

yet in prospect in his own deanery. For the Rev. E. H. M. Baker, as a missionary, and as a Rural-dean, is no mere "carpet knight." Indefatigably he labours in his own wide parochial sphere, and yet his endeavours are unsparing and enthusiastic to give the mission cause throughout his deanery such an impetus as it has never had before in all its history. May he long be spared to advance this sacred object. May it long enjoy his zealous and eloquent advocacy.

#### TORONTO.

**CHURCH BOOK AND TRACT SOCIETY, DIOCESE OF TORONTO.**—The following tracts have been published by the Society, and can be obtained from the Secretary, Box 2654, P.O., Toronto. No. 2, Apostolic Succession; No. 3, Lent; No. 10, Rules for Lent; No. 4, Good Friday; No. 5, Ascension Day; No. 6, Woman's Mission Aid; No. 7, Preparation for Confirmation; No. 8, Have you been Confirmed?; No. 9, Advent; No. 11, Good Friday; No. 12, The Church as seen by a Congregational minister; No. 13, Reasons for partaking of the Holy Communion; No. 14, The Church is it visible, or invisible? Nos. 2, 3, 4, 5, 6, 7, 9, 11, and 13, 25c. per 100. No. 7, 50c. per 100; Nos. 12 and 14, 75c. per 100. Specimen copies sent upon application. Clerical subscribers of \$1 per annum to the Society, are entitled to receive back the amount of their subscriptions in publications of the Society. All orders should be accompanied by the price in cash or 3c. postage stamps. Applications for free grants will receive due consideration.

**CHURCHWOMAN'S MISSION AID.**—This society was organized in 1879 for the purpose of helping poor missions in the Toronto and Algoma dioceses in ways such as our mission board could not, and it in no way wishes to interfere with the work of that body. It has been considered expedient now to close one branch of our society's work namely that of collecting money for the missions of the two dioceses. However, it is the Bishop's wish that the other work of the society should continue as usual. We are therefore ready to receive applications for altar linen, altar cloths, surplices, stoles, communion services, and all things necessary for the proper performance of Divine worship; we will supply these articles as far as our friends will permit *gratis* when necessary; and at as low a price as possible at all times. We are also prepared to furnish boxes of clothing, etc., etc., for needy parishes; books and papers; also Christmas trees for Sunday schools. Donations and regular subscriptions in aid of the above are earnestly solicited from all Church people, and may be sent to Mrs. W. T. O'Reilly, Secretary-treasurer C.W.M.A., 31 Bleeker-st., Toronto. To whom also applications and orders must be addressed.

The above statement meets with my approval, and I authorize the society to receive subscriptions for the branch of their work which they propose to continue.

Signed,

ARTHUR TORONTO.

On the 21st of March a meeting was held of the members of the above society, when the following officers were elected for the year beginning April 1, 1882. Patron, the Lord Bishop of Toronto; President, Mrs. J. D. Cayley; Secretary-Treasurer, Mrs. W. T. O'Reilly; Supt. of sewing, Mrs. Tinning. Committee: Mrs. A. McL. Howard, Mrs. Pearson, Mrs. McMurphy, Mrs. Wyatt, Miss Thorne. Advisory Committee: Revs. J. D. Cayley, and John Pearson.

#### HURON.

From Our Own Correspondent.

**NEWBURY.**—At the special service in Christ Church, Rev. J. B. Richardson, of Memorial Church, London, preached to a large congregation on Tuesday, March 22nd. Rev. H. Ramsay will preach on March 28th, and Ven. Archdeacon Sandys on April 4th. The week-day services are well attended, many who are not of the Church attending. The special seasons of the Church are now appreciated by many outside her pale.

#### ALGOMA.

From Our own Correspondent.

(Continued.)

Eight miles further on is McKellar Village, a place of considerable importance. How many Church people are here we are not prepared to say. This much is certain—they have no service. As many as six deer have been seen together here last fall, and fishing prospects are excellent. At Balsam Grove, seven miles off, is a settlement, no service. In passing from McKellar Village to Dunchurch, twelve

miles distant, you observe that there is an average population, and that this part of the district is older settled than any one so far. From three to five years is the general length of time the settlers have been in the country. Moulders, masons, carpenters, in fact men of all trades, have taken to farming. Although this may be, and undoubtedly is, in many respects, an advantage, yet farming falls behind. Sometimes one man is master of three trades. Dunchurch is the seat of a layreader, Mr. Butler, who has also a good Sunday-school under his charge. There is no church, but if the late Bishop had been spared no doubt but one would now be under way. The old story again. Now in order to reach Magnetawan we cross to the Nipissing road, a distance of sixteen miles, four miles by land and twelve up Ahmic (beaver) lake. The Rev. Mr. Crompton, of Asplin, Muskoka, has a neat frame church here in which he officiates once every three weeks. Mr. Crompton's work lies in Muskoka as well. Muskoka (red clay) although exactly half the size, and having the same population as Parry Sound district, has five clergymen, whereas Parry Sound district has two. No minister of the Church travels northerly beyond this point. So that we have a tract of land 2,240 square miles neglected by our Church. There is many a Churchman in this tract who is looked upon in the same way as people would regard a heathen Chinese. An outcast from his Church is he. The townships, Ryerson, Armour, Strong, Machar, and Lount, thickly settled, as well as others sparsely populated, are unknown to our clergy. Methodists and Presbyterians are stationed in them. The Roman Catholic priest at Parry Sound visits Alsace, which is twenty-five miles north of Magnetawan. We mention lakes Stony, Eagle, and Restoul; villages Commanda and Nipissing, around or in which Church people especially are to be found. There is a flourishing settlement at Big Bend, which is 120 miles from Gravenhurst, the farthest railroad station from Toronto. All supplies have to be teamed over this distance, so that groceries and flour are valuable by the time Big Bend is reached. Most of the settlers have to import their flour, as they have not been long enough in the country to raise their own wheat. Flour sells for \$8 a barrel, coal oil for fifty cents a gallon, and other necessities in proportion. More than one neighbourhood could be pointed out where this is the case. It would be impossible in a dozen papers to give the reader a correct idea of the Muskoka and Parry Sound Districts. A railroad is badly needed. As the Algoma diocese is, it is two; that is, the Bishop looks after one end of it in summer, and the other in winter. Mails are drawn on sledges by dogs. The Roman Catholic priests sometimes travel in this manner. When the Canada Pacific is built there will be but little difficulty in visiting both parts in winter. Various have been the breadths assigned to the diocese. It is impossible to give anything more than an approximation, since there are islands included, and no boundary has yet been fixed. But to return, the country is growing and spiritual aid should be given. One travelling missionary could do a great deal towards retaining and ministering to members of the Church. There are many inducements for a person to settle in the district. Ireland itself cannot compete with it in raising potatoes. More than one settler has from 500 to 2,000 bushels of potatoes. Many a one would weigh a pound, and some as much as a pound and a quarter. They are fine flavoured, white and sound to the core. The country is remarkably adapted for grazing purposes, especially for raising sheep. Crystal spring water is to be found everywhere, so that animals are well supplied with water. We should have said that root crops of all kinds grow prolifically. Owing to the great area of waters much rain and snow falls. Cold is severe, but the climate is healthy. We met men who did not hear a Church service since they settled in the country. One said he came four years ago. Church people die unbaptized, and often are buried without service of any kind. A certain person said that a Methodist had asked him to read our beautiful "Burial Service" over his friend. So strong is the yearning for something tangible.

In last week's communication it is stated that there are only a dozen clergy in the field. The number should be fifteen.

**GARDEN RIVER.**—The Rev. P. T. Rowe begs to acknowledge with many thanks the receipt of \$20 from J. W. G. Whitney, Esq., towards the erection of a new church among the Indians of Garden River.

**MONTEITH.**—Our dear old friend, the Rev. Wm. Crompton, travelling clergyman, held divine service at Dufferin Bridge, when there were nearly sixty present. The Holy Communion was administered to twelve. The offertory amounted to \$1.63. There was also one baptism. The settlers were very much pleased with a visit from their dear old friend, Mr. Crompton. About three years ago he first visited

this bush locality, organized two congregations, and had two churches built, and all members were pleased to have the Word of God preached to them in the back-woods. In his zeal Mr. Crompton pushed further north, where new Church settlers were taking up land, and left us to the care of another missionary. Having lost our dear Bishop, and seeing us forsaken, caused Mr. Crompton again to visit us; and he has promised us a service again in three weeks, and one on the following Sunday at Seguin Falls, where there are four children to be baptized. May God give him health and strength to carry out his good intentions, are the prayers of his many friends in this part of Muskoka.

THE Rev. W. M. Tooke begs to acknowledge, with thanks, Church papers from Rev. J. G. Baker, Port Hope, Rev. J. A. Morris, John Roper, and Sunday-school papers from H. L. Murphy, Thedford, and a package from Chippawa.

### S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Easter Sunday.—No. 20.

THE COLLECT, ETC.

**EASTER Sunday!** It is scarcely necessary for us to weigh the relative importance or dignity of such festivals as Christmas, Easter, Ascension-day, Whitsunday: they are all notable days, great landmarks in the Christian year, keeping in memory great events in the scheme of salvation. They were all necessary parts of the scheme, and in one sense equally important. Each, however, has its own peculiar sentiment of gratitude and joy, its own voice of religious feeling. Coming so quickly and brightly in contrast with the gloom of Good Friday, and commemorating Christ's triumph over the 'King of Terrors'—Death—Easter day has usually been considered the most prominent festival of the whole year—"the most holy Feast," "the Great Day," "the Feast of Feasts," "the Great Lord's Day," "the Queen of Festivals," such were some of the ancient titles of affection and honour conferred upon it. The Eastern Church calls it significantly "The Bright Day." Our own word "Easter" has its most fitting derivation in the Teutonic word "Urstaed," the Rising, as of the sun: the Sunrise Festival it is, when the "Sun of Righteousness" arose with healing in His wings, before the sun of nature rose.

In early days there was a good deal of confusion about the exact day on which to celebrate this great festival—whether upon the first day of the week (Sunday) always, or on the day of the month which corresponded with the Resurrection day of our Lord. At first the latter method prevailed, because Christianity originated from a Jewish fountain, and the Jewish churches favoured the old Passover rules of reckoning, without reference to the "Lord's-day." As the Gentile churches increased in number and power, the Jewish remained comparatively few and weak. The consequence was that the "Lord's-day method" of reckoning Easter at last prevailed, though the other survived, even after the decrees of the Council of Nice in A.D. 325 in some of the more remote countries, as in Britain. So the matter remains; though different ways of computing time still make some differences. Whatever minor differences as to days, or even weeks, there may be, there is only one sentiment about the observance of the occasion—joyous congratulation on the fact that Christ's resurrection has opened to us the gate of everlasting life. He was "the first-fruits of them that slept;" we are the after-fruits of the same victorious harvest of souls. Connected with Easter Sunday are several days—anciently sometimes seven days, with us two—as a continuance of the festival.

Besides the Collect there is given in our Prayer Book a special Anthem of Scripture texts woven together with the "Gloria Patri."

The Epistle represents Christ risen as a kind of magnet, as we may say, who draws after Him, even to Heaven, our thoughts and affections. We are to consider ourselves "dead" to the world and its special allurements, and devoted to new life with Christ. The true fountain of our new existence is not on earth, but "hid with Christ in God." Therefore, to the right hand of God, where our dear Lord sitteth now, we should love to direct our thoughts.

The Gospel tells us the story of Mary Magdalene's early visit on that first Lord's-day to the sepulchre "while it was yet dark." It was an old English custom to celebrate or commemorate this feature in the Resurrection by a Celebration after midnight on Easter eve. A modern custom, prevalent in the Church in America, is what is called a "Sunrise service," just at the hour of sunrise. The Gospel goes on to recount some of the succeeding incidents.

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