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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 22, 1885

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## ECCLIASTICAL NOTES.

**THE LATE BISHOP WORDSWORTH.**—The death of the late Bishop of Lincoln, the Right Rev. Father in God Christopher Wordsworth has removed a prominent name from the list of great living English Churchmen, and added one to that of the saintly dead. His eulogium can hardly be better expressed than in the words of the Vicar of Leeds:

"Truly he was a Christopher, for he was the bearer of Christ to many a life; a scholar with rare gifts and rarer attainments, who studied on his knees; a man who gave away more than he spent; a ruler who made himself the servant of all men; a member of a family to whom England owes much, and who left him a tradition that he greatly enriched."

The funeral of the late Bishop took place on Wednesday the Feast of the Annunciation, in Riseholme Churchyard, when his body was laid to rest, with all honors and regrets, beside that of Mrs Wordsworth, who was buried there on last All Saints' Day.

The *Guardian* says:—"A great, lofty, self-denying life, characterised by the most large-hearted charity and the most humble, has ceased for us." Canon Morse, preaching at St. Mary's Nottingham, said the late Bishop rejoiced much at the appointment of Canon King as his successor, exclaiming, as he received the intelligence, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen thy salvation."

**THE POET WHITTIER'S TRIBUTE TO GENERAL GORDON.**—The following interesting extract from a letter received from Mr. J. G. Whittier, the Quaker poet of New England, has been forwarded to the *Pitt-Mall Gazette* by Mr. Charles C. Reed. Mr. Reed had suggested to Mr. Whittier that he should write a poem on General Gordon, and this is an extract from the poet's reply, which is dated Danvers, Mass., March 4, 1885:—"Thy letter found me pondering the very subject to which it so kindly sought to call my attention. For years I have followed General Gordon's course with constantly increasing interest, wonder and admiration, and I have felt his death as a great personal bereavement. A providential man, his mission in an unbelieving and selfish age revealed the mighty power of faith in God, self-abnegation, and the enthusiasm of humanity. For centuries no grander figure has crossed the disk of our planet. Unique, unapproachable in his marvellous individuality, he belongs to no sect or party, and defies classification or comparison. I should be sorry to see his name used for party purposes, for neither Conservative nor Radical has any special claim upon him. We Americans, in common with all English-speaking people the world over, lament his death and share his glorious memory. I wish it were in my power to do what thee so kindly suggest, but I scarcely feel able to do justice, at this time, to the wonderful personality which for the past year has stood on the banks of the Nile, relieved against the dark background of the Soudan. I have been suffering from illness, and dare not undertake the eulogy of such a man with a feeble

hand. Perhaps it may sometime be in my power, as it is now in my inclination, to put my thoughts of him into metrical form. If I could reach the ear of Alfred Tennyson I should urge him to give the world a threnody inspired by the life and death of one who has made not only England but the world richer for his memory."

**THE NEW BISHOP OF BRISBANE.**—The Archbishop of Canterbury, in compliance with the request of the Synod of the Diocese of Brisbane that he should nominate a Bishop in succession to Dr. Hale, who recently resigned that See, has offered the appointment to the Rev. W. T. Thornhill Webber, Vicar of St. John the Evangelist, Holborn, who has accepted it.

The Diocese of Brisbane comprises some 680,000 square miles of Queensland, and has a population of 169,000 souls. The Bishop-nominate graduated at Pembroke College, Oxford, in 1859, and was ordained in the following year to the curacy of Chiswick, from which he was translated by Bishop Tait, in 1865, to the Mission district of St. John, of which he was subsequently appointed the first Vicar.

In the course of twenty years Mr. Webber has raised upwards of £50,000 for Church purposes, having built schools, Clergy-house, and a noble church, designed by Mr. Pearson, which is generally admitted to be a notable addition to the architectural features of the metropolis, and towards which the Bishop of London's Fund contributed about £8,000. At the consecration of the church Bishop Jackson paid a high tribute to the indomitable energy and perseverance of the Vicar.

Mr. Webber is a liberal High Churchman, but belongs, above all things, to the practical school. He has for many years been a member of the London School Board, and was twelve years a guardian of the Holborn Union, besides filling onerous positions in connection with Church institutions. He is also a staunch supporter of the Church of England Temperance Society.

**ARCHBISHOP BENSON AND THE CHURCH OF SOUTH AFRICA.**—The Archbishop of Canterbury, in a letter to the Metropolitan of South Africa on the connection between the Mother Church and that of South Africa, says:—

"To my mind it is totally impossible to conceive that any Church is united in communion with the Church of England if you are not—you and your Bishops consecrated here; your ordained Clergy admissible to officiate in some cures and hold benefices in England exactly on the same terms as all other Colonial or Anglican Clergy. Your union is close and formal, as well as spiritual and internal. The legal separation which has been such a stumbling-block does not really determine anything but the present ownership of property. The body to which that property was given was the same that it is now, it is the body of which you are Bishop and Metropolitan. A change affects your tenure. It has not altered your doctrine and discipline. The Church of Ireland never had the same court of appeal as the Church of England, yet the whole was the Church of England and Ireland. The difference of court made no difference to the union even of an Established Church, and how can it possibly do so for an unestablished Church?"

**A NOVEL CEREMONY.**—An interesting and unusual ceremony, says the *Western Churchman*, took place in Grace Church, Colorado Springs, at the late visitation of the Parish. A gentleman who had been baptized and confirmed in youth, and who had afterwards become careless and indifferent about his religious duties, having "come to himself" and desiring to return to his place in the Church, was publicly restored to communion. He knelt with those who were to be confirmed, and the Bishop solemnly received him and re-admitted him to the eucharist. This was a step in the right direction. The Church sadly needs some ceremony that would emphasize the importance and value of the spiritual privileges she has to bestow, and the sin and danger of neglecting them. Every such act as this exercises an influence for good upon those within and those without the Church. Let us have more of them.

**A WONDERFUL WORK.**—In his last report, dated May 26th, 1884, Mr. George Muller, so well-known in connection with the work of the Orphanage at Bristol, England, gives the following summary:—

"Since March 5, 1834, when it pleased the Lord to enable me to found the Scriptural Knowledge Institution for Home and Abroad, he has graciously sent me, as the result of prayer and faith, the sum of \$5,063,850. 95,143 children or grown up persons have been taught in the 119 schools, entirely supported by the fund of the Institution, besides tens of thousands have been benefited in the schools which are assisted by its funds; 5,947 now attend the schools; 169,349 Bibles, 847,775 Testaments, 19,907 copies of the Psalms, and 999,961 other small portions of the Holy Scriptures, in various languages, have been circulated since the foundation of the Institution; 80,219,334 books, pamphlets, and tracts, in several languages, have likewise been circulated from its commencement. From the earliest days of the Institution, missionaries have also been assisted by its funds. On this object alone \$983,165 have been expended from the beginning; 6,895 orphans have also been under our care, and five large houses, at an expense of \$575,000, have been erected and fitted up for the accommodation of 2,050 orphans and 119 helpers.

**A WORD IN SEASON.**—Bishop McLaren writes this in his Diocesan paper:—

"There is a word that ought to be said about music at confirmation services. The visit of the Bishop for confirmation is a religious visit, and that of a very solemn character. The music ought to correspond with it. It should be a help not a hindrance. Neither in respect of occasion nor time, is there any reason why there should be a musical display. Congregational singing of a hearty kind is most congenial to the service. Solos, extra efforts in the way of anthems and concerted pieces seldom well sung, might better be omitted. Sometimes the infliction is intolerable. If choirs only knew how they offend good taste and unnecessarily prolong service, they would take this hint kindly. Give us old hymns and chants to the old tunes that all the people can sing."

## NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**PETITE RIVIERE, N. S.**—A concert was given in Petite Riviere on Easter Tuesday on behalf of church building. The choir, sixteen in number, sung well. The Petite Riviere Brass Band gave their services gratuitously. The Rev. G. D. Harris and Mrs. Harris took part in the performance. Readings were given by Mrs. Spencer, Rev. G. D. Harris, and Squire Romkey. Miss E. Eikle gave a recitation, and Squire Armstrong came in at intervals with his melodista. The whole proceedings were very satisfactory. The choir went to the Parsonage after the concert for supper before returning home. The amount realized was \$17.75.

**BROAD COVE.**—A very handsome bell has been given to the Church at Broad Cove, by Nicholas Conrod, Esq., of that place. The bell weighs 236 lbs. and is from McShane's Foundry, Baltimore. The whole cost amounts to about \$70, a very liberal gift for a man who is in his ninetieth year. He is a native of Rose Bay, but has lived in Broad Cove for over fifty years. This act of liberality will cause his name to be remembered in connection with this Church for many years to come, and should be an example to others who are blest with means, to give of their money for the glory of God.

**DIGBY.**—An old and highly respected member of the Church in this parish, Mr. Robt. Jones, entered into rest on the 2nd ult., in the 80th year of his age. Though well stricken in years, Mr. Jones, up to the week of his death, was a most active, pious, and consistent Christian, ever zealous in the discharge of duty, and recommending the doctrines of his Church by that most convincing argument—a blameless and charitable life. His loss will be long felt where he was best known.

Rev. John Ambrose, the Rector of this parish, was lately made the recipient of an elegant and costly Sun lamp by some of his parishioners.

The debt on the new parish church is, by the zeal and activity of the ladies of the congregation, being gradually extinguished, but owing to the cost of two new furnaces and an additional chimney, is still very considerable, and prevents the contributions of the parish towards missions being as large as the parishioners wish them to be. Digby is a favorite summer resort. The church is free and open, with a good hearty service, daily prayers and weekly and Saint's Day Communion, and is much appreciated by strangers. Any help, how small soever, toward the liquidation of its debt will be most thankfully received, as it was built larger than the requirements of the resident congregation, with a view to the accommodation of stranger.

**NORTH SYDNEY AND SYDNEY MINES.**—The Lenten services this year have been very well attended. On Good Friday there were four services, with addresses and meditation. The attendance was good considering the weather and walking, both of which were wretched. On Easter morning the celebration was held at St. John's Church, North Sydney, there being forty communicants. The sermon dealt with the bearing of the Resurrection on our Faith, Hope, Happiness, and Life. In the evening service was said in Trinity Church, Sydney Mines. The text, "Why weepest thou?" suggested the consideration of Christ's own great application of the Resurrection, in a sermon of comfort to the troubled.

The Easter meetings in both parishes were held on Monday. At Sydney Mines, Messrs. R. H. Brown and S. Bridge were re-elected as Churchwardens; the Vestrymen of the previous year were also re-appointed, Mr. Currie Rees taking the place of one who had left the parish.

At North Sydney, Messrs. D. A. Smith and C.

Hoyt were re-elected Churchwardens, and Mr. W. E. Earle, Vestry clerk. The Vestrymen remain as before, with the exception of Mr. F. Tait, who takes the place of Mr. Stirling, now resident in another parish. The accounts of both parishes show a balance in favor of the Church.

**PERSONAL.—HALIFAX.**—The Rev. R. N. Raven is doing temporary duty for the Garrison Chaplain. The Rev. J. A. Townend, we regret to say, is still confined to his room and seriously suffering from his wound in the foot.

Rev. A. D. Sylvester, curate of St. Luke's is expected back this week. The rev. gentleman has been greatly benefited by his trip and is now in sound health.

Rev. K. C. Hind has endeared himself to the inhabitants of Melville Island by his untiring ministrations to the soldiers there during the Chaplain's illness.

**CONFIRMATIONS.**—During Holy Week there were confirmed in Halifax:—St. Paul's, 41; St. George's, 40; St. Matthias Mission, 13; St. Luke's, 35; Bishop's Chapel, 16; Dartmouth, 61. Total, 206. St. Mark's parish has a confirmation this week.

**COMMUNICANTS AT EASTER.**—The following is the number of communicants who were present, according to the rubrics of the Church, at communion on Easter:—St. Luke's, 347; St. Paul's, 280; St. George's, 260; Bishop's Chapel, 135; St. Mark's, St. John's, and North West Arm Mission, 140; Garrison Chapel, 108; Trinity, 57. Total, 1327.

St. Luke's has made a remarkable increase in the number communicating. The Bishop's Chapel list shows a marked increase, and St. George's had at the early celebration this year a greater number than its complete list two years ago. The early celebrations were remarkably well attended, and at the three churches mentioned the number present at the early far exceeded the number present at the late communions. St. Paul's had an attendance of 80 at early celebration, and St. Mark's about 40, St. George's had 150, and St. Luke's about 212.

**ST. LUKE'S.—HALIFAX.**—At the Easter Vestry meeting the Rev. F. R. Murray, Rector, presided. There was a large meeting. The financial statement showed: Expenditure, \$6,532.22; receipts, \$6,569.28. Estimated income for 1885-1886, \$4,380; expenditure, \$4,278. The Rector remarked on the satisfactory condition of the parish, and referred to the Mission established during the year as growing. The following officers were elected:—Wardens, C. B. Bullock and James Gossip. Vestry, C. J. Wylde, M. Bowman, F. W. Fraser, Captain Clarkson, Judge Rigby, C. M. Creed, E. D. Tucker, W. B. Reynolds, E. C. Fairbanks, T. Brown, F. J. Tremaine, M. B. Almon. Vestry clerk, W. H. Wiswell. Auditors, Dr. Cowie and J. A. Cameron.

The building and finance committee of the new church were amalgamated, and E. P. Archibald added thereto. Votes of thanks were passed to His Lordship the Bishop, the Archdeacon, and other Clergy who had assisted at the services during the year, also to the choir and organist, and ladies who had given assistance to the choir. We are glad to learn that a Rectory has been purchased by the parish. The hard-working Rector deserves the greatest credit for his persevering work and the people deserves much praise for the noble way they show their appreciation.

**TRURO.**—The Churchwardens Easter report from this Church is certainly a most encouraging one. The average Sunday offertories for 1883-4 were \$22.15, and for 1884-5, \$25.31. The total amount collected for the year was \$2,092.06. The report says, "The offertory collections during the year have increased \$179, and the Church debt has been reduced 615. A stained glass window has been placed in the Church as a tribute to the memory of our late Rector, Rev. T. C. Leaver. Another has been placed there in memory of the beloved son of Hon. and Mrs. A. G. Archibald. We

shall shortly have the satisfaction of seeing the whole of the five chancel windows of stained glass. The fifth and last one having been already ordered by a member of the congregation.

"A fund is being raised for a suitable fence, which is much needed; and we have great hopes that the ladies who have kindly undertaken the responsibility of that work, will before long be able to report favourably."

The Vicar, the Rev. J. A. Kaulbach, must feel well pleased with the above results.

**WINDSOR.**—At the Easter meeting the Churchwardens, Messrs Geo. Wilcox and W. Ker Dimock were re-elected. The finances were in a very satisfactory condition. \$1,899.16 had been collected during the year, of which \$291.51 went for missions. It is intended to build a new Sunday-school as soon as possible and the Church Woman's Working Association has in hand \$850 already for this object. There is some talk of selecting a Curate to assist the veteran Rector of the parish, and a strong committee has been appointed to work up the scheme. There is more than enough work for another man in the parish. We congratulate the parish on its success, and hope soon to chronicle that Canon Maynard has the assistance which he so richly deserves.

**YARMOUTH.—Trinity Church.**—The regular annual meeting of the parish was held on Monday evening, the Rev. H. L. A. Almon, Rector, occupying the chair. The election of officers resulted as follows:—Churchwardens, Hon. L. E. Baker and J. R. Corning, Esq. Vestry, Messrs. John Murphy, Jacob Bingay, Jas. Murray, A. M. Hatfield, T. R. Jolly, E. K. Spinney, E. M. Viets, J. W. H. Rowley, N. J. B. Tooker, J. W. Moody, S. C. Northrup and R. E. Harris. Auditors, Messrs. J. Brignell and R. Caie.

Total receipts, \$3,063.22.

## DIOCESE OF FREDERICTON.

**ST. JOHN.**—The Church of England Sunday-school Teachers Institute met on the evening of the 15th inst., in St. James' Church. W. J. Jarvis, the president, occupied the chair. Papers were read on Teachers' Meetings, by Rev. G. M. Armstrong, Rev. L. G. Stevens, and A. P. Tippet. A lengthy discussion followed. The Institute will meet in St. Jude's Church in June, when the matter of Sunday-school picnics will be discussed.—*Globe.*

**CONFIRMATION SERVICE.—St. Luke's Church.**—On the 9th inst. the Coadjutor Bishop confirmed 48 candidates in St. Luke's Church, 37 of whom were females. The Revs. T. E. Dowling and Stevens were present. At the close of the service the Coadjutor preached an admirable sermon. There was a large congregation present.

**MONCTON.**—At the Easter meeting of St. George's Church the following were elected:—Churchwardens, Judge Botsford, George Taylor, Esq. Vestry clerk, G. A. Dodge. Vestrymen, Messrs. J. F. Sayer, T. V. Cooke, G. C. Peters, R. M. Stevens, J. H. Wran, A. Busby, G. A. Dodge, W. D. Martin, H. M. Fairweather, E. Shaffer, W. C. Paver, G. M. Ryan. Delegates to Diocesan Synod, W. D. Martin and G. C. Peters. Substitutes, Judge Botsford and George Taylor.

**PERSONAL.**—The remains of the late much lamented Mrs. F. W. Kerr, of London, Ontario, were brought to St. John for interment. The funeral took place on Saturday, 11th inst., from her father's residence, Wellington Row, to St. John's Church, and thence to the Rural Cemetery.

A Memorial Service was conducted by Rev. G. M. Armstrong and Rev. Mr. Dobbs in St. John's Church, on the evening of April 12th, before a very large congregation, upon the death of Mrs. Kerr, formerly a member of the Church, and a daughter of Mr. T. W. Daniels. Rev. Mr. Armstrong took as his text part of the fifth verse of the 22nd chapter of Revelations, "There shall be no night." The service was one of th

most impressive ever held in this city. The choir, under Mr. H. Swanton's leadership, rendered the chant "Nunc Dimittis" and, as a special anthem, "Happy and Blest are They."—*Globe*.

FREDERICTON.—ORDINATION.—His Lordship the Metropolitan this morning ordained Mr. Reid, of St. Augustine College, England. Mr. Reid will go to Moncton to assist Mr. Hoadley.

### DIOCESE OF QUEBEC.

PERSONAL.—The Rev. Chas. Hamilton, Bishop-elect of Niagara, was in Ottawa, last week, attending the meeting of the Central Board of the Domestic and Foreign Missionary Society.

The Rev. G. V. Horsman, M.A., Rector of the Cathedral, has gone to California for a brief change of air and occupation. We hope that he will be benefited by his well-earned rest.

### DIOCESE OF MONTREAL.

#### EPISCOPAL APPOINTMENTS TO MAY 17.

- May 1, Friday—Cowansville, Rev. H. D. Bridge.  
 " 1, Friday—Sweetsburg, Rev. H. D. Bridge.  
 " 2, Saturday, 10 a.m.—Mission School, Rev. H. D. Bridge.  
 " 3, Sunday—Sutton, Rev. J. Smith, Sutton.  
 " 3, Sunday—Abercorn, Rev. J. Smith, Sutton.  
 " 4, Monday—Glen Sutton, Rev. C. Lummis.  
 " 4, Monday—West Potton, Rev. C. Lummis.  
 " 5, Tuesday—Mansonville, Rev. W. Ross Brown.  
 " 6, Wednesday—Bolton, Rev. F. H. Clayton.  
 " 7, Thursday—Knowlton, Rev. J. J. Scully.  
 " 7, Thursday—Brome Corner, Rev. J. J. Scully.  
 " 8, Friday—Knowlton Academy, Rev. J. J. Scully.  
 " 8, Friday, 3 p.m.—Fulford, Rev. Alex. B. Given.  
 " 10, Sunday—Stukeley, Rev. J. W. Garland.  
 " 16, Saturday—Rougemont, Rev. R. Irwin.

St. Thomas' Church.—A large and select audience assembled in the basement of St. Thomas' Church, on Tuesday evening, on the occasion of the lecture by the Rev. J. S. Stone, B.D. The words of the rev. gentleman were listened to with the deepest attention, and his eloquent effort was frequently interrupted with deserved and hearty applause. During the evening a choice selection of vocal and instrumental music was rendered in a capital manner by the church choir, assisted by several lady and gentlemen amateurs.

COTE ST. PAUL.—Church of the Redeemer.—A pleasing and successful entertainment, consisting of recitations, vocal and instrumental music and readings, took place in the Parochial Hall, on Tuesday evening, 14th April. The Misses Williams, of Montreal, Miss Clarke, Miss Gilmore and Messrs. Taylor, Meeke, and Spalding, of the Diocesan Theological College, took part in the proceedings, and most efficiently aided in making the evening a pleasant one. Another attractive feature was the recitations and the singing of "Easter Echoes," by the children of the Sunday-school.

MONTREAL.—Trinity Church.—The Lord Bishop of the Diocese held a Confirmation in this Church on Sunday evening, the 12th inst., when 27 candidates were presented by Rev. Canon Mills, M.A., Rector of the Church. The Bishop preached a special and earnest sermon, chiefly addressed to the candidates. There was a large congregation present.

St. James' the Apostle.—A Confirmation also took place at this Church, on the 12th inst., in connection with the afternoon service.

St. Martin's.—The Rev. J. S. Stone, B.D., intends lecturing on "The Historical, Social and Personal associations of the Book of Common Prayer," at St. Martin's Schoolroom, on the evening of the 28th instant.

St. Jude's.—The anniversary of the opening of this Church was marked by special services and sermons, by the Rector, Rev. J. H. Dixon, on the first Sunday after Easter. The financial position of the Church is said to have much improved—\$2,400 of its indebtedness having been paid off—and repairs and improvements to the property having been done, to the value of \$500. Amongst receipts for the year appears an item of \$3,263, received in different sums from England. We are pleased to hear that, altogether, the position of St. Jude's Church is such now as to be a source of gratification to those interested in its welfare.

HUNTINGDON.—The annual Vestry meetings were held Easter Monday and Easter Tuesday. At St. Paul's (Herdman's), the Rev. T. A. Haslam presided. A. Foster, jr., and W. Burns were appointed Churchwardens, and T. R. Johnson and John Coulter delegates to the Synod. A hearty vote of thanks was given to the Rev. T. A. Haslam and the outgoing wardens.

At St. John's (Huntingdon) Rev. Mr. Haslam also presided. Edward Donnelly and T. Hunter were appointed Churchwardens, and J. C. Bruce and R. Booth delegates to the Synod. The Rector's salary account showed considerable arrears. The Rector announced that out of \$6,200 expended on the new church building, a debt of \$300 only remained.

### DIOCESE OF ONTARIO.

GANANOQUE.—The annual vestry meeting of Christ Church, Gananoque, was held on Easter Monday evening, the Rector, Rev. H. Austin, M.A., in the chair. Mr. T. P. Richardson, the People's Church-warden, presented a report setting forth the financial statement of the past church year, which was of an exceedingly satisfactory character, the receipts being greater than in any previous year. The following appointments and elections were made: Churchwardens, Messrs. D. Ford Jones and T. P. Richardson. Sidesmen, Dr. Merrick, W. B. Carroll, J. B. Turner, John Finucan, Edwin Jones, A. E. Ormiston, James Kenny. Auditors, Messrs. E. G. Hart and J. C. Ross.

At a subsequent meeting of the congregation Mr. W. B. Carroll was elected Lay Delegate to the Diocesan Synod for the ensuing three years. Total Receipts, \$91.67; Expenditure, \$916.04; Ladies Aid Society Receipts, \$79.63; Disbursements, \$79.63.

PARSONAGE IMPROVEMENT ACCOUNT.—The accounts show that the expenditure for the addition to the parsonage was about \$900, leaving a debt on the property of \$1300. There is no debt on the church.

ALMONTE.—The annual vestry meeting of Grace Church was held on Easter Monday. The financial report was presented and showed the affairs of the church to be in a satisfactory condition. Messrs. Joshua Martin and Aaron Barnett were appointed Churchwardens for the ensuing year. The congregation intend expending a considerable sum in improvements on the building shortly.—*Almonte Times*.

### DIOCESE OF TORONTO.

PERSONAL.—The Rev. J. B. Richardson, Rector of the Memorial Church, London, preached in St. Paul's Church, Toronto, on Sunday morning and evening. His discourses were very acceptable and were listened to eagerly by large audiences.

We are pleased to learn of the increasing popularity of the Rev. Dr. M. Carroll, formerly of Grace Church, Toronto, and now Rector of Grace Church, Detroit. The pew rents have largely increased

since his appointment, and the Sunday School has also been augmented.

VESTRIES.—We continue to give this week also some recent returns of vestries, and are pleased to notice a steady advance all along the line. In almost every case excellent financial statements were submitted by the Churchwardens, and all the meetings, with perhaps two exceptions, were exceedingly harmonious.

LINDSAY.—St. Paul's.—Incumbent, Rev. S. Webster Jones. Churchwardens, Messrs. R. Bryans and A. Hudspeth, Q.C. Delegates to Synod, Messrs. Dobson, Dunsford and Martin. Receipts for the year, \$1,941.34; expenditure, \$1,742.64; Balance on hand, \$198.70. The report also showed that there were assets amounting to about \$598, and liabilities aggregating some \$33.18; leaving a surplus of \$564.82. Messrs. J. H. Sootheran and G. H. Hopkins, were appointed auditors.

BOBCAYGEON.—Christ Church.—Incumbent, Rev. Wm. Farncombe. Churchwardens, Messrs. Wm. Thurston and J. H. Thompson. Delegates to Synod, Messrs. W. B. Read and Wm. Thurston. Votes of thanks were tendered to Mrs. Bonnell for a handsome set of Book markers presented to the Church, and to Mrs. Farncomb for her services as Organist.

PORT WHITBY.—St. John's.—Rev. W. S. Westney, Incumbent. Churchwardens, Messrs. James Willis and R. Snow. Delegates to Synod, Messrs. G. Y. Smith and John Blow. Auditors, Messrs. W. R. House and J. Woodhouse. Finances good.

WHITBY.—All Saints'.—Incumbent, Rev. A. J. Fiddler. Churchwardens, Messrs. D. C. McDonell and F. Smith. Delegates to Synod, Messrs. J. Ham Perry, John Wolfenden and John Hopper. Auditors, Messrs. J. W. Greenwood and C. Nourse. Finances in a satisfactory condition.

OSHAWA.—St. Georges.—Incumbent, Rev. J. Middleton. Churchwardens, Messrs. Holland and Atkinson. Delegates to Synod, Messrs. Cowan, Mothersill and Holland. The finance report showed that when all the outstanding pew rents had been collected, there would be a surplus of \$20 or \$30 on hand. There is a valuable church property, the only debt being a small sum on the frescoing of the church, towards which a subscription of \$70 was taken up at the meeting.

ASHBURNHAM.—St. Luke's.—Rector, Rev. W. C. Bradshaw. Churchwardens, Messrs. John Burnham, M.P., and H. T. Strickland. Delegates to Synod, Messrs. H. F. Strickland and R. Meade. Auditors, Messrs. H. Nesbitt and E. A. Peck. The Churchwarden's report showed a small deficit owing to the assumption of the balance due on the renovation of the interior of the church last summer. There is no other debt on the entire church property, comprising a fine brick church and schoolroom, new and commodious Rectory, with outbuildings complete, organ, piano, and all accessories for divine worship. The Rector's salary had been increased during the year and a small endowment had been secured. The Rector's report showed a large amount of work since Easter last:—"Four hundred and twenty-two services on Sundays and week days, 740 visits, 244 sermons and lectures, 63 celebrations of the Holy Communion, 22 Baptisms, 19 funerals, 11 marriages. Communicants at Easter, 158, not including those within the octave. This is the largest number in the church's history."

TORONTO.—Little Trinity.—Rector, Rev. A. Sanson. Churchwardens, Messrs. John Gillespie and A. H. Whitesides. Delegates to Synod, Messrs. John Rogers, A. H. Lye and Edward Barber. The meeting did not consider the Churchwarden's accounts owing to their not being ready for presentation.

**TORONTO.—Christ Church.**—Rector, Rev. J. W. Patterson. Churchwardens, Dr. Larratt W. Smith, and Alfred Hoskin, Esq., Q. C. Delegates to the Synod, Messrs. Smith, Hoskins and C. D. Warren. Votes of thanks were passed to the ladies for their exquisite decoration of the Church at Easter, and to the organist, choir and Sunday School officials. Churchwardens' report was considered very satisfactory.

**TORONTO.—Grace Church.**—Rector, Rev. J. P. Lewis. Churchwardens, Dr. Morton, and Mr. H. A. Knowles. Delegates to Synod, Messrs. Hector Cameron, R. Birmingham and Thomas Kennedy, senior. Receipts, \$3,693.95; expenditure, \$3,676. There is a considerable debt remaining on the church, and arrangements were made to liquidate it by subscriptions.

**PETERBORO.—St. John's.**—Rector, Rev. J. W. Beck. Churchwardens, Dr. Geo. Burnham and Mr. A. P. Ponsetti. Delegates to Synod, Messrs. Dr. Geo. Burnham, A. P. Ponsetti, and J. E. Belcher. Auditors, Messrs. C. D. MacDonald and J. E. Bell. The Churchwardens report of receipts and expenditure showed a surplus of \$300 nearly. This was referred to the auditors to report at the adjourned meeting.

**SISTERHOOD.**—On Thursday evening, April 9th, a meeting of those interested in the Sisterhood of St. John the Divine, recently established in the city, was held at St. George's School House. Brief addresses were delivered by the Bishop who presided, and also by the Rev. C. E. Whitcombe, J. D. Cayley and O. P. Ford. Hitherto a great amount of relief has been given to deserving sufferers. Three hundred and forty-eight dinners were supplied in the Sisters house, chiefly to invalids or aged people. Sixty families received help in fuel, food and clothing and in some cases medicine was granted. Three hundred and sixty-four dinners were carried by the sisters to the sick in their own homes, and much nourishment in the way of beef tea, jellies, &c., was also supplied to the needy and suffering. The Mother Superior begs for continued assistance in the way of funds, cast off clothing, &c., so as to enable them to continue their charitable doings. Surely such a deserving work will not appeal to Torontonians in vain!

**ITEMS.**—St. Philip's Church, Toronto, held its annual sale and Easter festival on the 12th inst. The attendance was exceedingly large, articles for sale numerous, and purchasers for the goods as plentiful as the goods.

St. Matthias Church has been presented with a very handsome Bishop's chair. There should be one in every church of importance throughout the Diocese.

The Hon. W. Ross, Minister of Education, very kindly addressed St. James' C. E. T. S. in the school house, Toronto, on the 6th inst. There was a large attendance.

Rev. W. Compton, the pioneer missionary of Algoma, whose success has been phenomenal, has gone on a visit to England. He takes with him samples of Muskoka's productions in the way of cereals, &c., and is commissioned by the Dominion Government to act as a sort of emigration agent. For this work Mr. Compton is thoroughly well qualified, and it is pleasing to know he can aid the country while he builds up the Church also.

#### DIOCESE OF NIAGARA.

**PERSONAL.**—The Rev. Hartley Carmichael, Rector of the Church of the Ascension, has been invited to take the Rev. Dr. Courtney's duty in St. Paul's, Boston, for two Sundays. He preaches there on 18th and 26th instant. Mr. Carmichael will probably go from Boston to Fredericton, to be present at the consecration of the Bishop-elect.

**LUTHER AND AMARANTH MISSIONS.**—Good Friday services were held at St. Alban's, Luther, and

St. Clement's, Colbeck. Matins was said at St. Alban's at half-past ten a.m., the preacher being Mr. W. R. Blackford, Lay Reader. At two p.m., began a service to bring before us the Three Hours' Agony of Our Blessed Redeemer. The preacher was Mr. G. H. Webb, the junior Lay Reader of the Mission. At half-past seven Evensong was said and a sermon preached by the Missionary-in-charge, Rev. R. T. W. Webb. The Organ was closed all day, and the singing without accompaniment was very hearty.

At St. Clements, Mr. W. R. Blackford conducted the services at three p.m.

The congregations were good and we believe that the services proved profitable to those who attended them.

**EASTER DAY.**—Shortly before Christmas, some members of the congregation of St. Alban's waited upon the Missionary-in-charge, and asked his permission to organize a surpliced choir. The permission was given, and the co-operation of the Missionary promised. The work of training the men and boys was begun by Mr. W. F. Webb, the Organist of St. Mark's Church, Hamilton, and was carried on by the Missionary and his assistants.

On Easter Day the choir came into Church for the first time to conduct the services. The behaviour of those in the choir was most commendable, and the music was sung very heartily and reverently. The boys are much assisted by the young ladies who constituted the old choir, and who still retained their usual seats at the front of the nave, additional seats having been erected for the men and boys.

Our choir now numbers about twenty-five and a very marked improvement in the services is noticeable. All our service is very congregational. We sing music which is well-known, and in which every one can join, and thus render it not only possible, but easy for "young men and maidens, old men and children to praise the name of the Lord." Let us pray that all those who put on the white robe to lead God's worship here on earth, may hereafter in the white raiment of the redeemed sing eternally before the throne the praises of God and of the Lamb.

Our congregations are steadily increasing, and it seems very probable that St. Alban's will have to be enlarged ere long. There is much work to be done in this Mission, but we can look with thankfulness to the past, and with hope to the future and "Praise God, from whom all blessings flow."

**HARRISTON.**—The Rev. G. B. Taylor of Bayfield, Diocese of Huron, lectured here on Tuesday evening the 30th ult., on the Subject "The Scott Act." The audience was large and attentive. Judging from the ability this gentleman has shown, Huron Diocese has some very able men.

**ACTON.—Obituary.**—The death of Sydney Smith, Esq., a prominent and active Churchman in this parish, took place on Wednesday, 25th ult. His death is a great loss to the Church and community generally. To his bereaved wife and five children we beg to offer our most sincere expressions of sympathy, and to remind them, that all things work together for good to them that love God.

**JARVIS.**—The Rev. G. Johnstone's health has much improved, and he is again able to perform his parochial duties.

**NIAGARA FALLS.**—On Easter Sunday, Christ Church was tastefully decorated with flowers. The lilies and roses were especially remarkable for their beauty and fragrance. The flowers were the gift of G. Colburn, Esq., and several others.

There were two celebrations of the Holy Communion, one at 8 o'clock and the other after morning service; at each celebration there was a large number of communicants.

In the evening a children's service was held, at which a Choral Litany was sung by the Rector, the Rev. Canon Houston; the children of the Sunday School assisted by the Choir responding. The

Incumbent delivered an effective address to the S. S. pupils. The Church was crowded; the success of the service being, in a great measure due to G. H. Howard, Esq., by whom an Easter Anthem sung on the occasion was composed.

On Easter Monday, the annual Vestry meeting was held. After a vote of thanks to the retiring Churchwardens was passed, the following officers were elected for the ensuing year—

Churchwardens, Messrs. W. W. Woodruff and R. Furness. Lay Delegates, Messrs. W. Leggett and G. H. Howard. Sidesmen, Messrs. N. Preston, J. Stevens, O. A. Nelles and W. Drew.

A Band of Hope has recently been organized in connection with the Sunday School of this parish. At the first meeting 75 members were enrolled.

**ORANGEVILLE.**—St. Mark's Church Vestry meeting was held on Easter Monday and was attended by a larger number of members than usual. F. C. Stewart and W. L. Walsh were chosen Churchwardens, and F. Irwin Delegate to the Synod for three years.

The Envelope System of contributing to the funds of the Church was adopted and bids fair to be a very great success.

After the usual business of the meeting was transacted the subject of putting the choir in surplices was talked over, and communications which had been received from parishes where their choir had been in surplices were read, all of which were unanimous in recommending the custom for three reasons especially,—it secured more regular attendance and more reverent conduct and obliterated distinction in dress between the children of the rich and the poor. The information was thought very satisfactory.

#### DIOCESE OF HURON.

**ST. JAMES', LONDON SOUTH.**—For the first time in about a year and a half the Rev. Evans Davis conducted both services in this church on Sunday last. We trust his health may continue to improve.

The envelope system has been adopted for the Diocesan Mission in St. James' for the first time. The Rector was able to announce on Sunday that he had received up to that time \$21.08 more than had ever been collected for the same purpose in any one year before. This, in the face of "hard times," is very gratifying.

A social gathering of the congregation took place at the Rectory on Tuesday evening, April 14th. A programme of vocal and instrumental music and recitations was rendered. Refreshments were served during the evening. All seemed to enjoy themselves very much. Mr. and Mrs. Davis are doing all in their power to make the time pass pleasantly. Such gatherings are calculated to remove some, at least, of the barriers which too frequently exist between members of the one congregation.

**SARNIA.**—The young ladies of St. George's Church have organized a society to be known as "The Young Ladies Guild of St. George's Church." The object is to assist in any kind of Church work the Rector may require. They purpose having a sale of fancy work on May 24th.

The Holy Communion is to be administered on the third Sunday in each month at 8 a.m., as well as the first Sunday, after Morning service.

**GLENCOE, WARDSVILLE, AND NEWBURY.**—The three Vestry meetings in this parish, which comprises the above named villages, were among the most largely attended of any held in its annals. Rev. W. J. Taylor, chairman. The utmost unanimity prevailed, and everything passed off in a most pleasing manner. Though the two last mentioned villages are decaying and the Church in recent years has lost nearly all its members, yet work here is of a very hopeful character. In the first named place there is much evidence of life and earnestness; in connection with all three churches there are good schools, with many scholars and an efficient staff of teachers. There are also

two C. E. T. societies in this parish, each of which meets fortnightly.

**WARDSVILLE—TEMPERANCE.**—The usual fortnightly meeting of the C. E. T. S. was held in the basement of the church, on Monday last. It was largely attended, as was always the case, the room being crowded. The programme was as follows: Opening hymn and prayers, reading of minutes, song, reading, duet, debate, Resolved: That the liquor dealers and sellers be not compensated when the Scott Act passes. The debate was a very lively one. The chairman decided that the affirmative had won. Song, reading. The Rev. W. J. Taylor offered a prize to the members of the Band of Hope for "the best essay upon total abstinence." A hymn and the benediction brought a most pleasant meeting to a close.

**PRESENTATION.**—The congregation of the English Church in Newbury have just given their clergyman a handsome set of harness. The presentation was made in a very quiet manner, the gift being simply left at the Parsonage with a note saying, "Presented to the Rev. W. J. Taylor by his Newbury friends."

**MITCHELL.**—The Rev. Mr. deLom was tendered a farewell party on Wednesday, when a large number gathered to say "Good bye." His successor, the Rev. Mr. Ridley, will not be able to take charge for two months. In the meantime the duty will be performed by students.

The annual Easter Vestry meeting was held on Monday evening. Messrs. A. Dent and W. R. Davis were elected lay delegates to the Synod, and Messrs. McClay and Murphy as wardens.

**LISTOWEL.**—The Church people in this parish have been anxious to secure the Rev. Mr. Turnbull, of Kirkton, as their Rector. He has accepted and the Bishop has sanctioned the removal and made the appointment.

**PETROLIA.**—The annual Easter Vestry meeting was held on Monday evening, April 6th. The Rev. Wm. Hinde opened the meeting with prayer. Officers elected—Delegate to Synod, C. Jenkins, Esq. Wardens, Messrs. C. Jenkins and H. Armistage.

**STRATHROY.**—The following officers were elected at St. John's Church Easter Vestry meeting:—Rector's warden; Major Irwin; people's warden, Mr. C. Grist. Lay delegates to Synod, Messrs. W. Dewar and J. W. Dyas.

**LONDON.**—The committee charged with the work procuring a residence for the Bishop of Huron, have just decided to purchase a site on the Huron College property, and to proceed forthwith with the erection of a suitable See House, at an estimated cost of about \$12,000.

His Lordship the Bishop of Huron and Mr. E. B. Reed are in Ottawa attending the meeting of the Board of Foreign Missions. Mrs. Baldwin accompanied His Lordship.

The casket containing the remains of the late Mrs. J. W. Kerr, which were taken to St. John, N. B., for interment, bore many beautiful floral offerings, amongst them being a pillow and heart, from the Chapter House Guild; a wreath from the Ladies' Aid, and numerous other designs, such as crosses, anchors, harps, and a beautiful basket of lilies, showing the esteem in which that estimable lady, who but a few years since came to our city a loving bride, was held.

Resolution passed at the meeting of the Ladies' Aid Association on Tuesday, 7th April, 1885:

"That the members of the Chapter House Ladies' Aid Association wish to record their deep grief on hearing of the death of Mrs. F. W. Kerr, who, ever since her coming amongst them has worked cordially and heartily with them in carrying out the work of the Association, and as a district visitor in the parish. They desire to ex-

press to her husband, parents and relatives, their sincere sympathy in the irreparable loss they have sustained, and they pray the Heavenly Father who has thus early called their dear one to her "perfect rest," to sustain and comfort them in this their hour of sorrow and bereavement. The members of the Association offer the accompanying flowers as a parting token of their warm affection and high esteem.

**DIOCESE OF ALGOMA.**

**MISSIONARY WORK IN ALGOMA.**—The following extracts from a letter received by the Bishop from one of the Missionaries, will give some idea of the burdens they endure as 'good soldiers,' and of the spirit with which their work is done:—

*Biscotasing, C. P. R., April 6th.*

I duly received your very kind letter on my return here from a trip down the Branch to Algoma Mills, and all that neighbourhood. It was a solitary, lonely journey, and I must have walked altogether some 270 miles, of which 150 were on snowshoes. I held services at Spanish Mills, Cook's Mills, Algoma Mills and Blind River, all splendidly attended, and most warmly appreciated. I am sorry to say that the parcel you gave me last October for Mr. R. never found its way across to Meldrum Bay, on Manitoulin Island, so I crossed over with it on the ice, 25 miles, and gave it to the R's, with whom I stayed for a couple of days. I found them a very nice family, and the other settlers there nice people. I fear I must have caused them much anxiety on leaving. The eldest R. boy accompanied me some two miles out, on ice, on my way back. It was then very gloomy, and threatening storm, and he urged me to return again but I would not, and he most reluctantly bid me good bye. He had hardly gone half an hour, when a snow-storm set in most furiously, and at once I could not see ten yards around me. It increased to a blinding, bewildering, piercing cold gale, but with the aid of my compass, and the patiently steady direction of the wind, I went right through it all, and made the North Shore just before dark, but a few miles out of my course to the west of Blind River. There I came upon an empty fishing shanty, and lay down on an old bunk in it, and slept there soundly all night, without fire, blankets, or otherwise, and with the storm raging outside in the most fearful manner. Next morning, (Sunday), I went east till I came to Blind River, and was welcomed with astonishment by all. I rested during the day, and held evening service in the school-house. It was the worst storm on the lakes for a long time past, and several poor people perished, one man trying to cross from Cockburn Island, a little above me, and others, very sad indeed, from Gin Bay, a little below me. I could hardly get people to believe that I went alone, 21 miles, right through it all on snowshoes, in that broad part of the lake, where the 'Magdalena' met your yacht last October. But I had for my own text "I can do all things through Christ which strengthened me."

On my way down the Branch I was also overtaken by night, at the Spanish River Crossing, twelve miles from the nearest settler, and I slept there also soundly, in an old shanty, on some hay, without fire or blankets, and with no company but the mice who were running over me all night. On my return at the Branch I walked 40 miles on snowshoes, on one day, to avoid sleeping out again alone, and this was considered by old Canadians a great feat. I arrived back on the Main Line just in time to meet the Volunteers, en route for the North-west. They have been passing through here in great numbers, and on Saturday I had quite a field day of my own, with the 12th and 35th Regiments from Toronto and Barrie, and I gave them all the books and Testaments, &c., I could spare,—so they cannot say they were neglected in Algoma Diocese. I have a bagful more for others expected this week. If you are asked, or otherwise, as to a clerical contingent for duty at the seat of the rebellion, I hope you will not forget me. I would always be most willing to go at twenty minute's notice, on your order for temporary

ministerial and evangelistic service with the Red Cross men.

In about six months there will only be about a couple of dozen people here. I found great poverty at Algoma Mills, some people there were indeed very near starvation, I cheered them up, and did all I could for them, and will see to it when navigation opens. Most of the people there are also very poor—food is scarce, but nothing more. I will be due to bury as to O'Grave. I was told at Log Lake, that an Englishman had died there shortly before, and was buried there, but had refused to give any account of himself, and wished to die quite unknown. Some 19 men died there during the past year.

I do not feel the hardness one bit in this Missionary labor, and if it were, or if it ever becomes ten times greater, I shall only rejoice thereon in the opportunity of serving the Great Master, absent now preparing a place for me.

With kind regards &c.,

GOWAN GILLMER.

The Bishop has appointed the Rev. C. Machin, late assistant minister in the Church of St. James the Apostle, Montreal, to the Incumbency of the Mission of Port Arthur, on Lake Superior. Mr. Machin will enter on his duties in his new field, immediately after the removal of the Rev. J. K. McMorine to the important post to which he has been appointed in Kingston, by the Bishop of Ontario.

The following contributions are thankfully acknowledged:—

*Mission Fund.*—Mrs. Buchanan, Montreal, \$10; Anonymous, Guelph, \$2; Miss Birkemhaw, \$1.

*Communion Vessels.*—Young Ladies Association, Montreal, per Mrs. Henderson, \$12; also a box of valuable clothing for Missionary family in Algoma, Mrs. Hatton and Miss Brooks; 2 Communion Cloths, and 4 sets of Communion Linen.

*Wawanish Home.*—St. George's, (Montreal.) Sunday School, \$25; also Young Ladies Association, (St. George's,) \$25; also two bales of clothing for Missionaries families, and 1 bale for Indian Catechist.

*General.*—"C. D." Nova Scotia, \$40—also Dec. 12th., 1884. \$40.

E. ALGOMA.

April 13th, 1885.

**Province of Rupert's Land.**

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

**DIOCESE OF RUPERT'S LAND.**

**THE REBELLION.**—The readers of the CHURCH GUARDIAN have been kept well informed by the secular papers of the progress of events. The gravity of the situation cannot be over-estimated. The Dominion Government has not been without warning. Time and time again it has been represented that an outbreak was contemplated. It has been known that the half-breeds had grievances, some of them reasonable ones, while others were fanciful, and some demands were unreasonable. Governor Dewdney must have been in possession of facts, known to all observant people. But all indications of trouble were ignored, and the consequences are most serious. It is understood that the Bishop of Saskatchewan presented to Governor Dewdney that the half-breeds were holding secret meetings and threatened a rising in the spring, Archbishop Tache also communicated with Ottawa, but the authorities in the North-West believed there was no foundation for the alarm. The whole system of governing the North-Western Territories is wrong, and Provinces should be at once organized, and representation given. The seat of the trouble is almost entirely in the Diocese of Saskatchewan which comprises the Districts of Saskatchewan and Alberta. In the Diocese of Qu'Appelle, the Indians are more under control, because larger settlements of whites are near them. There is, however, an uneasy feeling

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

#### DIocese OF SASKATCHEWAN.

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

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

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

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

#### DIocese OF QU'APPELLE.

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

#### DIocese OF ATHABASCA.

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

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

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

(Continued)

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

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

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

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

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

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

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

as himself. He refers to it in the most direct terms; he also refers to it in the most incidental manner, as the foundation of the common faith both of himself, and of those to whom he wrote. He evidently calculates that they would receive his statements respecting it without the smallest hesitation. Now, nothing is more valuable than incidental references such as these to an event. They prove that the writer, and those to whom he writes, know all about it, and have a common belief respecting it. I ask the reader to observe how this is exemplified in the ordinary letters which we write. When we are of opinion that our correspondent is fully acquainted with an occurrence, we simply allude to it, without entering into a formal description of it; and we feel sure that our view of the fact is accepted by him. Such is the manner in which St. Paul refers to the Resurrection of Jesus Christ throughout these letters, with the exception of 1 Cor. xv. and Gal. i. and ii., where his reference is for purposes directly historical and controversial.

3. But observe further: there are circumstances connected with these allusions which render this testimony stronger than any other in history. Party spirit raged fiercely in two of these churches. In the Corinthian church there were several parties, who were more or less adverse to St. Paul. He names three of them, viz., an Apollos party; another, which professed to be the followers of St. Peter; and a third, which claimed in a special sense to be the followers of Christ. Besides these, he specifies a fourth party, which was especially attached to himself. One of these parties went to the extreme length of *denying his right to the apostolical office, on the ground that he had not been one of the original companions of Jesus*. No small portion of the second epistle is occupied with dealing with this party, and defending his own position against them.

Such being the state of affairs in this church, it is obvious that if the party in opposition to the apostle had held different views respecting the reality of the resurrection from himself, the demolition of his entire defence would have been certain. He puts the question, "*Have I not seen Jesus Christ our Lord?*" I do not quote these words as evidence that he had really seen Him; but as a proof, that if his opponents had not been firmly persuaded that the resurrection was a fact, it would have been an unanswerable reason for affirming that his claim to apostolical authority, based on his having seen the risen Jesus, was worthless, because He had not risen. This reference also proves that the Petrine and the Christian party in this church, which latter doubtless claimed to represent the most primitive form of Christianity, must have been firmly persuaded that the original apostles had seen their risen Master. It is evident, therefore, that as far as the fact of the resurrection is concerned, St. Paul and his bitterest opponents in the church must have been agreed as to its truth.

4. The evidence which is furnished by the Epistle to the Galatians is still more conclusive. Here there was a powerful party, who not only denied St. Paul's apostleship, but who had so far departed from his teaching that he designates their doctrines by the name of *a different gospel*. This party had been so successful, that they had drawn away a large number of his own converts. No one can read this letter without seeing that the state of things in this church touched him to the quick. It is full of the deepest bursts of feeling. Yet the whole epistle is written with the most absolute confidence: that however great were the differences between his opponents and himself, there was no diversity of opinion between them that the belief in the resurrection of Jesus was the foundation stone of their common Christianity. Hear his words at the beginning of the letter: "Paul, an apostle (not from men, neither through men, but through Jesus Christ, and God the Father, *who raised Him from the dead*), and all the brethren which are with me, unto the churches of Galatia. I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel, which

is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you let him be anathema."

If St. Paul's belief and that of his opponents, on the subject of the resurrection, had not been at complete accord, no man in his senses would have thrown down such a challenge as that which is contained in these words, and also in terms equally strong throughout the entire epistle.

5. But the evidence which is furnished in this letter goes far beyond the mere belief of the Galatian churches at the time it was written. It involves the testimony of two other churches, viz., that of the church of Antioch, and of the church at Jerusalem; the one, the metropolis of Gentile, and the other of Jewish Christianity; and carries us up to the briefest interval after the crucifixion. St. Paul's opponents were Judaizing Christians, who professed to be the followers of St. Peter and St. James. St. Paul, in the second chapter of this epistle, asserts that his teaching was in substantial harmony with that of these two great chiefs of the Jewish church. It follows, therefore, as their professed adherents concurred with him in believing that the resurrection was a fact, that these two apostles must have been persuaded that they themselves had seen their risen Lord; and that the whole Jewish Church must have concurred with them in this belief. This same chapter also makes it certain that the entire church at Antioch did the same at the period when St. Peter and St. Paul jointly visited it, and involves the fact of St. Peter's direct testimony to the truth of the resurrection. This proves for certain that this belief was no late after-growth, but that it was coincident with the renewed life of the Christian Church immediately after the crucifixion.

6. Let us now consider the evidence furnished by the Epistle to the Romans.

If it be urged that St. Paul had founded the churches of Corinth and Galatia and that even his opponents may have adopted his views on this point, this at any rate was a church which he had neither founded nor visited. It had evidently been in existence several years before he wrote his letter to them; and it was a church so large and important, that he felt that he was in no danger of being misapprehended when he said, that "*their faith was a subject of conversation throughout the whole world*." It contained a large Jewish element; and from the number of strangers who visited the imperial city there can be no doubt that among its members must have been representatives of every variety of Christian thought. Yet he addressed the church with the fullest confidence, that its members held the same views respecting the resurrection as himself. This is set forth in the opening words of the epistle: "Declared to be the Son of God with power according to the Spirit of holiness, *by the resurrection from the dead*," and the same truth permeates the entire contents of the epistle.

We have thus fully proved, that within a period of less than twenty-eight years after the crucifixion, three large churches, separated from each other by several hundred miles, were all of the same mind in believing that Jesus Christ had risen from the dead; and that this belief formed the sole ground of the existence of the Christian community. I ask the reader to consider how long it must have taken for such a belief to have grown up among churches *thus widely separated*. It is useless, therefore, to assert that the miraculous stories of the Gospels grew up gradually during the first century, and that they thus became mistaken for history, for our evidence is simply overwhelming, that the greatest of all miracles was implicitly believed in by the entire Church within less than twenty-eight years after the crucifixion.

7. But further: this belief was not then one of recent growth. The mode in which allusion is made to it proves that it must have been contemporaneous with their first belief in Christianity on the part of those to whom St. Paul wrote. Many of these, as we have seen, were Jewish Christians, who must have been very early converts, or have

derived their faith from those who were. The allusions in the Epistle to the Galatians plainly include the testimony of St. James and St. Peter. We also find, by a most incidental allusion in the Epistle to the Romans, that there were two members of that church who had embraced Christianity before St. Paul. The allusion is so incidental that it is worth quoting: "Salute Andronicus, and Junias, my kinsmen and my fellow-prisoners, who are of note among the Apostles, who also have been in Christ before me." Yet they were all agreed on the subject of the resurrection. St. Paul believed it from the time of his conversion, *i.e.*, within less than ten years after the date of the crucifixion. Andronicus and Junias believed it still earlier. Peter, James and John also believed it from the first; for St. Paul tells us that he communicated to them the gospel which he preached among the gentiles, and that they generally approved of it; and he informs us, in the fifteenth of the Corinthians, that both Peter and James had seen Jesus Christ alive after His crucifixion. The reader's attention should be particularly directed to the fact that in the Epistle to the Galatians he informs us, that three years after his conversion, he paid Peter a visit of fifteen days, during which he was entertained by him, and that during this visit he had an interview with James. As it is incredible that they did not explain their views to one another respecting this fundamental fact of Christianity, we cannot therefore err in assuming that we have here the direct testimony of these two men, that they believed they had seen their Master risen again from the dead. It follows, therefore, that their belief in the resurrection was the foundation on which the Church was reconstructed immediately after the crucifixion.

(To be Continued.)

In reading and conversation, Churchmen are constantly struck with the looseness and vagueness with which the word "creed" is used. This vagueness results from the fact that many of the denominational bodies either have no creed at all, or else make, and claim the right to unmake, their own creeds at pleasure. A creed, consequently, has come to mean, if any meaning is attached to the word, an opinion, or a series of opinions, more or less definite, about religious matters, which may be adopted, or modified, or dropped altogether, by individual caprice or popular vote; it may be one thing to-day, and altogether a different thing to-morrow. One of the chief restorations that are needed at the present day is the idea that there is, and always has been, a clear, distinct, objective and unchanging "Faith once delivered to the saints," and that a Creed is the definite, formal and authoritative expression of that Faith in words. Opinion is not Faith, and no expression of opinions can be a Creed.

In current language one often hears the expression, "Science says" so-and-so, or something like it, and the *dictum* is expected to be received as final. Of course, it is in speech a personification; for Science has not had, and cannot have, anything to say on the subject. Such *dicta* are the sayings and conclusions, more or less to be credited, of scientific men, or those who call themselves such. When such conclusions become established, that is, fairly proved, and receive the assent of scientific men everywhere, then the personification may be allowed, and not till then. Guess-work has its place, and plays an important part in scientific research, but so long as it remains guess-work or hypothesis, it is not science—only scientific guessing. One guess in a hundred, or a thousand may be, is verified, and becomes recognized as scientific truth.



# The Church Guardian

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## SPECIAL NOTICE

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Will subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR APRIL

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

## Third Sunday After Easter.

"So is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."—1 Peter ii. 15.

The Church, in this collect, offers up a prayer for the well-being of the universal Church, and in the portions of Scripture she appoints for the services, shows how this may be most effectually promoted. Having in the preceding collects based all her requests and all our considerations on the sacrifice made for sin, and the resurrection of our Lord, she proceeds to show how these may be applied practically to the advancement of holiness, and the establishment of truth,—the great ends for which the Church is established on the earth—for to them that are in error the light of His truth is to this intent shown, that they may return unto the way of righteousness. The collect then prays that all those who are admitted into the fellowship of Christ's religion by baptism, may eschew those things that are contrary to their profession, and follow all such as are agreeable to the same. In accordance with this, the passage selected for the epistle sets before us the dangers by which our progress through the world is assailed. It reminds us of the spiritual journey we are taking, and that this is not our home. We are strangers and pilgrims in the world, and should keep ourselves unspotted in our transit through it. Above all must we recollect, that as Christians, we must walk circumspectly, the eyes of the world are upon us, and it is greatly influenced in following our example, by the effect that our professions produce upon our own lives. We must, for this purpose, be scrupulous in the performance of the several duties of our station, that the enemies of our holy faith may have nothing to scoff at; ever ready to speak against us as evil doers, let them be compelled by our good works which they shall behold, to glorify the God whom we serve. To all authorities, therefore, whether temporal or spiritual, we shall render obedience in all things honest. Remembering always, that the powers that be

are ordained of God, we shall thus by well-doing put to silence the ignorance of foolish men, whose worldly views, or prejudices, or interests, often lead them to arraign the wisdom of the followers of the Gospel. The portion selected from St. John's Gospel for the gospel of the day, would appear to set before us the certainty of that promised assistance, by which the Christian is to be supported in his course. As he went to his Father, and returned again from thence to comfort his disciples, so may we be assured that all his other promises will be fulfilled;—that he will send to us the Comforter, and then, in the completion of the whole council of God for man's redemption, may our hearts so rejoice, that our joy no man can take from us. If, with the Apostles, we are sorrowful, when we contemplate the sufferings endured by our Redeemer, let us remember that it was for our sins he so suffered, and hence learn their enormity in the sight of God. Sorrow will be turned into joy in the heart of every faithful Christian, when he fully understands the purposes of mercy for which they were undergone, and feels the application of their efficacious merits to his own salvation. The practical truth these considerations teach us is, that we must walk through the world and its corruptions in faith, and under the guidance of the Holy Spirit. Having put on Christ, we must walk worthy of our calling, as strangers and pilgrims, looking to Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is for ever set down at the right hand of God, from whence he sends the sanctifying influence of the Holy Spirit, to enable us to follow all such things as are agreeable to our Christian calling.

## Prayer and Modern Thought.

Of all the attacks which the pseudo-philosophy of the present day has made upon the citadel of Christianity, none is more deadly in intention or more destructive in results than the attack upon Prayer as a means of communication between man and God. We refer not so much to the atheistic argument that prayer is useless because there is no God to pray to, as to the more plausible objections which are really embarrassing to many earnest minds.

One of these is that for God to answer the prayers of men would be to interfere with the laws of nature. The universe, it is said, is a collection of forces and of the laws of those forces. In the mote of the sunbeam and in the flaming constellation, you trace the unvarying operation of these laws—laws of gravitation, of cohesion, of chemical affinities and repulsions, of light, of heat. Nothing that happens but is a link in this endless chain of cause and effect. For man to expect that his prayer will avail is to expect that this uniformity will be broken in upon, and this, says our scientist, is impossible—is contrary to all experience. This we deny. For to our certain knowledge, there is one power which is continually making free with the laws of nature, and that is the power of spirit as we see it in man. We take up a book. We say it obeys the laws of nature—the law of gravitation, which draws it to the earth—the law of cohesion of its particles, which holds them together. But our free will can interfere with these laws. Spite of gravitation, we can lift the book up; spite of the law of cohesion, we can, if we please, tear its leaves in pieces. What is this but our free spirit

moving in floridly fashion amongst the laws of matter, making them the instruments of our will? And if this is so with the spirit of man, shall it not be so with the Infinite Spirit, of which this is the ray and emanation? If man with all his limitations, moves thus freely amongst the natural laws, shall God be denied the same liberty? Away with a theory which makes the Eternal a prisoner within the universe, as a spider enveloped in a web of his own spinning!

But granting, in the name of freedom of spirit, both human and Divine, the possibility of prayer being answered, the question arises, Is it desirable that it should be answered? Does not God know what is best without our asking? If we move Him by our supplications, are we not to that extent taking the reins out of His hands into our own, and allowing the car of the universe for the time, to be driven by blind ignorance, which knows not what it would be at, instead of by the wisdom which cannot err? That, indeed, looks like a formidable objection, and so it is until we come to the Bible and get its theory of prayer. The difficulty then vanishes at once. Here is the Biblical doctrine: "Likewise the Spirit also helpeth our infirmities, for we know not [without such aid] what we should pray for as we ought." We see from this that God is the Inspirer of true prayer—of the prayer He answers. He is moved by it because He Himself has brooded over the soul, and brought the prayer to birth. When the sun smiles upon the ocean and woos its waters, until they rise and seek him, floating as vapors in the upper air, until, dissolving in rain, they fall again in blessing upon the earth, we have a perpetual parable of God's relation to the soul in prayer. When the knee is bent in prevailing supplication, it is not man in his weakness and folly authoritatively ordering God and compelling Him out of His pre-ordained course; but it is first of all God Himself bending over the soul He has made, quickening by the breath of His Spirit its desires into life, giving them their direction, and then completing the circuit of blessing by sending upon that soul the good it has sought.

But, says the objector, what a roundabout method is this! If prayer has the will of God in it from beginning to end, why bring man in at all? Why should not the Divine purpose be executed at once, going by straight lines, instead of by these circuitous routes, which are ever dipping into and passing through the soul of man? Propose such an objection to any number of spiritually-minded persons, and we think one and the same answer would immediately leap to the surface of the consciousness. That answer is, that God seeks man's companionship in thought and purpose, and man needs God's. Do we not feel in ordinary society that one of life's deepest aims is being secured, and one of its sweetest delights being tasted, when intelligent minds are brought together for converse? The universe is built upon Divine thought, and its final aim seems to be that the minds in it, from the lowliest to the loftiest, may converse one with another. A man may as well exclaim against the circulation of the blood, and say that it is a waste of time and force for its fluid atoms to come into the lungs and meet the upper air, as to deny the need of the soul's continual contact with its source.

In considering this subject we have hitherto been on the defensive, simply parrying assaults and replying to objections. We are now, perhaps, in

a position to change our method, and to carry the war into the enemy's country. Our opponents have taken their stand on science. Let us meet them on their own ground. It is the perpetual boast of science that its basis is *fact*—verifiable and undeniable fact. Its primary canon is that the theory must be fitted to the fact, and not the fact to the theory. Now there are various facts to be had in the region we are traversing. We take a group of them for examination. It is an indisputable fact, for instance, that every generation numbers in it men whose genius leads them to dwell and work mainly in the region of the spiritual and the invisible. While one group of men are busy boring into the strata of the visible world, discovering oil wells or veins of gold, these send their shafts into the depths of the unseen, and find their wealth and working powers there.

It is also a verifiable fact that these spiritual workers have been the centres of force, the creators of history in their generations. The life of nations is simply a crystallization of great ideas, and when you search for the origin of the ideas, you find it in the life and work of such men as these.

But now one other of our verifiable facts is, that these mighty workers all used prayer as their chief weapon. All their works were begun, continued and ended under this inspiration.

What is the scientific deduction from this? Can the weapon handled age after age by the giants who have ruled the world have been, after all, a broken reed? We press science for an answer. Let her stick to her law of cause and effect, and from the housetops she will proclaim the efficacy of prayer.

The doctrine here enunciated is not only on a sound basis, but it covers a wide area. There are now-a-days, professed believers who surround prayer with such limitations as take from it all practical efficacy. In their hands it is a titular sovereign who may be treated with lip-homage, but who is robbed of all his power and prerogatives. Under the guidance of such teachers we are, for instance, allowed to ask benefits for the soul, but it would be presumptuous to offer prayer for our bodily condition. It is a pity people do not see the absurdity of such a position. The veriest tyro in physiological science knows that no change can take place in the mind without a corresponding change in the brain and nervous system. On the plainest scientific grounds, then, if GOD answers prayer in the soul, He must answer it for the body. If it avails at all, and anywhere, it avails in the sphere of the physical and material, as well as in that of the mental and spiritual.

Scepticism, here, as upon other points, rests on an essentially shallow philosophy, and the instincts of the deeper spiritual life on this matter, as on all others, are true not only to that life itself, but to all the facts of the external universe.

#### A Word to Our Friends.

Complaints are sometimes made that this and that section of the field is not mentioned in the department of the GUARDIAN specially appropriated to news from the several dioceses of the Ecclesiastical Province. If there be a failure to any degree it is because the clergy and officers of parishes do not send us items of Church news, or send them too long after the events to be of use. We sometimes think that we have cause for complaint in this respect. It surely is not asking too much to request our friends, clerical and lay, to avail them-

selves of the opportunity offered through the columns of the GUARDIAN of making known something of the work being done by the Church in the various dioceses and parishes. If the items are short, fresh, and practical, we shall do our best to give them early insertion, but it must be remembered that the field is *large*, and our space is *limited*—therefore, brevity is a necessity.

ANOTHER WORD.—We are sometimes asked if we have not *local* correspondents in each diocese, and we answer, *Yes*. It is not, however, fair to leave the securing and forwarding of items of news to these alone, and for two reasons: (1) they have not the time or opportunity of procuring *general* information, and (2) the GUARDIAN cannot afford to pay what they would be entitled to if *devoting their whole time to this work*, nor should it be expected. On the contrary, every Churchman should feel an interest in the *Church paper*, keep its success in mind, and aid, not merely by his own subscription and by securing other subscribers, but also by furnishing items of Church news—especially as the Editor receives not one cent of remuneration, and is under heavy personal obligations towards others in connection with this work, undertaken solely for the benefit of the Church at large.

A THIRD WORD.—On the first of April there was a very large number of subscribers to this paper in arrear. All subscriptions are payable *in advance*, and such payment is necessary if the work is to be successfully carried on. If the paper is valued—and we have received assurances from every quarter that it is—it should be supported; and we would respectfully urge each reader, if in arrear, to remit without delay.

#### Editorial Notes.

Affairs in the North-West are rapidly approaching the critical stage at which the insurgents must decide whether to lay down their arms and submit their cause to the merciful consideration of the Government, or by further resistance to lawful authority to bring down on their heads the punishment which is necessarily provoked by armed rebellion. We hope, although it is almost against hope, that the better feeling of these misguided men may lead them to adopt the former course, and that our common country may be spared the untold horrors of a prolonged civil war; but if the bad counsels which have hitherto been in the ascendant prevail, it will be incumbent on all loyal citizens to assist in crushing the rebellion by the most rapid and effective means, and, when that is accomplished, to insist upon a thorough investigation of the causes which have led to the rising, and a prompt redress of all real grievances.

The reception accorded by the people of Ireland to the Prince and Princess of Wales has, on the whole, fully justified the wisdom of their Royal Highnesses' advisers in promoting their visit to the Emerald Isle. The enthusiastic and spontaneous welcome of the Dublinites was a surprise even to those who knew the warmth and generosity of Irish hearts, and must have been especially gratifying to the Prince and his amiable wife. On the other hand, the unfriendly demonstration of a section of the population of Cork was so evidently "manufactured to order" by a political clique, that it does not seriously affect the general manifestations of good will which have attended every step of the royal progress.

#### CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.

SIR,—In the office for Holy Baptism, the Church, through her ministering priest, solemnly charges those responsible, to train the child, not only in the Creed, the Lord's Prayer, and the Decalogue, but also in "all other things which a Christian ought to know and believe to his soul's health." Here is enjoined a full and comprehensive training not restricted to the teaching of a few dry fundamentals, but intended to embrace a fair knowledge of the doctrines of the Church, her modes of working, and her weapons of defence. But without hazarding a comment on the interpretation *practically* given to this official injunction I crave permission to plead for what can render valuable assistance to its due observance.

We require more Church papers, simple in style, sound in matter, and written—if you will—expressly for the young.

We have indeed, in Canada, Church weeklies which in variety and ability compare favourably with others. This no reader of the GUARDIAN can honestly deny. But without disparagement we may contend that their very excellencies, adapting them to the tastes of the wise, lessen their value to those who heartily appreciate monosyllabic words, and an artless order of thought. This is confessed by the insertion of a seldom read "Family" department, which is an agreeable compromise, but fails in effecting the object in view. Nor can excellent monthlies, and very good localized matter, provided by our increasing spiritual energy, serve the purpose satisfactorily. With blessed results they minister to a particular class, and do their noble work in that. But entirely separate from these is a sphere of peculiar work which can be furthered astonishingly by the aid of a small, cheap *weekly* paper specially designed to meet the general requirements of the Church youth in Canada. This addition to our existing material should be taking in style, and simple in character. Not at all pledged to lengthy disquisitions on the fates and features of kites and dolls; but aiming primarily to guide the young reader by carrying his thoughts to relish and love the faith of our fathers in wording so appropriate that the Bible, the Church, and the Prayer Book brighten every page and fashion every line.

Now were our thousands of parents and sponsors cheered by the presence of such an auxiliary, which interferes with no legitimate course of instruction, immense encouragement would be lent their arduous labours. The diligent instructor would hail as a boon the assistance of its original method of imparting a knowledge of truth to those for whom he is responsible. It would comfort the conscience of the habitually negligent with the reflection that the sad consequences of his carelessness may be largely counteracted through the medium of this silent monitor. But on the young, awakening minds themselves, the extent of its influence would be almost incalculable. To them a pleasing way of putting things might make attractive much that more mature and precise dogmatism renders at times to older heads repulsive. Then the expanding intellect would, with its years, gradually adapt itself to the wide circle of a faith whose holy teaching at once quickens a sense of error to be avoided, engrafts an appreciation of its high privileges, teaches its own phraseology, and stamps its spiritual influences on the soul. Besides, due attention to its matter would effectually bias the tastes against the pernicious trash too often readily welcomed, while in monopolizing Sunday-school lessons it would remove their task-like appearance by its weekly visits bestowing the charm of freshness, and constantly setting with happy surroundings. In short, it needs but a thought to recognize their bearing on the question of Baptismal obligation.

Again, in hundreds of families, the young as well as the young prefer a sheet of this description.

The reason for their choice is obvious and instructive. In this parish over eighty families consider the *Weekly Young Churchman* adapted to their needs. And this because it is cheap and because it is plain. But we in Canada have nothing of the kind to offer. The Methodists in their generation are in this respect wiser than we as they have two or three which are cheap, simple, and perhaps doing a work that tells for them. Hence we should be more fully alive to the importance of securing at home, or from abroad, requisite material for the young, and when necessary, utilizing the same for the benefit of adults whose educational advantages have not been desirable. Thus good seed is sown in one class in the spring time of life, and in the other are greatly amended the defects of the past, and the state of the present.

In this way may be strengthened the hands of priests and parents by turning the machinery of the press to the special advantage of those engaged in this essential work. Hereby can be laid, on a grander scale, the foundation of a Church that we earnestly hope will be the future of Canada. For by it all may be reached, whether residing in well-worked parishes, or far removed from the ordinary means of grace. And thus can we foster a reality in the baptismal charge which may efficiently aid in erasing that blot on our Church lamented so much in my letter on Tracts, and the object of which, this, if not too visionary, is honestly intended to supplement.

JAMES LOWRY,  
Rector, Jeddore, N. S.  
April 9, 1885.

## FAMILY DEPARTMENT.

### IN MEMORIAM.

Mrs. F. W. Kerr, who died in London, Ont., on Monday, April 6th, after a short illness.

The few simple lines below were suggested by the sweetly quaint reply given to the writer's "message of enquiry." "She's away, ma'am, since half-past ten last night."

Away! yes; away from the turmoil and strife,  
Away to the new and beautiful life,  
Away from the terrible struggle with sin,  
Away where no sorrow can enter in;  
Away to the home of the happy and blest,  
Away to the haven of perfect rest.

Kindly eyes so soon veiled, loving heart so soon still,  
Willing hands ever ready to do His will.  
Sweet lips so soon silent. Ah! can it be true,  
That their life's work is over, they've no more to do?  
Our reverent answer to this, is, "Ah! nay,  
He has work for His child where He's called her away!

Dear Lord! what thou doest, the wherefore and why,  
In the light of Thy light, we shall know by and bye.  
Meanwhile be it ours in submission to bend  
To whatever in thy wisdom Thou wilt send.  
Thou' with tear bedimmed eyes, we cannot to-day  
Rejoice that Thou'st taken our dear one away.

H. A. B.

### Meg's Easter.

BY MINNIE E. KENNEY.

(Concluded)

"Oh, I'm so glad you came early," exclaimed Flossie, in delight. "She is going to be in your class, isn't she, mamma."

"Yes, dear, I will speak to the superintendent about it," answered Flossie's mamma.

Meg followed them slowly into Sunday-school, and up to the class.

Seated by Flossie she forgot the shyness that had taken possession of her at first, and stared about her with curious eyes.

This was the first time Meg had ever been in Sunday-school, and perhaps you can imagine how strange everything was to her.

As this was Easter Sunday the regular Sunday-school exercises were not held; but the children joined in procession, and passed into the church, singing as they went.

Meg gave a little sigh of delight as she saw all the beautiful flowers and plants.

There was a special service especially for the children. They sang their glad Easter carols, and then the minister preached a sermon that even

Meg could understand, telling them all about Easter, and why the Church keeps as a feast the day that Christ rose from the dead.

Meg listened intently, never once taking her eyes off him. Then followed more beautiful carols, and Meg, as she listened, wished that she knew them, too, and could join her voice with the others in singing:

"Jesus Christ is risen to-day! Alleluia!"

It was such a happy hour, she was sorry when the service was ended.

"Come and see me to-morrow morning," said Flossie's mamma, as they parted at the door, and Meg, with a light heart, promised that she would.

Flossie's mamma had a friend who wished to take a little girl into her family and teach her to help her around the house, and she thought that it would be a very happy home for poor little Meg.

When the little girl came to see her the next morning she asked her how she would like to have a comfortable home, and learn how to be a helpful girl.

"Could I go to Sunday School, then?" asked Meg.

"Oh, yes, you could go to Sunday-school and church both," said Flossie's mamma.

"Then it would be splendid!" answered Meg, earnestly.

So she found a happy home, where she learned much that was good and useful. She did not forget the woman who had befriended her, and Flossie's mamma saw that the children were all provided with clothes enough to come to Sunday-school.

Meg long ago gave her heart to her Saviour, and she looks back to that joyous Eastertide when she first heard the story of His love, as the happiest day of her life.

### The First Easter Sunday.

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

There were only eleven apostles to hear of the Lord's resurrection from the dead, for Judas Iscariot had gone to his own place; but there were a large number of disciples, both men and women, who were all in mingled hope and doubt, fear and gladness. Two of these lived at a village a few miles away from Jerusalem, and they heard the news brought by one party of women—those who had met the two angels in the garden; but they did not hear that the Lord had been seen by any one before they set off on their way home. They were very sad, though it was considered a duty to be cheerful at the time of a feast; and as they went along the hot road in the afternoon sunshine they talked about all the strange and mournful things that had happened at this feast.

But presently a poor wayfaring man like themselves drew near to them, walking along the same dusty road; and he spoke to them:

"What communications are these ye have one with another as ye walk, and are sad?" he asked.

Then the two men stood still, looking sad but amazed at the stranger's question; and one of them, named Cleophas, answered him.

"Dost live alone in Jerusalem," he said, "and not know the things which are to come to pass there in these days?"

"What things?" asked the stranger.

"The things concerning Jesus of Nazareth," they answered, "who was a prophet mighty in word and deed before God and all the people, and how the chief priests and our rulers delivered him up to Pilate to be condemned to death, and have crucified him. But we hoped that it was the Christ which should redeem Israel. Yea, and beside all this, it is now the third day since these things came to pass. Moreover, certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came saying that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb and found it even so as the women had said, but Him they saw not."

"Oh, foolish men!" said the stranger, in a gentle and friendly manner, "foolish, and slow of heart to believe after all that the prophets have spoken! Ought not Christ to have suffered these things, and then to enter into His glory?"

And as they went along the way He taught them out of their Scriptures that Christ came to lay down His life, and to be all things like His brethren. He came to be despised and rejected of man, a man of sorrows, and knowing all kinds of grief; to die with the wicked and to make His grave with the rich, as Jesus had done. He taught them also that Jesus Christ is the Prince of Life, and it was not possible for death to hold Him, nor for His flesh to see corruption; but that, being raised up by God, he would ascend into heaven and sit at the right hand of God until all His foes were brought to his feet. All these things had the prophets taught in old times, but men were dull and slow of heart to believe them.

As the Stranger was talking to the two disciples, they came to the village of Emmaus, where Cleophas lived; and He made as if He would have gone on, but they could not bear to part with Him, and they urged Him to stay with them all night.

"Abide with us," he said, "for it is toward evening, and the day is far spent." So He went in to tarry with them, and they prepared supper for themselves and Him. But it came to pass, as He sat at meat with them, He took the bread and blessed it, and brake, and gave it to them, as it had been their Lord's custom to do before His death. And now their eyes were opened and they saw Him and knew Him. It was the Lord Himself! But before they could speak to Him He vanished out of their sight.

And they said one to the other, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?"

Though the day was far gone, and the way back to Jerusalem was long, they rose up that very hour and went back to tell the disciples. They found ten of the apostles, and others who were with them, met together in a large upper room—probably the room where Jesus Christ had eaten the Passover with His apostles—and the door was shut, for fear of the chief priests and the wicked Jews. But they opened it for the two disciples coming from Emmaus; though before Cleophas could tell them what happened to them on the way, some of them cried out, "The Lord is risen indeed, and has appeared unto Simon Peter." They thought the women had told them idle tales; but now Peter had seen Him, and very soon they were listening to Cleophas and the other disciple as they told them all that had come to pass on the road to Emmaus.

And as they were speaking, suddenly, without the door opening, Jesus Christ himself stood among them, and he said to them, "Peace be unto you!" But, instead of peace and faith, they were full of fright and terror, thinking he was a spirit. None of them dared to speak to Him. Then he spoke very tenderly to them; He did not even say, "Oh, foolish men, and slow of heart!" He spoke with the utmost gentleness, saying, "Why are you troubled? and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle Me and see, for a spirit hath not flesh and blood, as ye see Me have."

For Jesus Christ was grieved when any one was afraid of him; and it is so still. He would not have any of our hearts troubled or afraid. Just as a mother would lay her hands softly on a frightened child, so He asked his disciples to touch Him, and see that He was not one to be afraid of.

At first the disciples could not believe for terror; now they could not believe for joy and wonder. So Jesus Christ asked them to give Him food; and He took it and ate before them, that they might no longer fancy that He was only a spirit. And when they were calm enough to listen to Him, He opened their understanding that they might understand the Scriptures—how Christ must suffer, and rise from the dead, that all nations, when they heard of Him, might repent and seek the forgiveness of their sins.

(To be Continued.)

DUTY

Duty, be it in a small thing or great, is duty still; the command of Heaven, the eldest voice of God; and it is only they who are faithful in a few things who will be faithful over many things; only they who do their duty in every day and trivial matters, who will fulfil them on great occasions.—Kingsley.

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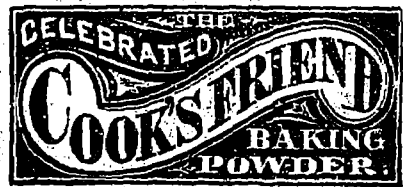
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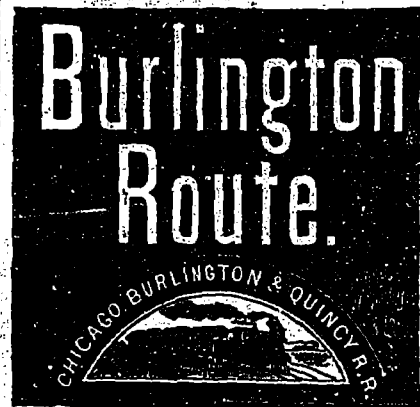
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THE MISSION FIELD

CLEANINGS FROM THE CALCUTTA CHURCH CONFERENCE

(From the Indian Churchman.)

The following remarks were made by Mr. Mitchell, at the recent Calcutta Conference.

Before however I go any further, I must ask you to let me refer, very briefly, to the well worn subject of our special difficulties. We can hardly hope for success unless we thoroughly understand their nature. Foremost amongst them stands the vast extent of the Diocese of Calcutta. This of course has been to some extent remedied of late years, and we have now nine Bishops working in India in place of the four who divided the country between them in 1877. But still I question if the world in earlier times ever saw such a Diocese as Calcutta still is, extending as it does from the Cathedral city, eastward to Assam, westward to the Central Provinces, and northward to Delhi and Ajmere. In fact, roughly speaking, the Bishop of Calcutta can even now travel eastward, westward or northward from his Cathedral for close upon a thousand miles without leaving his own Diocese. Then we have to consider the difference of race, language and interest. Bengal and the North-west are radically different. Assam and the Central Provinces have scarcely anything in common, while Chota Nagpore, Santahia and some other places, are each of them separate countries, which might well claim their own Bishops and their special arrangements for Church work. A third and very serious difficulty is the continual change that is going on. The Church here has scarcely passed out of that early state of the Church in a heathen country, when it is an exotic body, and the largest part of its members are in many places, ever on the move. Very few of the Europeans and East Indians in this country can say with any certainty, where they are likely to be this time next year, if God spares them so long. This is a most serious drawback, and tends to repress Church life in many ways, leading too to that isolation which is one of the most serious difficulties to be dealt with in any attempt to organize a really active Church life in India.

These are only some of the difficulties which surround us and I have put them very briefly; but they will help us I think to realize the magnitude of the problem before us. But what is it we are looking forward to when we talk about the organization of the Church in India? Few perhaps have thought out the matter. To take this Diocese alone, we have some 70 English clergy ministering to Europeans and Eurasians, and about 50 engaged in Missionary work. We have upwards of 50 Native priests and deacons mostly engaged in pastoral work, while there are a few European and Native clergy employed in Educational labours. As regards the

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congregations to be ministered to, they are scattered all over the country, and vary in size and importance from the two or three at some out of the way Railway or Civil Stations, far from any church, or settled church privileges, to the large and important town congregations to be found here in Calcutta, or in other large places. Then we have now springing up really, settled parishes of Native Christians, such as those in Chota Nagpore, amongst whom may be two or three Europeans or Eurasians, whose needs must not be forgotten. To add to our difficulties we have almost every variety of race and language, and are continually receiving examples of that opposition which has from the earliest times existed between east and west.

THE BISHOP OF TRURO ON MISSIONS.

The Bishop of Truro, speaking from the chair at the annual meeting of the Church Missionary Society in Truro said:—

That they would never lift up Missionary meetings to their proper level, and would never really take an interest in Missionary work, unless they continually strengthened their faith and quickened their zeal by going back to the very beginning—the origin of Missions. By our Lord Jesus Christ this world was created; to Him in some special manner, in the great mystery of the mutual relations of the Three Persons in the Blessed Trinity,—to Him the care of this world had been in some peculiar sense entrusted when it had fallen under the power of the great Prince of evil—the enemy of God and man. It was He who, at the cost of His own life's Blood, came forth from His eternal home to redeem it. Until they had realized something at any rate in their own souls of what was involved in this great sacrifice of our Lord Jesus Christ; until, however feebly and imperfectly, they had been taught by the Holy Spirit what they owed to Him Who gave up His life as the ransom of fallen humanity, they would never strike the keynote of all that was being done of any

enduring character for foreign missionary work. Never had there been a day when there was such cause for thankfulness, and never had there been such a real interest quickened in man's heart for the work of Christ's Church abroad as that which had been awakened during the past 50 years. It was simply wonderful what God had done in this direction. He also stated that man's capacity and power of thought and interest was limited, and in the manifold deserving objects which pressed upon them, in that new diocese, they were in danger of lessening perhaps, to some extent, the interest which was being felt in other parts of England for the great missionary work of the Church. It was now no longer a few persons, looked upon as fanatics, who were taking an interest in missionary enterprise. The universities were now sending out some of the best of their men, some of the ablest of our thinkers were concentrating their attention on the subject; and some of the most practical men who had been in India, and other parts of the globe, had publicly recorded their sense of the work which was being accomplished by the Missionaries.

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**PARAGRAPHIC.**

The **SWEET SINGER OF MICHIGAN** tells no story that finds as responsive an echo in all hearts as the comforting and assuring words given in the short extract below. Speaking of one of the painful realities of life—i.e., an aching corn—Mr. C. Cronk, of Dowagiac, Michigan, adds testimony to the marvellous results attending the use of that great corn cure—Putnam's Painless Corn Extractor—"I have tried it to my entire satisfaction, and though not in my line of business, would like to keep it in stock. Beware of substitutes and imitations. Sold by druggists and country merchants."

American exporters of meat to the British market are likely to have even a more formidable rival than New Zealand in the Russian Baltic Provinces if war does not intervene to head it off. A large company at Libau is said to have facilities for slaughtering 90,000 head of cattle annually, and to be doing a business with London of \$100,000 a month.

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.

Farmers and gardeners know that their most promising fields, if uncared for, will in a few years become unprofitable. It would be well if parents knew the same of their children, and looked more heedfully to their culture.

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.

Princess Beatrice's bridesmaids will probably be her nieces, the daughters of the Prince of Wales and the Duke of Edinburgh, and the Princess Irene of Hesse.

A life saved for thirty-five cents! A lady in Boston had diphtheria and was almost dead from strangulation, but was instantly relieved and finally cured by Johnson's Anodyne Liniment. Every family should have a bottle ready for instant use.

Miss Gordon has received an autograph letter from the Queen, expressed in terms of the most tender sympathy, with her and the other members of the family.

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

It appears by the report of the Chief Superintendent of Education of P. E. I. that 21,843 pupils were enrolled in the schools of that Province last year, against only 16,109 eight years ago—an increase of about thirty-five per cent. The daily average attendance last year was nearly 12,000, against only a little over 9,000 in 1877.

In washing flannels, a tablespoonful of ammonia added to every two gallons of hot water is a decided economy in soap and labor, and improves the flannel greatly.

**CATTLE FOR ENGLAND.**—Upper Province cattle to the number of 522 were forwarded from Moncton to Halifax during the week ending 28th ult. for shipment to England.

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Examination for Teachers in Church Sunday Schools,  
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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 Visage. 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. R. Biggar, 349 Simcoe 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

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**The Temperance Cause.**

**THE NECESSITY FOR A**  
*revised regulation of the sale of al-*  
*coholic drinks, arising out of the*  
*moral, physical and social effects*  
*of intemperance.*

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

(Continued.)

Now, using the word in a large sense, we may say that so far as we are concerned, upon our judgment depends our whole life. We form some kind of an opinion, often unconsciously, upon every word and action we submit to it every thought. Our whole life, therefore, passes through our judgment as through a sieve. If the sieve be clogged or torn it is altogether unable to do its work. "I was under the influence of liquor, therefore I did not know what I was doing," is but too common an excuse; or, "Such and such a thing was said, or done, after dinner," will show at once the truth of this. We need, above everything else, to keep our judgment unimpaired, either in matters relating to this world or the world above. The merchant must be able to decide to a nicety upon the quality of the goods in which he is dealing; the architect or builder must know exactly what may be the tendency of, and what is the remedy for, any weakness or flaws in his construction. We all need a right judgment in order that we may avoid the temptations which crowd around us on every side, and detect the wiles of Satan, even though he appear as an angel of light. But to look at it from the other side, the same enemy which weakens our judgment inflames our lower passions, and thereby lust, anger, hatred, selfishness, idleness, cruelty, and other unnatural sins, are intensified, and multiplied a thousandfold. It is impossible, therefore, that anyone who is under the influence of alcohol can be a good citizen, and, since Intemperance is directly the parent of those things which the Bible puts before us as sins which prevent those who indulge in them from inheriting God's kingdom, it is yet more impossible that they can be walking as becomes citizens of that better country.

I will now touch upon the physical effects, noticing, first, the opinion of the *Lancet*, with regard to a speech of Sir Andrew Clark's:—"Let us abolish casual drinking, tipping, public-house drinking, and careless social uses of alcohol. This will cut off nine-tenths of the disease which now desolates families and disgraces British Christianity." Though the *Lancet* is not arguing for Total Abstinence, I do not see how it could have spoken more strongly, whilst the *British Medical Journal* (in reference to the same speech) says: "Young Englishmen, in general, fully believe in all the reputed virtues of alcohol; but comparatively few believe that, unless in very exceptional instances, the best of health is compatible with the habit of Total Abstinence. I feel that one such word from such authorities is worth a hundred theories. Alcohol, as stated by some of our highest medical authorities, tends to relax the muscles, and deaden the nervous power; but the physical effect of Intemperance,

to which I would call particular attention, is the cruel fact of its certain transmission to children yet unborn, for as surely as certain diseases are hereditary, so does the man who gives way to Intemperance beget children with an innate propensity to excess. There has been a discussion whether a man has a right (by gambling, for instance) to bring about his own ruin financially. Whatever may be decided, I have no doubt at all that no man has, by a course of drinking, whether of more or less intensity, a right to ruin his own health. I have, if I may use the phrase, still less doubt whether a man has a right to leave such a legacy as broken health, misery, crime and sin, to his children and grandchildren.

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**NEWS AND NOTES.**

Forty thousand sheep have died in Green county, Pa. during the last three months, on account of scarcity of feed and the unusual severity of the weather.

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.

Most men call fretting a minor fault, a foible, and not a vice. There is no vice, save drunkenness, which can so utterly destroy the peace, the happiness, of a family.

To PREVENT freckles and sunburn use Philoderma.

The King and Queen of the Netherlands will probably go to England for a short time early in May.

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 Lactophosphate of Lime* is the best preparation of the kind I have ever seen or taken.

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

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

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

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

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

Alexander Bennett, J. P.,  
(Signed) William Main.  
Rev. Thomas Hartin.

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