that the notion of the learned authors of the letters patent was not so much to erect a Metropolitan with the ancient canonical jurisdiction pertaining to the office, as to create an ecclesiastical superintendent with functions closely analogous to that of the Governor-General of India of the two East India Acts of Parliament, 33 George III, ch. 52, and 3 and 4, William IV, ch. 85; the former appears to have given the Governor-General a more unlimited range of power over the subordinate governments than the latter. Thus section 54 of the former says that the Governor-General during his absence from his own Government of Bengal may issue orders and directions to officers and servants of other presidencies without previously communicating such orders or instructions to the said respective governments, and they shall be authorised and required to obey the same as if those orders had been made in Council in Fort William.

This afforded a precedent for empowering the Metropolitan to visit the Diocese of his suffragan and to supersede him in the exercise of his jurisdiction. But to inhibit or suspend him during the visitation is a departure from the precedent found in section 67 of the later Act: "When the Governor-General shall visit any of the presidencies of St. George, Bombay, or Agra, the powers of the governors of those presidencies respectively shall not by reason of such visit be suspended." The impression therefore made by the paragraphs numbered (5) and (6) is that they are not even a careful or exact adaptation of the ecclesiastical to the civil arrangements: a "not" has been omitted before the word "inhibit!" The whole idea of a Metropolitan as conceived by the framers of these provisions is that of a "head," or a "Prelate" over other "Prelates," instead of the modest one of "Primate," of the "Primus inter pares," which is that of the best ages of the Church. It is in the letters patent and not in the clauses of the Act that this error appears. Has not this misconception at the commencement of the extension of Metropolitan jurisdiction and

provincial organization led to some serious difficulties since? In Cape Town at least it appears that the effect of the letters patent if they had possessed the validity which they were supposed to have when issued was not to constitute a Province ruled by its collective Episcopate in Synod, but to invest a single Bishop with despotic power over his suffragans. It would be interesting to ascertain how far the blemishes in the Indian documents were repeated in those which were drafted for Cape Town, Sydney, and Montreal.

Yours faithfully,

W. R. CHURTON.

FAMILY DEPARTMENT.

The First Easter Sunday.

FROM "THE SWEET STORY OF OLD," BY HESBA STRETTON.

(Concluded.)

But Thomas, one of the apostles, was not with the others when the Lord appeared to them, and he would not believe, though all of them said the same thing, and told him that they had touched the Lord, and seen him eat before them all. "Except I shall see in his hands the print of the nails," he said, "and put my hand into his side. I will not believe."—And because he was so unbelieving he had another miserable week to pass; whilst the other disciples were rejoicing with great joy, and Mary, the mother of Jesus Christ, was again singing her hymn: "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour."

Once again on Sunday night the disciples were gathered together in the upper room, and Thomas was with them. The door was again shut, when behold! Jesus Christ again appeared standing in the midst, and he said, "Peace be unto you."—Then, speaking to Thomas, he said, "Reach hither thy finger, and see my hands: and reach hither thy hand, and put it into my side, and be not faithless, but believing."

Then Thomas saw the mark of the nails that had fastened the Lord to the cruel cross, in the kind hands that were stretched out to him, and I do not think that he could have touched them for very shame and grief. But he knew now that this was not only Jesus of Nazareth, a mighty prophet, and the Christ who should deliver Israel; he was more than this, and Thomas cried out, "My Lord, and my God!"

And Jesus Christ said to him, "Because thou hast seen me, thou said believed; blessed are they that have not seen, and yet have believed."

I want you to remember these words. We all think sometimes that if we could see our Lord Jesus Christ, and hear his voice, that it must make us good. But thousands and thousands of people saw him and spoke to him when he was living in Palestine, and were none the better for it. Many of them, like the chief priests and Pharisees, were only the more sinful for having seen and heard him. Even his disciples did not understand him while he was with them, but they loved him, and obeyed him better after he was gone. And to us who live so long after he was dwelling in this world it is a happy thing to read his words, "Blessed are they that have not seen and yet have believed."

The Atonement.

How Christ's death takes away thy sins thou wilt never know on earth—perhaps not in heaven. It is a mystery which thou must believe and adore. But *why* He died thou canst see at the first glance if thou hast a human heart and will look at what God means thee to look at—Christ upon His cross—He died because He was Love—love itself, love boundless, unconquerable, unchangeable—love which inhabits eternity, and therefore could not be hardened, or foiled by any sin or rebellion of man, but must love man still—must go out to seek and save them that are lost, suffer any misery, shame, death itself for their sake—just because it is absolute and perfect Love which inhabits eternity.

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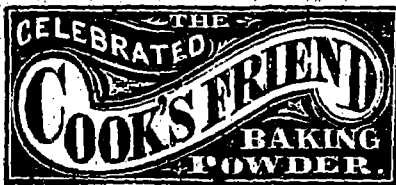
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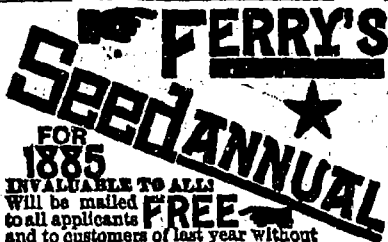
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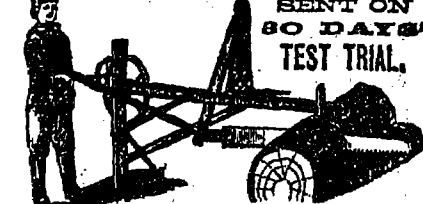
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THE MISSION FIELD.

THE LADIES' ASSOCIATION, S.P.G.

A crowded meeting of the Ladies' Association for the Promotion of Female Education in India and other heathen countries, in connection with the Missions of the Society for the Propagation of the Gospel, was held in the Jerusalem Chamber, Westminster Abbey, on the 25th ult., the Bishop of Newcastle presiding.

The Bishop of Newcastle, in his opening speech, said that when we looked round upon the mission field, we were struck by the enormous disproportion between the aggregate sum total of heathens and Christians. He believed, that there were some 500,000,000 Buddhists, some 160,000,000 Hindoos, some 155,000,000 Mahomedans, and some 150,000,000 Christians.

True, we had to thank God for the marvellous way in which the leaven had grown since the time when the Apostles received the first intimation of the necessity for carrying the Word of God to all nations; yet we could not but feel that the leaven would have worked much more quickly if it had not been for the miserable divisions that had set asunder the Christians in one part of the world and another. On the other hand, when we looked on these vast masses of heathens some might be tempted to be downcast and discouraged. That was not his view of the case. He thought it was Clement of Alexandria who said there was a Divine dispensation to heathendom, that Almighty God, who was content to work with such magnificent patience, had provided that in all this mass of heathendom there should be germs of truth, affording a basis for Christianity afterwards to work upon, and to lead them up to the higher truths which had been revealed to Christians. What was the duty of Christians to-day? There could be but one answer—our duty was to advance. It was the dying out of the missionary spirit in a nation, in a parish or in the heart of any individual, that meant also the dying out of the religious life of that nation, of that parish, or of that individual. It was for those who were looking forward to the joyful message of Easter first to understand the meaning of the gladness in their own hearts, and then the gladness would quicken their energies in the missionary work of the Church. Let them take up a map of the world and look at those parts where there were wars and rumours of wars in which England was more or less concerned. Let them look at North East Africa, where we were resisting one whose claim was so gigantic that all nations and peoples must bow down before him and obey, and all religions must go down before his, or else he was an impostor. Nothing could be more wonderful than to see our sons, our brothers, our fathers yielding up their lives in simple obedience to duty; but he would have them observe this, that for every bullet that was fired by our soldiers, for every poor native

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that was killed, the responsibility of England increased for that country. We had not the right to enter a country such as that unless we were prepared—speaking as Christians alone—to follow up that work with teaching the stronger and better religion, and making the people understand the blessed message of Christ crucified for the sins of the whole world. It was our bounden duty to instruct the people of India. What was the result at present? We were destroying the faith of the Hindoo child. He came back to his home from school, and declared that from what had been taught him there he could not believe his religion any longer. While we were sapping the foundations of the religion of a people, depend upon it, it was an absolute necessity to supply the want of the true religion. To take from them the religion in which they had lived in times past, without giving them a better one in return, would be to make them practical Atheists. Our responsibilities were increasing as the power and influence of England spread from one end of the world to the other. We in these days were learning a lesson which we had been slow to learn in mission work, and that was the lesson of adapting ourselves to the circumstances of the people around us. It was exactly in this spirit that the Ladies' Association was seeking to work. Its work would approve itself to the common sense of practical English people, and would, when it was better known, gather round it a very much larger amount of support than was at present given to it. It was not merely a money getting machine, but had a definite work of its own. It had been found that there was a certain part of the mission field which could only be reached by women; and therefore Christian women were undertaking such work as the maintenance of female teachers, and working in schools. They went where the foot of man could not go, and taught where men could not teach. He was extremely sorry to see that there was a considerable deficiency in the funds of the society; but he made bold to say that that was because people were not acquainted with the good work done by the society. The deficiency had not arisen from extravagance, but simply from extension of work. Four hundred pounds more were wanted in annual subscriptions, and the measure of

their want was the measure of their success. In conclusion, His Lordship made an eloquent appeal for greater monetary and personal help, so that the Association might be enabled to enter the great field opening all around them. If Christians had a little more enthusiasm, a little more belief in their principles, such a work as this would increase tenfold in the next ten or twelve years. He, however, urged the workers not to be disheartened, but to remember the saying of F. W. Robertson, that all good work begins as a rule in a minority of two, of which God is one.

Mr. J. G. Talbot, referring to the finances of the society, said that in 1866, when the society was founded, the subscriptions and donations amounted to £361; in 1876 they amounted to £3,950; and they grew from that time to 1882, when they reached the maximum sum of £6,185. From that time, however, he was sorry to say the tale had been of a different character, and the funds had fallen in 1884 to some £5,800, while the expenditure amounted to £6,287.

The Rev. G. Billing, who is about to return to his work in India, and the Rev. Canon Capel Cure also spoke in support of the objects of the meeting, which terminated with the blessing pronounced by the Bishop of Newcastle.

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PARAGRAPHIC.

Just the same

Every time. Everybody who has used or sold Putnam's Painless Corn Extractor reports that it is the only sure pop Corn Cure extant. C. Thompson, Tilsonburgh, writes:—"In every case Putnam's Corn Extractor has given entire satisfaction." Can you doubt the certified testimony offered by those who have used it. Try it to-day. The only safe, sure, and painless Corn cure is Putnam's Corn Extractor. Beware of substitutes and imitations. Polson & Co., proprietors, Kingston.

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

The exports from the Dominion for the month of January amounted to \$3,110,628 of which \$2,958,344 was goods the produce of Canada and \$152,284 the produce of other countries. Last year the total value was \$2,653,575, of which \$2,486,220 was goods the produce of Canada, and \$167,355 the produce of other countries.

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

Sir Charles Tupper has secured a good space for Canadian exhibits at the Antwerp exhibition. It comprises in all 10,000 square feet, and is located between the English and German, and opposite the French Exhibits.

Johnson's Anodyne Liniment is one of the few really valuable patent medicines which we always take pleasure in calling attention to. It is both for internal and external use, and is worth more to a family than a whole medicine chest.

The Hudson Bay Company vessel, *Prince of Wales*, has been heard from. She left Moose Factory, Hudson's Bay, for London, with furs, in September last, and now lies high on a small island, in the bay. It is feared that when the ice breaks up she will become a total wreck.

The ladies say that Philoderma is the nicest thing they ever used for the hands and complexion.

FAILURES IN CANADA.—In the first quarter of the present year in Ontario there were 206 failures; liabilities, \$1,451,912; Quebec, 125; \$704,610; New Brunswick, 8; \$62,650; Nova Scotia, 32; \$288,025; and Manitoba, 22; \$250,685. Total failures, 426; total liabilities, \$2,757,782.

Impure blood is the cause of more misery than any other source of disease, but this fact is often overlooked. *Purson's Purgative Pills* will make new rich blood and will change the blood in the entire system in three months, taken one a night.

The Custom House receipts at Montreal for the past month were \$120,858, a decrease of \$116,215 as compared with March, 1884. In January and February, 1885, however, the receipts showed an increase of nearly \$300,000.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,
Its Value for Women and Children.

Dr. R. HAAS, Jersey City, N. J., says: "I have given your Emulsion to my little boy, of three years. He was in poor health, but he has now taken two bottles, and is improving both in strength and health. I have also recommended it to several of my female patients and they have derived much benefit from it."

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CHURCH OF ENGLAND
SUNDAY SCHOOL INSTITUTE.

Examination for Teachers in Church Sunday Schools,
1885.

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

CONDITIONS.

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

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

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

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

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

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

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

Local Secretaries for Canada.—AMHERST, N. S., Rev. 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 Belt, Burlington, Ont. ST. JOHN, N. B., Mr. W. S. Carter, Grammar School. TORONTO, Mr. C. B. Biggar, 249 Simcoo Street, Toronto.

SUBJECTS OF EXAMINATION FOR 1885,

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

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

Opinions of Physicians and others as to the merits of

PUTTNER'S EMULSION
OF COD LIVER OIL.

Dr. Jenkins, of Montreal, says: "I prescribe your Emulsion of Cod Liver Oil with Hypophosphites largely in my practice, with most gratifying results. You may use my opinion in any way you desire; I cannot speak too highly of your preparation."
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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 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."
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From the Sec'y. Y. M. C. A., at Halifax: Messrs. Puttner Emulsion Co. Dear Sir,—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 sell 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.

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The Temperance Cause.

"THE NECESSITY FOR INCREASED REGULATION OF THE SALE OF ALCOHOLIC DRINKS, ARISING OUT OF THE MORAL, PHYSICAL AND SOCIAL EFFECTS OF INTemperance."

By REV. P. R. PIPON BRAITHWAITE, Vicar of St. Luke's, Jersey.

(Concluded.)

Let me summon some witnesses. Plutarch, 1800 years ago, wrote: "One drunkard begets another"; Aristotle: "Drunken women bring forth children like unto themselves"; whilst Darwin, the great naturalist, says, "It is remarkable that all diseases from drinking are liable to pass from father to son even to the third generation, gradually increasing if the course be continued, till the family be extinct." Here is one great physical evil, though the face and figure of an intemperate make no other argument necessary, and the picture which advertises "Cassell's Popular Educator" might well hold for Intemperance instead of ignorance.

The social effects of drunkenness are, alas, too well known. Follow that man from the glittering gin palace. Witness the squalid misery of that bare foul room, which, but for drink, might have been a happy cottage home; see his children as they hear his unsteady footstep on the stairs, fly from him, terror-stricken, and huddle away out of sight, in the corner, in the street, anywhere! Look at the poor, frightened, shuddering wife. Hark! hear you that cry? If I were to choose one social effect, I perhaps could not speak more to your hearts than by choosing the degrading alteration which is undergone by every title we hold most sacred—father, mother, child, home, family (not, of course, to speak of higher things). What are these when the drink has entered in? Can they be called father or mother who have no heart toward, nor care for their children, who pawn their clothes and bedding, who early accustom them not only to drink like their parents, but to frequent the public-house, to mix with the most degraded type of humanity? Is that to be called son or daughter who starves, neglects and ill-treats parents in old age? Is that a home (a name to Englishmen so dear) where everything is sacrificed to the idol, drink: where there is a constant reign of terror: where blasphemy, quarrelling, fighting, cruelty, and every sin are unchecked: where the drunkard staggers to his bedstead, to rush away next morning for more drink—it that home? I have only attempted to touch one little bit of each of the aspects, but even such sketches cannot but make us think, and, as we think, the question rises unbidden to our lips, Why is all this? How can this monster thus reign in that which is called Christian England, the most civilised country? And the

answer comes. It is because all legislation in past times has gone to foster—nay, even (look at the grocers' licenses) to spread the temptations which assail our people on every side. I will not deign to confute the saying, "You cannot make people sober by Act of Parliament," but I will say, You can make them drunk by Act of Parliament," and you have been doing so for years, though, like a pit-fall for a wild beast, you have covered the temptations by the leafy branches, i.e., smooth phrases. You must remove your permission to grocers, decimate your gin palaces, institute total closing on Sundays, and early closing on Saturdays, and morally, physically and socially, you will arise and elevate God's people.

DURING

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

Estey's Iron & Quinine TONIC.

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

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Prepared only by **E. M. Estey, Pharmacist, MONCTON, N.B.** Sold by druggists.

SORE LIPS,

Chapped Hands, Tender Face after shaving, and all ailments of a similar character find in PHILODERMA a remedy that soothes and heals at once. It contains nothing injurious or unpleasant to the most delicate skin, neither will it soil the finest cambric, which properties make it the most popular and saleable article in the market. Prepared only by **E. M. Estey, Pharmacist, Moncton, N. B.** Sold by Druggists everywhere.

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

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

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Read what the Profession say: To Puttner Bros.—"I have used your BUDD'S CREAM EMULSION in my practice for some time, and certify to its great value in cases of Influenza, Bronchitis and Pulmonary Consumption.

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- Commentary on Book of Common Prayer, 63c.
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- Large supply of Church Tracts, Confirmation Cards, Baptism Cards, Cards for first Communion, Lectures on Confirmation (Morse) 30c.
- Official Year Book for 1884, 75c.
- Book of Offices, \$2.50 and \$1.50.
- Church Songs, music \$1.00, words only 5c. a copy. This is a new book, and specially adapted to replace "Moody & Sankey's" in Church families.

NEWS AND NOTES.

In the months of March, April and May the Blood should be purified, and the system strengthened, so that it be able to withstand the debilitating effects of the changing weather, and resist the attack of disease. The most reliable medicine to take to bring about the desired result is Estey's Iron and Quinine Tonic. For sale by all Druggists.

Good soup always becomes better when warmed up to a quick, brief boil on the second day.

To PREVENT freckles and sunburn use Philoderma.

The farmer should now be occupied in preparing his tools for spring work, so as not to lose precious moments when Spring comes.

PHILODERMA is a sure cure for sun-burn and prevents freckles.

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.

Prepared solely by Hanington Bros.,
Pharmaceutical Chemists, St. John, N.B.
and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

It is said that the Quebec Government has positively refused to give any further public assistance to the Lake St. John Railway Company.

Lord Wolseley, who plays an unusually important part in English military affairs at the present time, forms the subject of "A Character Sketch" by Mr. Archibald Forbes, which will appear in the May number of THE ENGLISH ILLUSTRATED MAGAZINE. It will be illustrated by a portrait from a photograph, engraved by G. Lacour.

Messrs. Ness & Co., 759 Craig street, Montreal, whose advertisement appears in our columns, have received an order from Ottawa for a large supply of their THYMO-CRESOL, the Gold Medal English Disinfectant. The Chief Engineer in his report says it does its work better than any disinfectant ever used by the Government.

Special attention of the readers of our Journal is directed to the advertisement of the Citizen's Insurance Company of Canada, a reliable institution seeking Fire, Life and Accident Insurance from our patrons. It insures dwelling risks against fire as low as any good company, and has a new form of tontine life policy, which is said to offer advantages not obtainable elsewhere. Its capital is large and is held by some of the wealthiest people in Montreal. We notice also that special reduced terms are offered Clergymen.

Of the 1096 bears killed in New Brunswick last year, 261 were killed in Northumberland Co. The whole sum paid out for bounties was \$3,288.

YOUNG MEN! READ THIS.

THE VOLTAIO BELT Co., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIO BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred as thirty days trial is allowed. Write them at once for illustrated pamphlet free.

Strong cold tea is an excellent and most grateful eye wash. Wet soft linen in it and bind over the eye, bathing freely with the tea from time to time.

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.

PHOSPHOLEINE.

All who have used it join in praise of it and herald the facts of their cures.

The Train Despatcher at Vanceboro writes:

M. R. Eager, Esq.:
Dear Sir,—My wife, Laura A. Finson, was taken sick early this year and suffered severely with a bad cough, accompanied by expectoration of mucus containing blood, and great weakness of the chest, general prostration and clammy night sweats, and continued to grow worse, until I was recommended to procure for her some bottles of

Eager's Phospholeine

and WINE OF RENNET. This I did, and after using about five bottles of the Phospholeine, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your WINE OF RENNET, she became thoroughly well, her improvement commencing after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has vanished. I have to thank your medicine for her restoration to health.

WALTER B. FINSON,
Vanceboro, Maine, U.S.
The statement of facts contained in the above certificate is in all respects accurate, I feel assured that I owe my cure to your medicine.
LAURA A. FINSON.
For sale by all Druggists.
In two sizes, 25c. and 75c. per bottle

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CHOICE TEAS
A SPECIALTY.

FINEST GROCERIES
Java and Mocha Coffees,
Fruits, Preserved Jellies, etc.
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