

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, MARCH 30, 1899.

[No. 13.

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First Sunday

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director of the

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from Hymns A

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Holy Communi

Processional: 1

Offertory: 125.

Children's Hym

General Hymns

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Holy Commun

Processional: 1

Offertory: 135.

Children's Hym

General Hymns

OUTLINES

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BY REV. PROF. C

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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

EASTER DAY.

Morning—Exodus 12. 1-29; Rev. 1. 10-19.
Evening—Exodus 12. 29 or 14; S. John 20. 11-19, or Rev. 5.

Appropriate Hymns for Easter Day and First Sunday after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

EASTER DAY.

Holy Communion: 127, 128, 311, 555.
Processional: 134, 136, 232, 302, 504
Offertory: 125, 132, 135, 138.
Children's Hymns: 131, 329, 341, 343.
General Hymns: 126, 137, 139, 140.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 325, 555.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 499, 503, 504.
Children's Hymns: 197, 336, 340, 561.
General Hymns: 132, 498, 500, 502.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

First Sunday after Easter.

Numb. xvi., 3. "They gathered themselves together against Moses and against Aaron."

Who were these who set themselves in opposition to God's appointed ministers? Korah, the Levite, against Aaron, Dathan and Abiram of the Tribe of Reuben, against Moses.

i. Their position not unplaussible.

1. An appearance of assumption in Moses and Aaron. Dictators almost.

2. Undoubtedly the whole congregation had the same character of a divine vocation and a divine consecration. Moses and Aaron existed for them. Was it not possible that they might arrogate too much to themselves?

3. In thus arguing they ignored God's ordinance. Moses and Aaron appointed to their offices by God. Inspired and guided by God they were better and safer leaders than any general assembly of the people.

ii. The heinousness of their sin.

1. It was rebellion. We have almost lost the thought of the sinfulness of rebellion. Self-assertion a right and a duty. And so subordination forgotten, ignored. Yet, "Rebellion is as the sin of witchcraft"—i.e., it is more heinous than sins of the flesh, more heinous than sins of worldliness, a spiritual sin.

2. It was rebellion against God. Here another idea not easy for us now to realize. Yet clearly and strongly set forth in Scripture. "He that receiveth you, receiveth Me." God's ministers are His representatives; and those who resist them resist God. So it was in the case of these men in their uprising against Moses. They did not know all that they were doing. But this because spiritually blinded. In their spirits they were set against all authority—so against God.

3. Let us not imagine that this sin is extinct. Disguised under popular institutions and the like. But the World is still governed by God. He still sets rulers over us, in whatever manner they may be elected, in Church or State. The powers that be are ordained of God. Resistance to the power is resistance of God. So it is the Family, in the School, in the State. To deny this is to deny the divine government of the world.

iii. The terrible punishment of this sin.

Swallowed up in the earth. Consumed by fire.

1. We are tempted to rebel against such punishments. But we forget the differences in circumstances, the need of exemplary punishment, the tremendous dangers arising to the whole people from such rebellion.

2. God has guarded the duty of obedience by peculiar sanctions. The fifth Commandment the typical law. Parents, governors, teachers, rulers, sustain a similar relation. It is the first Commandment with promise. "That thy days may be long." Blessing and cursing stand on either side.

3. The principle still operative. No such awful interpositions of divine providence and primitive justice. Yet, in reality, no sin goes unpunished. And the punishment of death probably a less grievous penalty than all the spiritual evil which comes to heart and will from the sin of rebellion.

GOOD FRIDAY AND EASTER.

Day of Days—such is the great Festal Day of the Christian Year, of the Christian Church. Every week receives its brightness from the Lord's Day; every Lord's Day has its glory from Easter. This is the day that the Lord hath made; let us rejoice and be glad in it. It is close to us, let us prepare for it. When it comes let us keep the feast with joy and gladness, with praise and thanksgiving, with heart and voice. Lent is well-nigh gone. Its hours "have perished and they are imputed" for good or for evil. We resolved at least that Holy Week should witness at least some of the work done which belonged to Lent. And now Holy Week is nearly past; and the awful day of sacrificing and suffering and death is with us. Christ our Passover is sacrificed for us. Let us stand before the Cross, and pray for grace to understand its meaning and the appeals which it makes to ourselves. Two thoughts come to us—we have crucified the Lord of Glory; our sins nailed Him to the tree. This is our first thought. And our second is a prayer for grace that we may not crucify the Son of God afresh. And so we are led on to thoughts of Easter. We have died with Christ: Shall we not also rise with Him to a heavenly fellowship? Is not this the meaning of Easter? Doubtless, it has much depth and great fullness of meaning. It sets its seal upon all the claims of Christ. He who is thus demonstrated as the Resurrection and the Life is also the Truth. We know whom we have believed. The Resurrection of the Lord Jesus also brings us the assurance, that His work on our behalf is accepted by God. But yet again, the Resurrection of our Divine Representative is the resurrection of all His people, and of the whole Race of which He became the second Head. When He died, then all died: When He rose, then all rose. God "raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus;" and this is the thought which, more than any other perhaps, we need to realize. It is well that we should rejoice and be glad in this most blessed and joyful day. It is well that our voices should rise in harmony before the throne of grace. If these should hold their peace, we might once again expect the stones to cry out. But all this will end in little unless it represents our aspiration to live a heavenly life with Jesus Christ. Were we not, as on this day, raised to the Holy of Holies by the Resurrection of Christ? "If then," says St. Paul, in the Epistle for Easter Day, "if then ye were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God."

—The best methods of showing sincere regret for past shortcomings is not to do so again.

EASTER OFFERINGS.

In many English parishes, especially in town parishes, there is a laudable custom of making contributions, at the season of Easter, for the benefit of the clergy; and frequently the amounts raised are so considerable as to constitute a large proportion of the income of the incumbent. In our own country a similar custom prevails at Christmas, and it is a good custom in more ways than one; for it not only helps to supplement the scanty stipends of the clergy, but it affords a means of showing the regard of the Laity for their spiritual guides beyond the mere rendering of their accustomed dues. It cannot be thought by anyone who gives serious attention that the clergy are at all adequately paid in Canada. One proof of this fact is found in the frequent migration of some of our young men of greatest promise to the United States. We say nothing, at present of the frequent interchanges between our country and the Motherland. Such exchanges are useful and almost necessary, since we cannot hope, all at once, to possess the maturity and the atmosphere of institutions which have grown up amidst the thought and sentiment of successive centuries. But it can hardly be thought that we are in the same way dependent upon our progressive neighbours, although, perhaps, we might be the better for some of their push. Nor can we suppose that our young men pass over to the United States with the deliberate thought that they are going to learn more there, or do more good there, than they could among ourselves; but largely—if not altogether, because they get better means of subsistence. And how shall we blame them for this? It is easy to speculate on the blessings of poverty; but there is a level below which existence becomes a kind of martyrdom. On this we will not dwell. But one thing is quite clear that the low stipends of the clergy will deter many promising young men from entering the ministering, and will lose us many who have already taken orders. Would it not be well then to add Easter offerings to Christmas offerings? Would it not be well that some of those who are more richly endowed than their neighbours should make some special Easter offerings for Church work of different kinds? Many of them would hardly miss what they gave, even if they gave considerable sums, and poor and struggling churches would be greatly benefited and encouraged. In some quarters, for example, we hear of Easter gifts being desired and requested for the reduction of the debt upon churches; and work of this kind would not merely have a direct effect in helping to free the houses of prayer from such a burden, but indirectly it would greatly lighten the burden of the clergy. Few things can be more oppressive to the clergy than the thought that a heavy debt lies upon the House of God in which they worship and teach; and those who lighten that load are doing a good work. We might go further, but this may suffice for the present.

—“Talent develops itself in solitude, character in the stream of life.”

CHEAP POSTAGE.

Apart from all political interests and influences, we rejoice greatly to see that the deficit in the Post Office income has decreased during the last year, so that it may be said to be now started on the way to pay its expenses. To the ordinary onlooker it seems, at first sight, not likely that a diminished charge for letter carrying should lead to a larger Post Office revenue. Yet we believe that such is the case. In Great Britain up to a comparatively recent date—the days of Rowland Hill—the cost of transmitting letters was very heavy, and, as a consequence, but few were sent, and of those a great many were sent under the Franking System, without paying postage. This system has long been abolished in England, and doubtless will soon pass away, along with other similar privileges, in our own country. During the time that Postage was so high, the expenses of the Post-Office made a heavy drain on the other resources of the country. At the present moment the income does far more than meet the expenditure. And this will not seem strange when we give a brief statement. During the year ending March 31st, 1898, there passed through the British Post-Office, 2,012,300,000 letters; 360,400,000 post cards; 727,300,000 book packets, etc.; 150,000,000 newspapers; and 67,823,000 parcels. The revenue for the year amounted to £12,420,376; and the expenditure to £8,689,713, showing an excess of income over expenditure of £3,918,614. Now, we are not sanguine of any such results in Canada for many a day to come. Our population is sparse, our distances to be traversed are enormous compared with those in Great Britain; but we feel satisfied that, before long, the good effects of lowering our postage will be seen in many ways. Even if it should add for a time to an increased expenditure, this will be no injury to the country. The people who pay the taxes are, to a large extent, the same who are relieved of part of their expenses for postage. If there be any difference it is in favor of the poor. The people who pay taxes are chiefly of the well-to-do classes of the community; those who will save in postage will be, to a considerable extent, the poor. But apart from the immediate benefits of the decrease, there are other indirect and remote results which may be expected. Communication with Europe will become easier and more frequent, and especially intercourse with England. Such intercourse will, of necessity, promote trade relations between the two countries. We generally believe that it is better for us to import goods from England than from any other country; and we are quite sure that it is better that England should purchase of us than of other countries. In this, then, and in many other ways, we conceive, the reduction of Postage will be an advantage to this country, and we are thankful to have seen this great reform inaugurated.

—The rest of soul which Jesus offers to give is for none except those who take His yoke upon them.

FORTUNE TELLING.

It seems very strange that we should be falling back upon old English Acts of Parliament against witchcraft and the like as a protection against evils existing among ourselves in these later days. And yet we must hold that the “Crown” was well advised in taking the measures which have resulted in trials for witchcraft, fortune-telling, etc. We have no intention of dealing with the particular cases before the courts, because at the time of writing one at least of those cases remains undecided. But we wish to draw attention to the undoubted fact, that a great deal of this sort of thing is now going on. We quite understand the difficulty of proving what we say. We believe the majority of those who have recourse to these unlawful means of information are young women, whose imaginations are inflamed by unwholesome literature, and who are made to hope that some splendid match is in store for them, and that, by means of these diviners and fortune tellers, by the use of packs of cards, by the interpretation of dreams, and in other ways, they may get some inkling of the splendid future which lies before them. Now, it may be quite true that a good deal of this is pure fun and nonsense, meaning nothing for the young people who amuse themselves in this manner. But it would be an entire mistake to imagine that this is universally the case. There are multitudes of people—principally half-educated young women—who consult periodically their dream-books, and have all kinds of superstitions about things lucky and unlucky; and there are a good many (if not so large a number), who actually have recourse to “wise women,” who inspect their hands, or get them to draw cards, or in some other absurd ways procure data for their divinations. And the proof that these are not all mere jokes is the undeniable fact that a good many dollars pass from the hands of the innocent simpletons to those of their deluders. A moment's consideration will convince anyone of the mischief likely to result from these practices. People who believe in “chance” and “luck” not merely cannot believe in God Who can be honoured and obeyed. People who think that the world can be governed in such a fashion as they are bound to assume, can hardly lead a rational life, and the outcome is likely to be mischievous in many directions. The courts seem to have decided that “Spiritualism” does not come under the class of prohibited practices. Yet we are quite sure that a good deal of imposture is mixed up with Spiritualism; and outside of this there are plenty of practices eminently deserving the attention of the police, if they could get hold of them.

BUT HOW CAN VOLUNTARY SCHOOLS BE ESTABLISHED?

By Lawrence Baldwin.

This question will, no doubt, be asked by some who have considered the question of the establishment of Voluntary Schools. With many the question will be asked with

the expectation but that it is in generally considered not taken seriously emphasize the point ist to-day in many in the numerous for the purpose education than ent Public Sch scheme simply of such school system of the co fluence of the making it nation secure the fort tional work a by bringing th and maintaini dard of efficien instruction of must follow th schools so jus this way we the education national system of the diocese private school more or less s cessfully or r the people ar in their work schools are p wealthy class the possessio compelled by tent themse of the Public no positive c such; but is popular opin been fostere lute efficien Public Scho manifest tha dissatisfaction done in our plain that th the work, tl rather as g but when pu dinary work Others, agai of manners, of the ordin not unreso opportunity tion. How to be overc completed ents and h means by v intelligent i children; b them to ob complishm make the liberal, and enjoyed by Let me, h the title of to set for adopted w

the expectation of receiving no other answer but that it is impossible. The proposal is so generally considered impracticable that it is not taken seriously. Let me, however, emphasize the point that Voluntary Schools exist to-day in many places in Ontario, as found in the numerous private schools established for the purpose of furnishing a more liberal education than can be secured in our present Public Schools. The Voluntary School scheme simply contemplates the affiliation of such schools with the Public School system of the country, thus extending the influence of the Public School system and making it national in character. If we can secure the formal recognition of the educational work accomplished in these schools by bringing them under public inspection and maintaining in them the required standard of efficiency in the ordinary elementary instruction of the Public Schools, surely it must follow that the financial aid which such schools so justly earn will be granted. In this way we can alone secure liberality in the educational work carried on under the national system. In a great many parishes of the diocese of Toronto, and elsewhere, private schools are now carried on with more or less success, just as they satisfy successfully or not the reasonable desires of the people and show good practical results in their work. But so far these private schools are patronized almost entirely by the wealthy class, while those less fortunate in the possession of this world's goods are compelled by force of circumstances to content themselves with the limited education of the Public Schools. True, it may be that no positive demand has come as yet from such; but is this not due largely to the false popular opinion that has existed and has been fostered by many that there is absolute efficiency and good work under our Public School system. It is, however, now manifest that there is a growing feeling of dissatisfaction with the results of the work done in our Public Schools. Many complain that there is a lack of thoroughness in the work, that the children are turned out rather as good exhibits for examinations; but when put to the practical test of the ordinary work of life they are found wanting. Others, again, complain of the absolute lack of manners, if not indeed of bad manners, of the ordinary Public School child. Others, not unreasonably, complain of the lack of opportunity for securing religious instruction. How are these and other difficulties to be overcome? Could not much be accomplished by arousing the interests of parents and helping to secure for them some means by which they could not only take an intelligent interest in the education of their children; but also an active part, enabling them to obtain the special instruction, or accomplishments, they desire; which will make the education of their children more liberal, and thus secure the advantages now enjoyed by the wealthy in private schools. Let me, however, return to my question in the title of this paper, and I will endeavour to set forth a plan, which I believe if adopted would successfully prove not only

the practicability of the scheme but also the benefit of establishing such schools and the advantage the country might derive from their affiliation with the national system. For instance, in how many parishes where an incumbent has aroused the interest of his congregation in the educational question could there not be established an elementary class for girls? Let the work be carried on in accordance with the requirements of the Public Schools. Having secured the services of a Public School teacher, who in qualifications will satisfy not only the Public School Board of the district, but also the reasonable demands of the parents who desire to send their young daughters to a school where they would not only secure a good common school education, but also the special training they desire, and be congregated in a school set apart entirely for girls. Having secured a teacher, with the proper qualifications, and where possible having a recommendation from the Public School trustee of the district, let this elementary class for girls be carried on in strict accordance with the work of the Public Schools. Invite the Public School Inspector of the district to visit the school, and in accordance with his suggestion make the work compare favorably with the same work in the Public School. Having secured a teacher, who is not only qualified to give the elementary instruction of the Public School, but also is capable to give the religious or other special instruction desired by parents for which they are willing to pay. Such religious instruction could then be imparted as an addition to the ordinary work of the Public School, as is contemplated under the present Public School Act. Having established such a school, and being able to affirm that not only will the work accomplished therein be maintained at a standard equivalent to the Public Schools; but that in addition thereto religious or other special instruction will be imparted, we can appeal to many parents, who are now forced, much against their will, to accept the illiberal education, and restricted work of the ordinary Public School, to support such a school by sending their daughters and contributing towards its support. Proving, as I believe we can from year to year, the efficiency of the work accomplished in such schools, the next step towards securing public recognition by a reasonable contribution according to the school population must follow. The demand being so reasonable and just, and the improvement in the educational work so complete, the "importunate widow's" prayer cannot long be denied.

REVIEWS.

Magazines.—The Outlook is before us in several of its weekly issues, and may claim to be one of the ablest and brightest of our magazines. The Washington No. (Feb. 25th), is full of interest. In the numbers for March 4th and 11th, we would specially note Mr. G. Kerman's paper on the "Regeneration of Cuba," a paper on "Rudyard Kipling," and the Pope on "Americanism."

The Homiletic Review (March), is quite excellent in the variety of its contents, in their thoroughly practical nature, and moreover in the brilliancy of a good many of them. For the younger clergy this magazine is invaluable. A sermon (or part of a sermon), by Dr. A. Maclaren is worth the price of the number, Dr. Blaikie's paper on "Massillon" is excellent, although we cannot agree with him in putting his hero before Bossuet, as a preacher.

The Literary Digest carries on its useful work. To those who are unable to procure or peruse the leading magazines, this weekly may be safely recommended. The best of their articles are here in the shape of the best portions.

Among magazines, which demand at least a passing notice from us, we would mention The Church Eclectic (Milwaukee), a very excellent monthly magazine, which has got on an upward track. The School World, a new monthly paper for teachers in Secondary Schools, which promises to be of considerable service to the profession. The American Antiquary, a publication devoted to recording the Antiquities of this Continent, a quite necessary work, and which does that work remarkably well. Salvation is a "new Evangelical monthly," published in Continuation of the Jewish Christian.

The Methodist Magazine (March), has a number of excellent articles, among them one on Dr. Chalmers (in continuation of a previous paper), another a very kindly one on Disraeli (Lord Beaconsfield), quite worth reading. One on the Doukhobors will, at the present time, be read with unusual interest.

The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

ST. HILDA'S COLLEGE, TORONTO.

In a recent public address the Rev. Provost Welch said he found himself not only called upon to provide for the education of the sons of the Church, but also the daughters of the Church. It is much to be deplored that many of the Church people of Canada have entirely overlooked the gallant efforts which have been made by the authorities of Trinity College to provide the advantages of university education for women, combined with a suitable collegiate residential home for students attending the college lectures. In 1888, St. Hilda's College was founded, and in 1890 two ladies received the degree of B.A., one of whom has since received her B.C.L. from Trinity. The annual report for 1898 states that during the ten years of its history, seventy-three names have been enrolled in the books of St. Hilda's, and of these thirty-two have already graduated, twenty-one have taken partial courses, and six, who entered as full students, were obliged from illness or other causes to abandon their work. The remainder are still in college, and the faithful, steady work which has been carried on in St. Hilda's has shown its results in the examination hall and in the profitable and happy lives of both graduates and undergraduates. The majority of those who have received degrees, also several of those who have taken partial courses, are successfully pursuing educational work in Canada and the United States; one of the members has chosen the profession

of law, and another is achieving success in the nursing profession in New York city. A flourishing Alumnae Association, formed in 1897, tends to strengthen the interest of each member in her Alma Mater and forms a bond of union for the members, who are unanimous in their praises of St. Hilda's, and are ever ready to add their testimony to the genuine good work the college has done, both in furthering the higher education, and in the more lasting work of moulding characters, which will abide even when this school-time of life is past. Since the foundation, a decided change in the plan of St. Hilda's has taken place. It was started as a college for women, in affiliation with Trinity University. The lectures were to be delivered in a separate building, and the students would be prepared for the university examinations, with the privilege of receiving degrees. At the expiration of six years this plan was found impracticable, and the ladies were admitted to the Arts' lectures of Trinity College, St. Hilda's being their home and the centre of college life. This is the plan which will be adhered to in the future, and the conservative graduate, who returns to his Alma Mater on a visit, now finds a row of seats in each lecture room for the "St. Hildians," who are always in academic gowns, and though usually very unobtrusive members of the classes, prove at examination time they have imbibed sufficient of the needful knowledge to gain several "firsts," and send an occasional scholarship to St. Hilda's. On a recent visit to Trinity, I found the ladies' "common room" filled with a gay group of girls who were only too glad of an opportunity to draw a visitor's attention to the beginnings of new St. Hilda's. During February ground was broken for the much-longed-for building, which has been the hope of each succeeding class of St. Hildians, and the present undergraduates have the pleasure of gazing upon the realization of the dreams of their predecessors. At an early date the friends of the institution will be bidden to the laying of the corner-stone. The site, which has been granted for this building by the authorities of Trinity University, is directly west of "Trinity Lodge," the residence of the Provost. The building, which is designed by Mr. Eden Smith, will face the south, and will be of a character in keeping with the other college buildings. The materials to be used are white brick and stone. It will contain a small chapel, reception rooms, library, sitting-rooms for students, and bedrooms sufficient to accommodate twenty-five. It is under contract to be complete and ready for occupation next autumn. The importance of this movement to secure for women university education on such wise and broad lines as Trinity has ever provided, combined with the advantages of residence in such a home as St. Hilda's is and will be in future, cannot be overestimated by the Churchwomen of Canada. The increasing demand for university education gives the Church added responsibility each year, and the future of St. Hilda's is in the hands of the Churchwomen of Canada; they can assist by donations towards the building or maintenance funds and also by interesting others in the college, and especially by talking about its advantages to young girls who may be future students. In connection with St. Hilda's is being built the residence of the lady principal, and no account of this college would be complete without mention of Mrs. Rigby, who has guided its destinies from its commencement. Mrs. Rigby is the wife of Rev. Oswald Rigby, Dean of Trinity College, and is better known to the students of the earlier days as Miss Patteson. Since her marriage, Mrs. Rigby has continued the control of the college and spends the morning of each week-day in her room at Trinity, where all college arrangements are made. She also devotes much of her time to the students, when they are not engaged with lectures, and her kindly influence upon the ladies of the college is by no means the least of its advantages. To her wise management and implicit faith in the future of St. Hilda's, its past success

is largely due, and as the faithful adviser and friend of all who have ever been connected with St. Hilda's, she will always be remembered. The government of the college is in the hands of a council of which the president is His Lordship, the Bishop of Toronto, and the ex officio members are the Chancellor, Provost and Professors of Trinity, the Lady Principal of St. Hilda's, and the Lady Principal of the Bishop Strachan School, also those nominated by the corporation of Trinity College, and the Council of the Bishop Strachan School, together with twelve elected members and seven life members. Among the chief benefactors of the movement have been the Governor-Generals of Canada, who have kindly donated a general proficiency medal each year; Mrs. John Morrow, Mrs. Laidlaw, Mrs. Plummer, the late Mrs. Bethune, Rev. Prof. Jones and Mr. James Henderson, also various gentlemen, who have assisted in the courses of Lenten lectures which are now so popular and yield a handsome surplus to the maintenance fund each year, and the many friends who have so enthusiastically furthered the council in their efforts to start the building and maintain the high standard of the college.

Holy Trinity branch of the W.A. held its annual meeting in the schoolhouse on Thursday, 23rd March at 3 p.m., Mrs. Thompson presiding. Prayers were read by the rector of the parish after the opening hymn, "The love of Christ constraineth." The president with a few well-chosen remarks begged to be excused from making an address, a lengthened recent illness incapacitating her for the effort. Mrs. Holmstead, secretary, then read a brief report, full of interest, showing that in "the daily round, the common task," much faithful work could be done. The Blackfoot Hospital had been remembered. A large bale had been sent to the central rooms prior to Christmas. The bale for Shoal Lake is in thoughtful preparation. Mrs. Pearson's Mothers' meeting had made three patchwork quilts, which, with many other articles dainty and useful, adorned the Bible-class room. Altar linen had been sent to Mr. Lord at Apsley; the linen being the gift of Mesdames Pearson and Hammond. To pray for the success of the work and to interest others was the duty of every member. A letter was read from Mrs. Williamson, diocesan president, with regrets at being unable to be present, and thanks for the interest taken by the G.F.S. Holy Trinity branch in the Blackfoot Hospital. The secretary stated that in the Dominion there are 12,170 members of the W.A. Miss Selby, as treasurer, read a satisfactory report, showing a small balance on the right side. Miss Selby's report is ever so exact in detail one would not be surprised to learn she was graduating from the treasury benches of the nation. Miss Blatchford as Dorcas secretary reported an immense amount of work accomplished—sixty-one garments made—and that the Shoal Lake bale would soon be ready for shipment. The adoption of the very excellent reports having been moved and seconded, the result of the ballot was next given as follows: President, Mrs. Thompson; secretary, Mrs. Holmstead; Dorcas secretary, Miss Blatchford; treasurer, Miss Selby; 1st vice-pres., Mrs. Hammond; 2nd vice-pres., Mrs. Blatchford; delegates to annual meeting, Mesdames Bruce and Blackburn; substitutes, Mesdames Ince and White. Miss Tilley, one of the guests of the day, in addressing the branch, stated that she always felt at home in coming to the Holy Trinity Branch, but none present wondered at this statement, because the feeling is so general. The work of the W.A., said Miss Tilley, binds us together as Churchwomen; it has awakened a missionary spirit, which is the root and kernel of the work. Our work is to care for the souls of the heathen by carrying to them the Gospel, as well as to care for their bodies by the comforts contained in the bales. It is a solemn thought that eighty-three (83) souls pass away every moment. Are we doing faithful missionary work? Many thoughts are woven by the needle into the garments in a bale. A little Indian girl, named Alice, refused to

believe in God, and that He could see her and knew all about her. Well, one day a bale from a W.A. branch arrived; in it were a number of garments for Alice, with her name thereon. Here was an illustration, of those who had never been with her, still thinking of her, and being good to her. Alice wondered, then realized that God thought of her, cared for her; and even could see her; after that the conversion of the child was easy, and she was many times observed when thinking herself alone and being tempted to do wrong, to say "No, I won't do that, God is thinking of me, and even can see me." Think what could be accomplished in W.A. work if every one of the 12,170 members in the Dominion were active workers. Keep before you the desire that one member of every branch go forth as a missionary to the Northwest or to the foreign field. We are here to reflect the glory of Christ in our lives. We need to have a great compassion for the multitude who know Him not. At the close of Miss Tilley's address there was a general feeling of helpfulness received, which deepened as her earnest words were pondered. Miss Turner of the Blackfoot Hospital was the next speaker, commencing her remarks with a word of thanks to W.A. workers for necessities received at the hospital; emphasizing Miss Tilley's conviction that every branch should have its missionary; Christians should never be idle; even the Indian Christian has realized this. Timothy, who has the charge of the cows, rebuked a substitute, who had them in his care while Timothy was ill, and who had ill-treated them, Timothy advancing the argument that as God made them before He created man, they should have good treatment from the latter, which was sound argument on the part of Timothy. The South Camp Home is in great need of a trained nurse. Three women at the Blackfoot Hospital carry out the command, "Whatsoever thy hand findeth to do, do it with thy might," each of these willing workers in the vineyard of souls having learned to do the work of all the different departments, thus being prepared to take the place of another in case of illness or absence. One was thankful to hear that Miss Turner brings back with her a girl who will be of great service, giving the more experienced workers more time for the dispensary department. Miss Turner appealed for good old table linen and old sheets for hospital work. Mrs. S. G. Wood moved the following resolution of thanks to the speakers of the day, which resolution was cordially seconded by Mrs. Pearson: "That a most cordial vote of thanks be given to the speakers of this meeting, for their kindness in coming, and we desire to express our appreciation of the valued information they have imparted to us, members of the Holy Trinity branch of the Woman's Auxiliary to Missions in this Diocese."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS:

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Chester.—The church here is to be thoroughly renovated. The improvements will include re-shingling, painting, and a new ceiling. Chester is rapidly becoming one of our most fashionable watering-places, and is annually crowded with American tourists. An excellent work is being accomplished here under the energetic supervision of the Rev. A. Bent, late of Pugwash, N.S.

Windsor, N.S.—King's College.—The Students' Missionary Society was represented at the annual convocation of the American branch of the society, held at Cambridge, Mass., by Mr. M. Forster, president. A memorial tablet to the late Henry Almon Ancient, drowned last summer in Halifax, has been placed in the college chapel.

Charlottetown.—Father Conron, of the S.S.J.E.,

has been holding now at Souris

Beaver Bank the congregation passed away in and Thomas Boy Both will be so was a lady of ad land, and in ev lady. In conj for many years a fax, and latterly Woodlands." in the pretty little most entirely d being given by tensive estate t Grove, who was lady, died at t For many year ness on the Gro rather poor hea of great person discharge of al much missed in

Halifax.—The trip down the c

The proposed dowment Fund lative Council. the proposal, it another opport ber of the rur changes, as giv too much disc bution of gran

HOLLINGWO

St. John.—A Church of E on the eveni lowing resol "The member tute having s by the death D.D., Archde on Friday, M record an ex of his faithu behalf ever s which was io tion issued by out the long he filled the zeal, remark ability, neve that he migh the best inte dear to him. press their si and Mr. Rol ment." The

To the Secr St. John, Dear Sir, meeting of t Institute of accompanying mously pass veved to yo accept also of sorrow, a in your sele sir, yours President; accompanying this institut with its sis loss sustain Venerable

has been holding a mission at St. Peter's, and is now at Souris.

Beaver Bank.—Two very valued members of the congregation at this place have recently passed away in the persons of Miss Ann Grove and Thomas Bowyer Grove of "The Woodlands." Both will be sorely missed. Miss Grove, who was a lady of advanced age, was a native of England, and in every respect the typical English lady. In conjunction with her sister, she kept for many years a high-class ladies' school, at Halifax, and latterly at her own residence, "The Woodlands," in Beaver Bank. The erection of the pretty little church at Beaver Bank was almost entirely due to their efforts, the land also being given by the Grove family, on whose extensive estate the church stands. Mr. Bowyer Grove, who was a cousin of the above-mentioned lady, died at the comparatively early age of 52. For many years he carried on a milling business on the Grove estate; latterly he had been in rather poor health. He was a bachelor. A man of great personal piety and most assiduous in the discharge of all his spiritual duties, he will be much missed in the parish.

Halifax.—The Bishop has returned from his trip down the coast.

The proposed amendments to the Church Endowment Fund have been rejected by the Legislative Council. Although the Synod endorsed the proposal, it was thought better to give them another opportunity for discussing it, as a number of the rural deaneries petitioned against the changes, as giving the Committee of Management too much discretionary power, as to the distribution of grants.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

St. John.—At a meeting of the Council of the Church of England Institute, held in this city on the evening of Friday, March 17th, the following resolutions were unanimously passed: "The members of the Church of England Institute having suffered the loss of their president, by the death of the Rev. F. H. J. Brigstocke, D.D., Archdeacon of St. John, who passed away on Friday, March 3rd, 1899, desire to place upon record an expression of their deep appreciation of his faithful and self-denying labors on their behalf ever since the formation of the institute, which was founded in consequence of an invitation issued by himself in January, 1876. Throughout the long period of nearly twenty-five years, he filled the office of president with indefatigable zeal, remarkable tact, and rare administrative ability, never sparing himself trouble or labour that he might promote the objects and advance the best interests of the institute, which was so dear to him. The members desire also to express their sincere sympathy with Mrs. Brigstocke and Mr. Robert Brigstocke in their sad bereavement." The following letter was also read:

"Halifax, N.S., March 13th, 1899.

To the Secretary, Church of England Institute, St. John, N.B.:

Dear Sir.—We beg to inform you that at a meeting of the Council of the Church of England Institute of Halifax, held on the 9th inst., the accompanying resolution of condolence was unanimously passed with the request that it be conveyed to your body by the undersigned. Please accept also our sincere sympathy in your time of sorrow, and our hope that you may be guided in your selection of his successor. We are, dear sir, yours fraternally, W. C. Silver, Hon. Life President; A. D. B. Tremaine, President." The accompanying is the resolution: "Resolved, That this institute desires to express its deep sympathy with its sister institute in St. John, N.B., in the loss sustained by the death of its president, the Venerable Archdeacon Brigstocke, D.D. It is

within our knowledge that he who has been called away from his earthly labours to the rest that remaineth, was instrumental in establishing the institute in St. John in 1876, just two years after our own, and has, we believe, ever since been its honored president. Our work has been carried on along much the same lines, and we trust that God in His goodness may raise up for the Church and Institute in St. John a worthy successor of him whose loss we join with you in mourning." It was decided to put a special memorial page in the annual report with a copy of the resolution. The meeting then proceeded to the election of a president, when the Rev. W. O. Raymond, rector of St. Mary's church, was unanimously elected to the office.

St. John's.—The Bishop of the diocese held a confirmation in this church on Tuesday evening, March 21st, when twenty-eight candidates were presented to His Lordship by the rector for the apostolic rite. There were twelve males and sixteen females. A large congregation was present at the service.

Chatham.—St. Andrew's.—At a recent meeting of the congregation of this church, it was decided to spend over \$3,000 in improvements upon the church property during the coming summer. This will make it one of the finest and most comfortable churches in the diocese.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. George's.—The annual festival of the parochial Sunday school took place on Friday evening, the 17th inst., and it was a most enjoyable affair. The chief attraction was Mr. Lansrail, who kept everyone guessing for half an hour. The children were simply amazed at his tricks, and, indeed, the older ones looked on in wonder. Mr. Redpath gave an exhibition of lantern slides and moving pictures, which were excellent. Mr. Charles Phillips, Dr. Church and Mr. Horton also contributed to the evening's pleasure. The Dean presided and was in a particularly happy mood, possibly on account of the date being March 17th.

Beauharnois.—Trinity.—This mission, which was originated a few years ago by the enterprise and energy of the Rev. R. N. Overing, and was carried on subsequently by Messrs. Heeney, Ireland, and the Rev. Mr. Lummis, the latter having said farewell to the congregation, to whom he had much endeared himself, on Christmas Day. The wardens then having obtained the Lord Bishop's permission to ask the Rev. T. Everett to continue serving the congregation, accordingly, since New Year's Day, the services have been taken by that gentleman, who is on half pay and unattached, he having received it with the distinct understanding from His Lordship, that his position would not prevent his employment in the diocese, if any suitable work were offered him.

Lacolle.—St. Saviour's.—The Rev. J. A. Lackey, incumbent of Hemmingford, paid a visit to the rectory here on Monday last, on his way to Brome, to visit his former parish. Mr. Lackey has offered himself and has been accepted for work in the diocese of Moosonee, and is leaving Hemmingford in the near future. He intends going to Moose Fort in June, by way of Chapleau, and from there by canoe. Mr. Lackey is a graduate of the Diocesan College, and is the fifth missionary to go forth from the college to the "great lone land."

The Ladies' Guild meets the first Wednesday in every month, and are doing invaluable work from year to year for this parish. The Ladies' Auxiliary meets on the last Tuesday in every month to work for missions. The offerings for diocesan missions were taken up here this month, and although all the amounts have not been

handed in, yet the sum total will be a very creditable one.

ONTARIO.

J. F. LEWIS D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

Wolfe Island.—On Friday, the 17th inst, when the Rev. F. Dibb was returning from a visit to the foot of the island, the horses which he was driving got frightened and ran away. They both ultimately fell into a ditch, and one of the horses was so hurt that it had to be shot. We are sorry to hear of Mr. Dibb's loss, and at the same time congratulate him upon his fortunate escape from any personal injury.

Belleville.—St. John's.—Each wage-earner of this church has given two cents per week since April last to the diocesan Mission Fund, and the result is an increase of sixty per cent. in the annual giving.

Kingston.—The late Rev. J. Lewis, rector of Maitland, left \$500 to the Widows' and Orphans' Fund of the diocese.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Holy Trinity.—The parochial branch of the Girls' Friendly Society was happily entertained by Mrs. S. G. Wood on Monday evening at her pretty residence "Wenvoe." The G.F.S. presented a carefully prepared programme of music and song with the pleasing addition of a reading by that dear little maiden, Ravelly Wood, niece of Mr. Wood. The feature of the evening, however, was the presentation by Mrs. Wood of two gold thimbles, awarded for the most dainty and pretty needle-book which was competed for by twenty girls. Among those receiving invitations to the unique function who are non-members, but deeply interested in this useful association, were, Mrs. Edward Wood, Miss Wood, Mrs. Sullivan, Mrs. Savigny and Miss Pearson. Such happy gatherings of members and associates does much to cement the ties of Christian fellowship.

St. Simon's.—A very beautiful representation in stained-glass of "Christ blessing little children," has lately been placed in the east window, by an unpublished friend of this parish church. The grouping and figuring has been carefully studied, and wrought out with rare refinement of taste and skill, and reflects great credit on Messrs. R. McCausland & Co., Toronto. Major Pellatt, one of the churchwardens, who is now travelling in eastern Europe, has generously arranged for electrically lighting the picture, and the effect is most pleasing and satisfactory, the rich colouring fading and reviving at intervals, in semblance of supernatural change. The Judean hills and Jordan are delineated in the back-ground, and the sub-joined passage is St. Matt. xix., 14. On Wednesday evening last the Bishop confirmed twenty-three persons in this church.

Bethany.—The next meeting of the rural deanery of Durham and Victoria will be held here on Thursday and Friday, May 4th and 5th. The Rev. J. R. Illingworth's book, "Personality; Human and Divine," will be taken up for discussion. The chapter of Greek Testament will be I. Timothy, vi.

Ashburnham.—St. Luke's.—During the season of Lent a series of addresses have been given in this church on foreign mission work. The Rev. C. H. Marsh, of Lindsay, lectured on "China," and the Rev. H. Symonds on "The Life of Bishop Hannington," and "Japan." The offerings at these services are to be given to the Rev. J. G. Waller for his church at Nagano, Japan. The Rev. H. Symonds has a large Saturday afternoon Bible Class in connection with the Peterborough branch of the National Home Read-

ing Union. He was recently greatly surprised and equally pleased to receive from the N.H.R.U. a complete set of the Modern Readers' Bible (2 vols.). The Rev. W. L. Armitage of Peterborough will also lecture on "Henry Martyn, the Missionary of India."

Uxbridge—St. Paul's.—The following is the gist of a sermon preached recently in the above church upon the subject of "Surpliced Choirs," by the Rev. A. J. Reid, the rector. The reverend gentleman took for his text the words "They shall walk with me in white," Rev. iii. 4, and Psalm lxxviii. 25. In his opening remarks Mr. Reid touched upon the general features of the public worship of the Nonconformists and then proceeded to show in what respect they differed from that of the Church of England. In mentioning a few of these distinguishing remarks, he went on particularly to point out that "it is the liturgy which is the special feature of Anglican worship—that beautiful service which is hoary with age, sublime in language and consecrated by the joys and tears and salvation of a thousand generations. It behooves us then to set forth this liturgy in its most attractive style, bearing in mind that times have changed, tastes have been refined, and the world has grown artistic. It is an age of aesthetic development—an age of music and of song. An unattractive service is as much out of place as the old-fashioned store with its dull windows and dusty counters. The children of light must learn wisdom from the children of this world. The storekeeper who is not given to wise changes becomes bankrupt. And the Church that is too conservative and too slow to attract the people, will also find itself left alone. While the old doctrines must remain the same, and the everlasting Gospel be preached in its completeness, the mode of setting forth the service must be in keeping with the age, or the younger generation will be attracted elsewhere." Mr. Reid went on to point out that many changes for the better had taken place amongst the Presbyterians and Methodists in their mode of services during the past 50 years, and that even still greater ones were contemplated in the near future. Referring to the great changes which have taken place within the past half century in the Anglican Church, he said: "Surely no one would now contend for the old three-decker pulpit, the square, unsightly pews, the dismal black gown, the protracted service of morning prayer, litany and communion all in one, and yet this was the custom 50 years ago." The preacher then dwelt at some length upon the subject of the surpliced choir in church, and pointed out that having such a one would add dignity and beauty to the sermon as a whole. He gave various reasons why, in his opinion, a church should possess such a choir, and ended with an appeal to the congregation at large to consider the matter with due thought and prayer. The rector and several members of the congregation are anxious to have a surpliced choir in the church, and that is the chief reason why he preached the above sermon. It is proposed to discuss the matter thoroughly at the coming Easter vestry meeting, and if the congregation, as a whole, desire it, the change will be made. In the meanwhile we desire to express our hearty sympathy with Mr. Reid and those members of his congregation who desire the change, and we wish them every success in their endeavour.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON

Niagara Falls South (Drummondville).—All Saints'.—The death of William Russell, the venerable churchwarden (aged 88 years and 8 months) of this church, occurred on Saturday, March 4. He had been a resident at the Falls for about sixty-six years, and during that long period was greatly esteemed. He was born in Yorkshire, England, in 1810, and came in early manhood to this country.

in 1837, during the excitement of the American rebellion he resided at Father's Lane, near the outbreak of 1814, and gave joy and aid to the Canadian men of gore under Gen. Alvey, Sir Allan Maclean, from Hamilton. One of the most memorable incidents in his life was his being called shortly before he left England for this new country, having served an apprenticeship as a joiner, and being clever in handwork, he was engaged by the eminent George Stephenson to assist in constructing perhaps the first railroad engine, which was placed on a short freight line at Stockton on Tees. This railway was opened shortly before that of Manchester and Liverpool in 1825. Mr. Stephenson's contract at Stockton on Tees was to build the road and equip it with an engine, etc., to run at a speed of 12 miles an hour, which was then considered wonderful, but a greater wonder awaited the immense crowds of people sight-seeing, when the speed of the trial trip was announced as 20 miles an hour. Mr. Russell at the time was a contractor and builder for many years, and in 1850 built All Saints church, and always took a personal interest in its proper care, as did also the late rector, the Rev. C. L. Ingies, M.A. In 1890 he kindly planned and superintended the building of the Sunday school house. Mr. Russell was a man of fine, vigorous constitution. His last illness (a grippe) suddenly came upon him just three weeks before his death. His recovery seemed very hopeful, but strength gradually failed and the end came in great calmness and peace in body and soul. On Tuesday, the 7th, at 2 p.m., the funeral proceeded from his late residence in Petty street to All Saints church, where a very large attendance of relatives and townspeople manifested their deep regard for the memory of a fine man. The usual church service for the burial of the dead was said by Canon Bull and the Ven. Archdeacon Houston. The 90th Psalm, and hymns (A. & M.) 401, "Now the labourer's task is over," and 428, "The Saints of God, their conflict past," were sung. The interment then took place in the Russell family-plot in the adjacent churchyard, near the ivy-mantled church walls.

Arthur.—Grace Church.—The Rev. Herbert Symonds, rector of Ashburnham, delivered a lecture in this church on Friday evening, the 17th, on the interesting subject of "Christian Unity." The lecture was one of the series given under the auspices of the High School, and was spoken of very highly in the local press. Mr. Charles Buschlen gave a dinner before the lecture at which the churchwardens, the clergy and the leading men of the town were present. It was an interesting fact that all the ministers of the town—Roman, Methodist and Presbyterian—were present at the lecture, and were very favourably impressed with Mr. Symonds' earnest and practical words on "Christian Unity."

The death of Mrs. George Smith has removed from this parish one of our most faithful and energetic Church workers. The funeral took place on Sunday, the 12th of March, and in spite of the blinding snow storm the church, which had been draped in black, was filled with numerous friends and mourners. Upon the coffin rested a beautiful wreath given by her son, Fred., and one offered by the ladies of the Guild.

Homer.—St. George's.—The congregation of this church have purchased a rectory for the Rev. S. J. Woodroffe.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Chatham.—Christ Church.—The Bishop held a "Quiet Day" for the clergy of the deaneries of Kent and Essex here on Thursday, 16th March. About 18 clergy were present at the various addresses. The ladies entertained the visiting clergy in the Sunday school room to luncheon, and the Bishop preached in the evening a missionary address as he does annually in this church.

Essex.—On Thursday, 16th March, the Rev. T. G. A. Wright, of Millbank, preached at Essex on the present position of the Church in England, telling the Church's own story as a set-off against the irresponsible paragraphs in newspapers and cable despatches. The rector, the Rev. R. J. Murphy, assisted in the service. On Friday evening, the 17th March, Mr. Wright lectured in Cottam on "St. Patrick."

Berlin.—St. John's.—There is daily service at 5 p.m. in this church throughout Lent, also special services at other times. The Rev. A. J. Belt, of Oneiph, is delivering a set of addresses weekly on St. Mark's Gospel. The Rev. T. G. A. Wright delivered a missionary address at Waterloo on Tuesday, 14th March. Provost Watkins will preach on Easter Day.

Thamesville.—The Bishop is expected here early in April, and Confirmation classes are now being held. This parish has made very decided progress during the incumbency of the Rev. G. F. Sherwood, formerly of Huron College staff. On Wednesday, 15th March, instead of the usual Wednesday evening address the Rev. T. G. A. Wright, of Millbank, gave an address on "The Life and Teachings of St. Patrick."

Port Stanley.—Christ Church.—Sunday, March 19th, was a red letter day in this church, when the Bishop of Huron administered the Apostolic rite of Confirmation to thirty candidates presented by the incumbent, the Rev. H. D. Steele. This is the largest number ever presented in the history of the parish since the good old days of Bishop Strachan; since which time, owing to removals and deaths and the "unhappy divisions" of Christendom, the congregation has not been nearly so large as it was in former years. Many changes have taken place since 1840, when the parish was first organized. Owing to there being no settled clergyman for the past few years, and only an afternoon service supplied from St. Thomas East, the congregation became weak and scattered; but since the induction of the present incumbent, nearly two years ago, both the Sunday school and church have steadily increased in numbers; and, all other things being equal, the parish is now in a fair way of being permanently resuscitated. The number of persons confirmed, several of whom formerly attended other places of worship, affords encouragement to the pastor as well as to those Church people who have proved loyal in maintaining the principles of our beloved Church through days of darkness and opposition. To God alone be all the glory!

London.—St. Paul's Cathedral.—The Very Rev. Dr. Innes, dean of St. Paul's, when returning from the cathedral to the rectory on the 23rd, fell on the slippery sidewalk and broke his collar-bone. The very reverend gentleman was stunned by the fall and it was some time before he was discovered by passers-by, and removed to his home. We are sorry to learn of the accident, and hope that the dean may make a good and rapid recovery.

Mr. Harrison has already addressed a number of missionary meetings in this city. By so doing he has set a good example to the other laymen in this diocese. Missionary meetings ought not to be left so much as they are in the hands of the clergy. Here the voice of the laity might be heard with great advantage.

London South.—St. James'.—The Ven. Archdeacon Davis has just completed 25 years' ministry in this parish. He is still keen and vigorous and he ably discharges his pastoral and official duties. We heartily congratulate both pastor and people upon this auspicious event.

If only the Mission Fund debt was cleared off there are splendid opportunities for Church extension in this diocese. The following will serve as examples of new parishes which might be created

at any time: 1. All have already been a separate parish. new rector of the with Elmira. With Waterloo might be station opened, pr ville with Gadshill excellent material Stratford rectors c rely on any help f were found necess possible openings surely prompt the cesan funds by all her extension.

Kirkton.—The recipient of various his congregation of hay, sufficient supply of potatoes of oats, besides fr money.

ROBT. MACHRAY, WI

Winnipeg.—Chr Mitton, who has this church, preac day, the 19th Mar tion present. Th his text the wor Ephesians iv., 4. deplored those un they were excom strong appeal to their profession of sacramental truth. He reviewed the Canada, and mo three years of it of that parish. M Manchester Cath now returning o ing been appoint

WILLIAM CYPRI

Calgary.—The C. d'Easum, of Rural Dean of Gray, of All Sa interview the G katchewan distr are several hund belong to the which left the gression, and s Bishop believes Catholicity may who are said to ness. It may guaranteed a n the old tongue the West they deference to th anish minds re clergy, etc.

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JOHN DART

Revelstoke.— Columbia, com appointed the Trinity church Revelstoke. I and has been He is a gradu was formerly sionary Colleg

at any time: 1. All Saints' chapel, London. Steps have already been taken towards erecting this into a separate parish, and it is to be effected by the new rector of the Memorial church. 2. Waterloo with Elmira. With a small grant the new church at Waterloo might be severed from Berlin and a new station opened, probably at Elmira. 3. Sebringville with Gadshill and Middleditch. There seems excellent material here for a new parish if the Stratford rectors could arrange details, and could rely on any help from the Mission fund, if such were found necessary. These are a few of the possible openings for aggressive work that should surely prompt the vigorous support of our diocesan funds by all who love the Church and desire her extension.

Kirkton.—The Rev. William Stout has been the recipient of various presents from the members of his congregation lately, amongst them being gifts of hay, sufficient for the whole season, an ample supply of potatoes, a contribution of 135 bushels of oats, besides fruit and some special gifts of money.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg.—Christ Church.—The Rev. W. T. Mitton, who has been for some time past rector of this church, preached his farewell sermon on Sunday, the 19th March. There was a large congregation present. The reverend gentleman chose for his text the words, "One hope of your calling," Ephesians iv., 4. In the course of his remarks he deplored those unhappy divisions of Christendom as they were exemplified in this country, and made a strong appeal to his hearers to be real and true to their profession of faith, and ever to believe in the sacramental truths as they were found in the Church. He reviewed the whole of his clerical career in Canada, and more especially dwelt upon the last three years of it during which he had been rector of that parish. Mr. Mitton was ordained a dean in Manchester Cathedral thirteen years ago, and he is now returning once more to his old diocese, having been appointed vicar of a living in Lancashire.

CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

Calgary.—The Bishop has appointed the Rev. G. C. d'Easum, of St. George's, Fort Saskatchewan. Rural Dean of Edmonton, and the Rev. H. A. Gray, of All Saints', Edmonton, a commission to interview the Galician immigrants in the Fort Saskatchewan district. These people, of whom there are several hundred, are really Little Russians, and belong to the Greek Catholic Church, a body which left the Orthodox church under papal aggression, and submitted to the Roman See. The Bishop believes that our Church with its true Catholicity may be a real benefit to these people, who are said to be in a state of very great darkness. It may be added that in Galicia they are guaranteed a married clergy, and the services in the old tongue as in the Orthodox Church, but in the West they are losing those privileges out of deference to the ideas implanted in French Romanish minds regarding the necessity of a celibate clergy, etc.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.

Revelstoke.—St. Peter's.—The archdeacon of Columbia, commissary-general of the diocese, has appointed the Rev. E. C. Paget, D.D., rector of Trinity church, Muscatine, Iowa, to the parish of Revelstoke. Dr. Paget is dean of Southern Iowa, and has been rector at Muscatine for twelve years. He is a graduate of Keble College, Oxford, and was formerly vice-principal of the Dorchester Missionary College. He has published "The Chris-

tian Ideal of the Priesthood," "Silence and other Sermons," and other works. Dr. Paget will take charge of St. Peter's on May 6th. He will visit Toronto for a short time before assuming his new work.

New Westminster.—Bishop Dart is expected back again in July. He has secured £1,000 from the S.P.C.K., as well as a similar sum from the Colonial Bishops' Fund for the additional endowment required for the See. These sums are on the usual conditions, £100 to meet £900 from other sources, and the whole amount is to be invested in England. The Bishop has also secured £200 for the Indian Industrial School at Lytton to be erected in the future.

Yale.—All Hallows' School for girls is very flourishing. The Sister Superior has had to refuse a number of applicants, and it is intended to enlarge the building this summer. The Indian school is also full.

British and Foreign.

The Bishop of Salisbury has consented to preach the annual sermon for the S.P.G. at St. Paul's Cathedral on May 3rd next.

Lord Penzance, who for many years past has been Judge of the Court of Arches, has resigned that position owing to ill-health.

There are two very beautiful carved oak high backed chairs of great age in the chancel of Temple-shambo Church in the diocese of Ferns.

The Revised Version of the Bible is being used at the daily service in Derry Cathedral as an experiment, but it is not used on Sundays.

The Rev. J. Draper, formerly rector of Whitechapel, has been appointed incumbent of Moka, Mauritius, and chaplain to the bishop of that diocese.

A handsome polished brass eagle lectern and reader's stool, Italian Renaissance in style, has been presented to St. Mark's, Kennington Park, London.

The C.M.S. is about to issue a "Church Missionary Hymn-Book," containing 242 hymns. Sir John Stainer and other well-known writers have contributed tunes.

Since 1890 the communicants of the Anglican Church in the United States have increased 44 per cent. in numbers, and the churches there are "higher" than in Canada or England.

The Upper House of the Convocation of Canterbury has approved of the voluntary use of the revised version of the Bible, as tending to promote more intelligent knowledge of the Scriptures.

An anonymous donor in the Riviera has just sent to the hon. chief secretary of the Church Army (Rev. W. Carlile), £500 for the endowment of a "Margaret" Mission nurse to work amongst the very poorest in the slums.

The American Bible Society circulates the Scriptures in ninety-six tongues, besides our own speech; twenty-eight European, thirty-nine Asiatic, eight Oceanic, nine African, nine American Indian, and three South American languages and dialects.

The Rev. Canon John Alexander, treasurer of Ferns Cathedral, has been appointed Dean of Ferns by the Bishop of the diocese. He has been in Holy Orders for 43 years, and has spent the whole of his ministerial career in the united diocese of Ferns, Ossory and Leighlin.

At the last meeting of the Hibernian Church Mis-

sionary Society Committee, held on the 23rd February, it was reported that the amount received up to that date was £16,585, as compared with £16,035 received up to the corresponding date of last year, showing a very gratifying increase.

The Rev. John Olphert, the rector of Morille, who has recently been appointed rector of Urney, was presented on leaving his former parish with a gold watch and chain together with an address from his late parishioners. He was also presented with a gold cross by the members of the Communicants' Guild.

The Indian missionaries of the C.M.S., assembled in conference at Allahabad, have made a touching proposal to all their colleagues, European and natives, at home and abroad. They suggest that each should give at least one day's salary to the Society's Centenary Fund, so that for the Centenary Day every one of them may claim to be an honorary worker.

The parish church at Ingoldsby, in the diocese of Lincoln, has been enriched by the erection of a handsome new oaken reredos. It is the gift of the Rev. W. H. Thorold, rector of Stainby, who originally suggested, and afterwards designed and executed the work. Both in conception and execution the reredos is a work of art, and the appearance of the chancel has been greatly improved.

A massive memorial brass has been placed upon the east wall of the nave of Otley church, on which is inscribed the names of the vicars of Otley, in continuous succession, for a period of 632 years, viz., from 1267 A.D. up to the present. The first clergyman to hold the living was Galfridus de Bridlington, whilst the present vicar is the Rev. G. P. H. Frost, who was appointed last year.

At a meeting recently at the Mansion House, London, the Lord Mayor presiding, a statement was submitted proposing to raise the sum of £30,000 in connection with the coming national commemoration of the 1000th anniversary of the death of King Alfred the Great and the permanent memorials which are to be erected to perpetuate the memory of same at Winchester and in other places in England.

The generosity of the poor converts in the China Missions of the C.M.S. is a great example to Church people everywhere. The 9,890 baptized converts in the Mid and South China Missions gave last year 10,171 dollars towards the support of their own Church. Their contributions work out at more than a dollar per head per annum. A dollar is in China practically equivalent to a pound in England; and these are very poor people, much poorer than the average English artisan.

The English Guardian says: "The Declaration of the English Church Union, adopted at the Cannon street hotel, has created an unexpected excitement. We may say at once that, in our judgment, its publication at this particular moment was inexpedient and its language in parts ill chosen. It was not calculated to conciliate opponents, and we do not wonder that it failed to do so. But we confess to some surprise at the effect it actually produced. The impression that nearly every newspaper seems to have formed of it was that it was the development of a new policy on the part of the English Church Union. It was variously described as an ultimatum or as a defiance, but by whatever name it was called it was treated as an announcement of extravagant pretensions advanced for the first time. It seems to us, on the contrary, that, whatever might be the merits or demerits of the Declaration, novelty was precisely the quality to which it had no claim. Our own objection to it is founded, indeed, on this very circumstance. Where was the need of restating just at this precise juncture doctrines that have already been made abundantly public?"

Church Times says: We are not fond of showing up anyone's inconsistencies, but circumstances sometimes justify such a course. Canon Fleming, it will be remembered, took credit to himself for having brought on the present agitation by raising the first note of alarm. The disloyalty of some of the clergy was the burden of his cry. We have before us a small handbill, on which it is announced that he is to be one of the four persons to have the honour of opening a "Grand Bazaar" in aid of the Renovation Fund of the Congregational Chapel in Eccleston-square. It is difficult to see how he can justify himself in "eating the bread" of one society and supporting another which his own Church regards as schismatic. And if the chapel is in another parish than his own, which we rather fancy it is, the irregularity of Canon Fleming's proceedings is aggravated. But in either case he will be doing a thing which will emphasize the absurdity of his posing as a critic of his brethren, and a stalwart opponent of "lawlessness." Possibly, the Bishop of London may suggest reasons to him for avoiding dangerous company. There is still time for Canon Fleming to cancel his engagement.

The Guardian, commenting upon the recent speech of Lord Halifax, says: "At the meeting of the English Church Union on Monday, coupled with the Declaration which was agreed to the following morning in circumstances of unusual solemnity, will put an end, we hope, to all speculations as to the willingness of the clergy to appear before the Archbishops. We shall never get an opportunity for a more spiritual hearing than that now proposed, and if the clergy were to refuse to appear they would put themselves hopelessly wrong with all rightly informed Church opinion." Coming from the lips of Lord Halifax that is very significant, and we believe that the number who will thus put themselves in the wrong will be infinitesimally small. One caution, however, it may be well to suggest. The obstacle which the Archbishop's speech in Convocation most successfully disposed of was the fear that His Grace might not approach the consideration of the matters in dispute with a perfectly impartial mind, that he would not treat them as open questions the law of which has not been finally declared. His speech, we say, disposed of that obstacle, but it is exceedingly important that no excuse should be given to prejudiced minds to suspect that, after all, it may still be in existence. Any fresh declaration by a Bishop, for example, that this or that ceremony is illegal might be taken by such minds to mean that the Archbishop's decision is known and counted on, and that the hearing of arguments is merely intended to give a semblance of justice to a foregone conclusion. We know that it would mean nothing of the kind, that it would be a mere expression of the Bishop's individual opinion as to the effect of the evidence which the Archbishop is going to examine next month. But where people are excited and sore it is well to take every precaution against misconception, and no precaution could be better calculated to have the right effect than the maintenance of Episcopal silence until after the Archbishop has considered and decided the points submitted to him."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

TO CORRESPONDENTS.

[There is no department of the paper which gives us so much anxiety as correspondence. We wish to insert a fair proportion of the letters we receive, but correspondents write at such length that we

are obliged to omit many communications. We must again beg that letters be as terse as possible. Those exceeding a column of the paper cannot expect insertion. In this connection we ask that Easter notices be forwarded early. A weekly paper of this class has to be made up some days before publication.—Ed. C. C.]

THE "ST. PAUL'S" MANUALS.

Sir.—I have neither the time, inclination nor intention to engage in a discussion of the subject of the Holy Communion, around which the bitter elements of controversy have for centuries raged so fiercely; but I will ask your kind permission to say a few words in reply to "Lay Delegate," chiefly for the purpose of vindicating the St. Paul's Manuals against the unjust and unfounded charge he brings against them. As to my own personal doctrinal views, I am really not worthy of the attention he bestows upon me. "Lay Delegate" appears to be unable to distinguish between transubstantiation (i.e., the miraculous change by consecration of the natural substances of bread and wine into the body and blood of Christ), and the doctrine of a real spiritual (not material) presence of Christ in the elements. He selects one of the quotations from the Manual I gave in my last letter: "Are we sure that the change from being mere bread and wine to being the sacrament of Christ's body and blood is brought about by consecration? Yes; St. Paul says, 'the cup of blessing which we bless,' etc., and proceeds to say, 'this surely implies, as plainly as words can, that there is a 'change' in the substance of the elements." I submit that it implies nothing of the kind. A change in the substance of the elements such as "Lay Delegate" speaks of, would mean that the bread no longer remained bread, and the wine no longer wine, but that the color, taste, smell, and other "accidents," were in appearance only, and this the Manual nowhere teaches. The words, "The change from being mere bread and wine to being the sacrament of Christ's body and blood," indicates that after consecration the "bread and wine remain still in their very natural substances," but that in addition they become the sacrament (having its two requisite parts—the outward and visible, and the inward and spiritual) of the Lord's body and blood. There is, indeed, a change, but it is a sacramental change. Justin Martyr, in his description of the Eucharistic Feast to the heathen emperor, says, "This food is called by us Eucharist, which no one is allowed to take but he who believes our doctrines to be true, and has been baptized in the laver of regeneration, for the remission of sins, and lives as Christ has enjoined. For we take not these as common bread and common drink. For like as our Saviour Christ, having been made flesh by the Word of God, had flesh and blood for our salvation, so we are taught, that this food, which is blessed by the prayer of the Word that cometh from Him, by conversion of which our flesh and blood are nourished, in the Flesh and Blood of Him, the Incarnate Jesus." (Justin. Apol. I., p. 95.) Bishop Browne says in reference to this: "It is evident, therefore, that he (Justin) held no change in the elements, but a sacramental change; although he undoubtedly declares that in the Eucharist the Christians were taught that there was a reception of the body and blood of Christ." (Exp. 39 Art.) St. Chrysostom says: "Before the bread is consecrated, we call it bread; but, when it is consecrated, it is no longer called bread, but it is held worthy to be called the body of the Lord, yet still the substance of the bread remains." (Chrysostom ad Caesarium Monach. Tom. iii., p. 743.) And is not this the teaching of the Church Catechism? Are we not there taught that the word sacrament means "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself as a means whereby we receive the same, and a pledge to assure us thereof?" And that of the sacrament of the Lord's Supper it says that the outward part in bread and wine, and inward part "the Body and Blood of Christ, which are

verily and indeed taken and received by the faithful in the Lord's Supper?" That the benefits wherewith we are partakers thereby are "the strengthening and refreshing of our souls by the body and blood of Christ as our bodies are by the bread and wine." "Lay Delegate" refers us to "Art. 27" (I suppose he means Art. 28). Well, does not that Article state distinctly, that to such as rightly, worthily, and with faith receive the same (i.e., the sacrament) the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ?" These words are almost identical with those of St. Paul in I. Cor. x., 16, and are used in the same sense in the Manual as in the Article. And this was the teaching of the Church long before the days of Pusey, Newman, or their distinguished disciples, Medley, Doane and Church." If there is no presence of Christ in the Holy Communion (and the presence is none the less real because it is spiritual) then the communion office should in all honesty be reconstructed. It is very evident that "Lay Delegate" takes the Zwinglian view of the Holy Communion, and therefore we may fairly say that in him and the Romanist extremes meet. If one destroys the reality of the outward part of the blessed sacrament by the doctrine of transubstantiation, the other equally "overthroweth the nature of a Sacrament" by denying the reality of the inward and spiritual part. But "Lay Delegate" will find no support for his Zwinglian opinions in the Prayer Book, and therefore it is he who is a "dissenter within the Church." He is even behind Dr. Lyman Abbott, the well-known Congregationalist minister, who said the other day, "There is the real spiritual presence of a living Christ on the altar." That is far in advance of "Lay Delegate's" statue of Sir John Macdonald theory! He is behind the Presbyterian Duke of Argyle, who recently in the name of Presbyterianism repudiated the bare remembrance theory of the Holy Communion, and maintained that the doctrinal standard of the Presbyterian body taught a real spiritual presence of Christ in the blessed sacrament equally with the Church of England." R. W. S.

FASTING COMMUNION.

Sir.—In an editorial of your issue of the 9th inst. you seem to differ from Lord Halifax about Fasting Communion. You say, "We have never met with any reliable authority recognizing this ancient point of discipline as binding on the Church in this century, though a goodly number of eminent authorities, Pusey, Samuel Wilberforce, Walsham How and others have expressly taught that it is not binding." While I am not familiar with what the great and pious men you name have said on the subject, although I had supposed they taught that the spirit at least of the ancient precept should be observed, I beg to say that it seems to me plain enough that Catholic Christians even in this century have sufficient authority for recognizing this "ancient point of discipline" as still binding. In the first place it seems to be admitted that to receive the communion fasting was the general rule throughout the whole Church, with but one exception, from the close of the first century to the Reformation, that exception being the custom of certain Egyptians, an outrageous scandal in the Church. We hear the testimony of St. Basil, St. Chrysostom, Tertullian, St. Ambrose and St. Augustine to the rule, and the Canons of two councils in Africa passed to enforce fasting communion, i.e., the council of Hippo, 393 A.D., and the third council of Carthage, 397 A.D., while not general councils yet important and influential synods. The strong language of St. Chrysostom is worth dwelling upon, when having been accused of communicating some after they had eaten he repudiated the charges: "If I did this may my name be wiped out of the roll of Bishops, and not be written in the book of the orthodox faith; for if I did this Christ shall cast me out of His Kingdom." St. Augustine ascribes the origin of Fasting Communion to St. Paul himself, and taught that it was not only a "point of discipline" for the special

benefit of the cor-
greater honour-
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benefit of the communicant, but that it was for the greater honour of the sacrament. "For this reason," he says, "it seemed good to the Holy Ghost that for the honour of so great a sacrament the Lord's body should enter the mouth of a Christian before any other food, because for this purpose this custom is kept up throughout the world." Throughout the East there seems to have been no relaxation of the ancient obligation, which is still strictly kept. The Church Times of some time ago says: "From Athens to Constantinople, from Moscow to Kurdistan, from Bulgaria to Egypt, there is but one rule, no traveller in the East can have failed to notice how strictly the fast before communion is kept from sunset till the hour for the Liturgy, and that under every conceivable variety of circumstances and degree of health and wealth." In the Church of England there can have been no abrogation of this Catholic rule. Bishop Jeremy Taylor a century after the Reformation writes: "The laudable customs of the Catholic Church, which are in present observance, do oblige the consciences of all Christians," and says, "It is a laudable custom that they who receive the Holy Communion should receive it fasting. This is not a duty commanded by God (i.e., a matter of Divine law), but unless it be necessary to eat, he that despises this custom gives nothing but the testimony of an evil conscience." Bishop Sparrow, one of the revisers of the present Prayer Book, writes: "The sacrament should be received fasting." The Church of England declares in the Preface to the Prayer Book that she has no intention of "striking at any laudable practice of the whole Church of Christ," and the custom of Fasting Communion is certainly such a practice. Everyone knows the binding force of custom, of unwritten or common law, as Bishop Forbes says, "No man may through his private judgment willingly and purposely break the traditions of the Church." Dr. Blunt in his "Household Theology," writing of the Common Law of the Church, says: "They study the Bible very imperfectly who despise this Common Law of the Church, and the more learned theologians are the more they respect it as a guide to truth. And although nothing is absolutely binding upon the faith except that which is contained in Holy Scripture or may be proved thereby, there is often a moral weight in the traditions of the Church, which gives them a great practical importance in the eye of the well informed and truly rational Christian, and which inclines him to the opinion that he is safer in receiving them than in rejecting them." Besides the clear Common Law of the Church there is the positive Canon Law of England still in force. The Canon of King Edgar, A.D. 960: "We charge that no man take the Housel after he hath broken his fast, except it be on account of extreme sickness," and several other Canons in the 13th and 14th centuries to the same effect, all unrepealed. One might mention also the decree of the Council of Constance (A.D. 1415), at which the Church of England was represented, declaring that the Holy Eucharist "ought not to be celebrated after supper; nor received by the faithful who are not fasting, except in cases of infirmity or other necessity, on a right either granted or admitted by the Church." By many who have not understood and recognized the weight of all this authority, the binding force of this Common and Canon Law, Fasting Communion has been admitted to be a "commendable and pious devotion." Upon this point a writer has suggested that there are many individuals who not only would not dare but would not wish to omit any such "pious devotion." What good reason can possibly be found in the condition of this present century for disregarding this ancient and reverent custom of the Holy Church throughout the world? The Church Times on this same subject once well said: "Catholic instinct says that if there be a conflict between ancient rule and modern habits, it is the habits that want reformation, not the rule abolition; the advocates of the contrary course show more sympathy for human frailty than for eternal principles of truth."

J. S. WARREN.

INCENSE.

Sir,—In your leading article of March 9th on "Lord Halifax's Views," you ask that noble champion of Catholicity "why should the use of incense be revived (in the Church of England), after centuries of disuse, against the opinion of all the members of the English Episcopate to-day?" As Lord Halifax is not likely to see the article in question, or at any rate to reply to it, will you let me say: 1. That incense has not been totally disused in the English Church since the Reformation. George Herbert (A.D. 1533 to 1633), in his "Priest to the Temple" speaks of its use to perfume the church before the great festivals. 2. The unanimous opinion of the English Episcopate has not been pronounced against the use of incense, but against the ceremonial use of it. I gather from a close study of the English Church papers (both High and Low), that this "ceremonial use" refers to the censuring of persons and things." On this point the Bishop of Bristol in a recent address to his clergy says, that he is not prepared to say that (if the whole question were exhaustively argued out) it would not be found that incense may be used under the Ornaments Rubric, and used in the traditional way. But meanwhile he "requests" that the censuring of persons and things be discontinued, and he "advises that the use of incense in any method cease" (pro tem, of course). Moreover, the Archbishop of Canterbury has publicly invited the arguing-out of this and other questions before himself and His Grace of York, and promised to reverse his opinion if cause be shown. So, you see, the unanimous opinion of the English Episcopate, can hardly be said to have been definitely given yet, but only tentatively. 3. "Why should the use of incense be revived now in the Church of England?" Because (1) it was commanded by God in the worship of the Old Covenant (Ex. xxx., 7), and therefore cannot be wrong. Because (2) its use in the Gentile Church, (of which the Church of England is a part), was prophesied by the Holy Ghost (Isaiah lx., 6 and Mal. i., 11), and therefore it must be right. Because (3) the Apocalyptic visions both of Isaiah (ch. vi., 4), under the Old Covenant, and of St. John (Rev. viii., 3), under the new covenant, teach us that it is used in the worship of heaven, and therefore it must be pleasing to God. "Thy will be done on earth, as it is in heaven." Because (4) it represents the merits of Christ. So says Cruden's Concordance and Cruden was no High Churchman, but a Presbyterian. Because (5) it is used by considerably more than half the Christian world to-day. Because (6) the Greek Church thinks it is downright Popery not to use incense at every service. This argument will weigh heavily with some people. Because (7) incense is the universally accepted symbol of Divine worship, in all religions, as well as in literary parlance. So its use may be regarded as a universal religious instinct of humanity. Because (8) its disuse in the Church of England is without any canonical authority. These, sir, are some few of the reasons why the use of incense should be revived in the Anglican Church to-day. But perhaps the best way of answering your question is by asking another. Why shouldn't it?

FRED'K THOS. DIBB.

Family Reading.

GOOD FRIDAY.

Be hushed, my heart, remembering
What dole was given for thee,
How pressed on Him thy burden, when,
For all the sinful sons of men,
Christ went to Calvary.

The mournful journey that He made,
Each step was taken for thee.
Be hushed, my heart, let clamor cease;
Prepare a chamber white with peace,
His resting place to be.

In solemn shadow of the cross,
O soul abide till He
Who tasted death ere thou shouldst know
Its bitterness of utmost woe
With strength shall guerdon thee.

Its Via Dolorosa still
Each life of earth must see,
And in some hour, or soon or late,
Must bend beneath the crushing weight,
Of earth's Gethsemane.

But, heart, in love and prayer look up
Beyond the awesome tree;
The heaven of heavens is reft to-day;
All angels march the starry way
That leads from Calvary.

For conquering the Lord of life
(His mighty legions free)
Goes forward while the ages roll;
The price of every ransomed soul
Full paid on Calvary.
—Margaret E. Sangster, in Harper's Bazar.

MEDITATIONS ON EASTER EVE.

1. Joseph . . . a disciple of Jesus
but secretly for fear of the Jews,
went in boldly unto Pilate.

One only disciple ventured to show such love. And this one, from fear of others, hid his faith. No test is better than that we follow Him in peril and shame. St. Luke xvii., 18.

2. And there came also Nicodemus, St. St. John xix., 39.

He, too, like Joseph, had been a secret disciple, and now, together, openly profess their love. They cared for the body of our Lord; bore and tended it. And I may minister to His members, His suffering ones, His poor. Do I in love to Him? St. Matt. xxv., 40.

3. And laid it in His own new tomb. St. Matt. xxvii., 60.

Him we bury in our hearts, when by faith we receive Him. Still more so in the Holy Sacrament. Like Joseph, let it be a "new" (a renewed) resting-place—"in a rock," firm and faithful—guarded by devout thoughts and holy resolutions. St. John xiv., 23; Deut. xi., 8, 18.

THE RESURRECTION.

The resurrection! What a momentous question? Life or Death! Separation from, or union with, God—Eternally! (I. Thess. i., 9). Do you value the joys so hard to obtain and keep here? Are you slaving your life away for their uncertainties? When death comes, how many of them will you carry away with you, for those only can bless that go with one? What part in the resurrection will be yours? It takes a lifetime of toil to gather a few riches on earth, and just as they seem all our own—Presto! they, or we, are gone! With the Heavenly Riches it is not thus; they bless when all others fail—just in, and at the time, of our direst need.

THE FESTIVAL OF EASTER.

Easter is a Saxon word, Eostre, a heathen goddess, whose festival fell in the spring. But the feast of the Resurrection falling at the spring-tide, the name was transferred to the Christian feast. The Church, as soon as the repression caused by persecution permitted her, celebrated this feast with peculiar rejoicings; not only the day itself, but the week following was kept with great pomp. In the Saxon Church it was a festal week. It was called the Queen of Festivals, the Royal Day of

Days. It was the day of Light, and in the Eastern Churches from the midnight of Easter-eve till day the churches have ever been illuminated as brilliantly as possible, and the solemn services were celebrated with great magnificence. The catechumens who had just been baptized were admitted to their first Communion then. Every act that could testify to the glad reception of all that the Resurrection can mean was done. It is in truth the key, doctrinally, to our Faith; liturgically, to our worship; practically, to our life; and must be kept with a joyous heart by every Christian.

The rule to find Easter, as given in our Prayer-book, is not quite accurate. Instead of "Full Moon," read "the fourteenth day of the Calendar Moon, whether that day be the actual Full Moon or not." From this rule it follows that Easter Sunday may fall on any day between March 22nd and April 25th, inclusive, a space of five weeks. On the date of Easter depend the dates of Septuagesima and Trinity Sunday, whilst the Advent and Epiphany seasons reckon from the Nativity, a fixed festival.

EASTER AND SPRINGTIME.

The lesson of the Spring-time is a lesson of Resurrection—an Easter lesson. It tells us how the bodies of those who sleep in Jesus will rise, all bright and beautiful and glorious, like the flowers from their Wintry grave. It tells us that there will be a new Easter for us all, when we shall rise, even as Jesus Himself rose at blessed Eastertide. It tells us of a new Spring-time for those who are sown in the cold earth, like the seeds in Autumn—a beautiful endless Spring-time. It tells us of the "new heavens" and the "new earth," which God will create, "wherein dwelleth righteousness." So Spring is full of hope, for God has set in our hearts a "lively hope by the Resurrection of Jesus Christ from the dead," and the flowers and the trees and the birds all echo the same glad hope, and say, "The dead shall rise again;" and we take up the happy truths in our Creeds and say, "I believe in the Resurrection of the dead."

I think this is what is meant by a line in one of our beautiful Easter hymns—a hymn sung in Greek by the Christians in Greece, and translated into English by Dr. Neale, who gave us so many other of our favourite hymns in the same way, "Tis the Spring of souls to-day." Our souls are full of the bright happiness and the glorious hopes of Spring-time.

I remember a very dear child being buried once in the Spring. It was a bright, warm day, and all the ground was gay with flowers. The blue veronica was in bloom, and the hawthorns were all white with May (as you call the hawthorn blossoms), so it was not quite the early Spring. And four little girls, all dressed in white, carried the little coffin, and the father and mother were crying sadly, for it seemed very hard to them that their dear child should be taken away from a world so sweet and so fair, and in which she would have been (as they thought), so happy. Ah! but they had forgotten, in their grief, the beautiful garden of Paradise, a thousand times more lovely than anything here, where their little one was gone. And they had forgotten the new Spring-time that is to come, when that little form they loved so well, and were hiding in the dark grave, would blossom like the Spring flowers, and rise in heavenly beauty. Perhaps if they planted flowers on her little grave and came again the next Spring and saw them blooming there, they

might think of these things and be comforted. Let us hope so.

There is a very pretty hymn upon the use of flowers, and I will tell you the last verse of it to end with. The hymn has been asking what is the use of flowers, and this is an answer to that question:

To comfort man, to whisper hope,
When'er his faith is dim;
For He that careth for the flowers,
Will care much more for him."

The bodies of the saints who sleep may rest, either beneath the gray church walls they loved at home, or upon the winding undulations of our English downs, or under the waving trees of distant forests, or amidst the dust of ancient empires in great cities of the dead; or, what might seem a less peaceful, restful destiny, they may moulder on the battle-field, or be engulfed beneath the waters of the everchanging sea. Wherever they are, we cannot doubt that God's loving care has marked their resting-place, and that those germs of our future bodies are guarded by His gracious Providence.

I WONDER WHAT I WOULD DO.

Out on the street there a beggar waits
In the driving storm so cold,
A homeless child with a famished look
And garments thin and old.
I give from my bounty a meagre dole,
And pennies I spare a few;
If I knew that my Saviour was standing there
I wonder what I would do.

In yonder attic so cold and bare,
There's a woman that sits and sews,
For her children's shelter and scanty fare
Till the weary midnight goes.
She is stitching her life in those seams for me,
Am I giving her back her due?
If I knew that my Saviour was keeping account
I wonder what I would do.

There are fatherless children that cry for bread,
There are widows old and poor,
And there is the sick man Lazarus
That lieth beside my door.
Shall I have all the luxuries here,
While their's shall be so few?
If I thought I was like Dives of old,
I wonder what I would do.

I have home and friends and silver and gold,
Far more than I daily need;
And I clothe myself in costly garb
While these for a pittance plead.
My house is full of beautiful things
That are only for taste and show;
If I knew that my Lord had need of these
I wonder what I would do.

I have prided myself on my goodly deeds
And my name's on the Church's roll;
But I waste in some needless things, perchance,
The price of a heathen soul;
I have told the world of my love for God,
My love for His children too;
If the Lord should ask me to prove my word
I wonder what I would do.

There comes a time in the future near,
When this life has passed away,
When the needy one will stand with me
In the light of a judgment day.
When the Angel reads from the Book of Life
My deeds for that great review,
If these should speak and accuse me there,
I wonder what I would do.

Then the Son of Man with His Angels fair
Will sit on the great white throne,
And out from the millions gathered there
He will know and claim His own.
If He said to me these words I've read
In that Book so old and true,
"Inasmuch as ye did it not to these,"
I wonder what I would do.

CHRIST'S RESURRECTION.

The earliest sermons of the Apostles were almost entirely concerned with Christ's Resurrection. As we read them in the Acts, it might seem that there was no Christian doctrine but that of the Resurrection. The prophecies, which it fulfilled, the consequences to which it pointed, above all, the reality of the fact itself of which they, the preachers of the time were personal witnesses, this was the substance of the preaching of the Apostles of Christ. And why did they dwell so persistently on the Resurrection, instead of saying more about our Lord's atoning death or about the power of His example, or about the drift and character of His moral teaching, or about the means of grace with which He had endowed His Church? Why, but because before building the superstructure in the hearts of believers, it was necessary to lay the foundation deep and firm. If it was true that Christ had risen, then the faith of Christendom in all its vast significance would be seen step by step, but most surely to follow; whereas "if Christ be not risen"—it was one of themselves who wrote it—"then is our preaching vain, and your faith is also vain."—Canon Liddon.

HINTS TO HOUSEKEEPERS.

Deviled Ham.—Take slices of cold boiled ham; make a dressing of one heaping teaspoonful of mustard, to which add a teaspoonful of lemon juice and a scant one of curry powder, and a pinch of cayenne pepper. This should be mixed well together and spread over the slices of ham. Broil about three minutes and serve on toast dressed with sliced lemon.

Sausage Omelet.—Make of six eggs plain omelet, and fry in a teaspoonful of butter. Before folding omelet, lay on it three cooked sausages which have been steamed, minced fine, and heated. Fold the omelet and serve.

Orange Souffle.—Pulp and juice of two oranges, one-half teaspoonful orange extract, two eggs, two teaspoonfuls butter, three tablespoonfuls powdered sugar, one teaspoonful caramel, one-half saltspoonful salt. Beat the yolks of the eggs until light and thick. Beat the white of one egg until stiff, add gradually one tablespoonful of the sugar, fold into the yolks, add salt, spread carefully into hot buttered omelet pan or chafing dish, when well puffed spread the pulp of the oranges over the top, spread over that the other beaten white, to which the sugar and extract are added gradually, when well puffed and brown, fold, sprinkle on the caramel, pour over all the orange juice and serve.

Cocoanut Bread Pudding.—Soak half a cup of desiccated cocoanut in boiling hot milk for half an hour or more, then add it to the usual bread pudding preparation (the quantity of the bread being about three times as much as the cocoanut). Enrich and flavour to suit. This you will find to be a very pleasant and economical dessert.

To clean hair brushes rub them in dry Indian meal until the oil and dust are extracted.

It is said that parsley, eaten with onions, will destroy the offensive odor that affects the breath. The parsley should be served in sprigs and eaten as you would celery.

Oilcloths or linoleum should never be washed in hot water or soapsuds; always in tepid water.

Children's

AN EASTER

Awake, thou wilt
Fling off thy
Fair vernal flow
Your ancient
Christ is

Wave, woods, ye
Grim death is
Ye weeping fun
Lift up your
Christ is

Come, see! the
It is light: lo
Where are love
In hope belo
Christ is

All is fresh and
Full of sprin
Wintry heart
of sleep and
Christ is

Leave thy care
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Begin the bett
With God a
Christ is

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Children's Department.

AN EASTER HYMN.

Awake, thou wintry earth—
Fling off thy sadness!
Fair vernal flowers laugh forth
Your ancient gladness!
Christ is risen!

Wave, woods, your blossoms all—
Grim death is dead!
Ye weeping funeral trees,
Lift up your head!
Christ is risen!

Come, see! the graves are green;
It is light; let's go
Where are loved ones rest
In hope below!
Christ is risen!

All is fresh and new,
Full of spring and light;
Wintry heart why wear'st the hue
Of sleep and night?
Christ is risen!

Leave thy cares beneath,
Leave thy worldly love!
Begin the better life
With God above!
Christ is risen!

FORTY DAYS BEFORE
EASTER.

Easter Day this year shines upon the earth the second day of April. So universally honoured is it, that its observance goes way round the earth like a belt of golden light. Its radiance may fall upon us earlier or later in the year than the opening days of April. It all depends upon the full moon which happens upon or next after the twenty-first day of March. That is the bright pivot in the heavens upon which turns the Easter-date, for the first Sunday after that full moon is Easter. But whenever it dawns, there are millions upon millions, hundreds of millions on the earth to welcome it. This growing regard for Easter is to be welcomed for its own sake, because it so honours Christ and His great victory over death. It may reasonably be welcomed, because it is a declaration that on this day many hearts come into special sympathy, into deep loving fellowship. That belt of light to which I referred, going round the earth, unites many, even a vast multitude. There is, after all differences among Christian people, a real, true, strong, permanent union. Let any disaster come to the Christian world, a woe like persecution by the pagan world, one would find all sorts of Christian people moving toward one another, standing shoulder to shoulder. While this would be true of our land, abroad bodies like the Greek Church and the Church of Rome would spring to the common defence, and under a common banner march against a common foe.

Let us be grateful that, to feel a common sympathy, we need not wait for a pagan persecution; but Easter comes to remind us of a common Saviour, and that there is more to unite Christian people than to separate them if they will have it so.

But the days before Easter, what about this season? We certainly want to anticipate it in our thoughts, and welcome it in our

sympathies, and have an abiding-place for it in our affections. It may be such an occasion of blessing to us that it may be indeed Lent's "dear feast" while it is a fast. Its very threshold is a special day for penitence, and because once it was in the Christian Church a general custom this day to put ashes on the forehead as a sign of penitence, Ash-Wednesday thus received its name. The forty days were to be a reminder of Christ's forty days in the wilderness, and they took the name, Lent, because that is an Anglo-Saxon word for Spring, the time when the days lengthen, Lent-time. It will be variously kept. Italy will not observe it just as our beloved Anglican communion follows it. In the course of the long, long years, various countries and churches have developed varying customs. They all look, though, the same way, toward Good Friday's Cross and Easter Day's open tomb-door. So the great Christian world in all its parts will come closer, closer together, and Easter Day there beats from heart to heart a common throb of fellowship. Jesus is exalted in His victory for all over death. All around the tomb door bloom Immortality's snow-white fadeless lilies.—"The Young Churchman."

HE IS RISEN.

What have young people thought of most, through the long hours of this Easter day? It was an old-time custom, still observed in certain countries, when Christians met on Easter morning for one to say, "The Lord is risen," to which the other replied, "He is risen, indeed." And this was as much as to say that at such a time ordinary thoughts were forgotten and ordinary greetings were set aside, and the great fact of Christ's resurrection was uppermost in the thoughts of His followers.

Listening to the chatter of a group of girls on their way to church one Easter evening, we thought that in this respect young Christians are not making progress. Their talk was of new bonnets and Easter gifts received. As we listened to the gay chatter we wondered what the result would have been if its last comer had uttered the old-time greeting, "Christ is risen!" Would these sweet faces have lit up with a quick joy? Would some glad response have sprung to their lips? Or would a blank wonder, or perhaps a look of annoyance, indicate how far the thoughts of these young people were from the truth which makes Easter the most beautiful and helpful of the year's festivals.

Christ rose from the dead. In gaining this victory over death, he

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proved that a Christian need have no fear of death. Our peace in this world, and our hope for the next, are based upon the truth of those wonderful words, "He is risen."

Is it too much to ask that on this Easter Day we should think less of trifles, and more of the great realities which make our life something higher than the life of a flower or a tree? Is it a great thing to expect, even of your boys and girls, that to-day your heart should be filled, not by common plans for work and enjoyment, but by the thought which makes our days of struggle here a part of heaven's triumphant chours, "Hallelujah! Christ is risen!"

MARGIE'S LILIES.

By Anna B. Bensel.

They were growing in a big conservatory, these lilies of the Easter-tide, growing tall and fair; and as the days of Lent approached completion the pure white buds began to show themselves among the green leaves. The conservatory seemed very sweet to the owner's little daughter, as she came with her father to see how the lilies grew.

There was one special lily-plant which was all her own; she intended to present it to her Sunday school teacher for Easter Day.

So she came in every morning, with her father and watered it herself, and touched the leaves tenderly with her little hands. Sometimes, when her father was not near—for she was a shy little maid and feared to be laughed at—she

would whisper lovingly to it. And she was quite sure that it understood her, for little Margie was a dream child.

One day, when she first saw the white buds peeping forth here and there, she sat beside the plant for a long while and told the beautiful lily blossoms how they were to make everyone very happy, for they were to tell of new and more beautiful life—aye, even of the resurrection.

Margie was imaginative and loved to talk to all things about her. The leaves, the flowers, the butterflies and birds, even the soft white clouds floating above her were something more than mere mist-wreaths to the gentle child-soul.

"The lilies must be very fair and sweet on Easter Day," she said, for they were to go to the beautiful church and give of their beauty and fragrance with all the other offerings of flowers and music and joy. Perhaps the lovely buds did understand her, for they seemed to nod at her, and the whole place, with their soft breath, was so very, very sweet.

It was Good Friday when Margie's mother told her of a poor and lonely woman whom she had been to see that day, and who, besides being poor and lonely, was lame and unable to attend the Easter service, and had not done so for years. Margie's mother had thought to send some lilies from the conservatory, but found they had all been engaged for the day; would Margie give her lilies to the poor sufferer, and so bring a bit of the Easter light into that dim room?

Margie's face was quite distressed.

"Why, mamma! I can't do that. I promised them to Miss May for the church."

"Well, dear, you are not obliged to give your plant to Mrs. Gowing. I have said nothing to her of my hope to send her any lilies, so she will not be disappointed. I thought my little girl might like to take a bit of the Easter joy to a lonely heart, and Miss May would be glad, too. I know. The church will have many offerings, and this one little gift of love in an 'all alone' corner would be very sweet to the dear Lord—don't you think so, too?"

Margie said nothing, but she went slowly away to her own room and had a little cry, a little "think" and a little prayer all to herself. The little cry relieved her, the little "think" was not quite satisfactory, and somehow the little prayer brought no comfort. So it was a very subdued little girl who sat down to the tea-table that night. Papa looked puzzled, but mamma gave him a warning look against asking questions just then. Thus Margie was left in quietude.

She started for bed a whole hour before her usual time; perhaps to have a better "think," a more earnest prayer—it was so much easier to talk with God in the dark about things—and perhaps she did have another little cry before she went to sleep. It was certain that mamma kissed away a tear from the cheek of a very tired-looking little slumberer when she came in to see if all was right before going to her own bed.

In the morning, Margie was up bright and early; going softly into her mother's dressing room, she whispered, "I'll do it, mamma; I'll give my lilies to Mrs. Gowing."

"Do you really wish to, Margie?"

"Yes, mamma, I really do; I've got all through being sorry; I would rather give them to her than to Miss May."

After breakfast a pair of little feet flew down the street to Miss May's house. When Margie came back her face was radiant.

"Oh, mamma! Miss May was so pleased! She had heard of Mrs. Gower and tried to get some lilies to send her, but they were all sold or engaged for to-morrow. She said my lily-plant would be more to her than any other if I had given it to her for the church."

Easter Day Margie's plant was covered with lilies in full splendour, which bent and nodded each beautiful head to the radiant face of the child who stood before them in the early sunlight of that glorious day.

The plant was too heavy for the little arms, so mamma carried it. Margie kissed everyone of the lovely flowers as her mother held the plant down to her; then they went on their way, first to Mrs. Gowing's, then to the church.

Margie did not lose her lilies, for she seemed to see through those in the church her own dear

flowers which were brightening a dim little room in a lonely side street.

And a woman, sitting alone and weary, hearing the bells of Easter ringing out their glad call, and feeling a joy she could not express in visible sign, looked at the sweet lilies upon her table and smiled; they seemed to smile back at her; and with the memory of the tender love of a little child she felt the last shadow of bitterness—which, somehow, had crept into her heart—vanish quite away. In fancy she heard the song of the choristers in the processional. And then her own heart began to sing in rapture of the divine joy.

"Alleluia! Alleluia!
Christ the Lord is risen to-day."

KEEP YOUR LIFE IN THE SUN.

"Keep the flower always in the sun," was the advice given to a London child, who was trying to rear a plant in some gloomy garret. It is God's Easter message to us, "Keep your life always in the sun." At morning set it in the doorway of devotion, where the first rays may light upon it; at mid-day still keep it where the light of God falls on the busy stairway of life; at evening set it to catch the lingering rays of the setting sun in the calm peace of evening prayer; and so it will expand and grow, so it will throw off the blight of decay, which clings to its shoots and withers up its vitality. One by one its leaves will unfold, its flowers develop, drawn ever towards the sun. Such might have been our life if we had yielded ourselves all through to the progressive life of goodness which God designed for us, if youth and manhood and old age had each received their full sunlight. Baptism would have taken us on with its great swelling tide until confirmation received us on its incoming wave, and communion after communion would have added its luster to the expanding life. Sunday after Sunday would have lifted us up step by step towards perfection, and still at eventide we should have had light on the last ridges which the sunlight caught as its rays left the life which we live here below.—Newbolt.

GOOD FRIDAY.

"His own self bare our sins in His own body on the tree."—I. St. Peter ii., 24.

Who is He whose body hangs upon the cross? He is more than a sinless man. He is the Almighty, holy God. That body so outraged, that soul, whose mysterious sorrows even that face fails to reveal, are God's. The Son of God has made them His own. Why is He there? His death is more than the triumphant close of a lifelong championship of good and protest against evil; it is more than the crowning act of a perfect example. He has lifted on Himself the load of man's sin, that He may



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bear sin's curse, and take sin away.

A man's body writhes on the cross. A man's soul looks out through those sad, patient eyes. A man is mocked and taunted, and bears all. Faith knows that God is one Person with that form, and with the human spirit that shares its woe, and that this death of the Incarnate is for me. The power of such a death must pass my thought; I dare not put bounds to it. I ask not how this sacrifice changes my state before God, or whether God might have saved me otherwise. Enough that the love of the Trinity willed thus to provide atonement for sin, and to come before my heart and conscience with mightiest claim. On the cross I see the end of the life of self-surrender, and I see what gives power to the life of intercession and blessing which Christ lives for me now. I see more than the last victory of a brave, pure soul. I see the work of my sin in One who loved me to the death, and the work of His love to save me from my sin. I see something done before God as well as before

me, able to plead with Heaven as well as to draw and hold my heart.

O, Lord Jesus Christ, grant me faith in Thee, and in Thy work for me, that Thy death may atone for my past sin, and that Thy grace may keep me faithful evermore.

THE RESURRECTION.

Let us hold fast to the sublime truth of the Resurrection. Let us be assured that those "who sleep in the dust of the earth shall awake." Let us firmly believe that "them also who sleep in Jesus will God bring with Him" (I. Thes. iv., 14.). Let us so live here and now that we may hereafter attain unto "the resurrection of life" (John v., 28, 29). It has been said that "our last enemy," rather than our best friend, is most seen in connection with our glimpses of the invisible world. And yet the Apostles and the disciples of our Lord had "no foundation of hope, that we have not; no warrant or welcome to build on the Rock of Ages, that we have not; no promises nor prospects, that we have not. Jesus Christ is the same in

our "day" as He terday." The Fr its loaded and lu as fully down to did to their hand. He was not only risen from the dead interceded at "the the Majesty on h 34; Heb. i., 3.). reason to rejoice event" which we Easter Day, and true interest in th

WATCHWORD

The glory of C the grave. That of all earthly glor wisdom and power gaining of the F He appeared in th as the conqueror He removed with to their blissful a had fallen asleep. His coming. Th appeared only i power. Thence throughout all adored, beheld awe by angels, a bin and seraph ward hath He heaven and in e

As to Him, so His, the grave is glory, "the toke the cock crowing tion." "We shal we shall see Him not then, fear n fear not for those and blood as th herit the kingdo our nature has in dem of heaven, set down at the r Fear not then. the grave; we at door. We are r But to each one has entered in, t ous portal openi light and homes company of sain ence of angels, those we love, at bliss of eternity then when our v made like unto according to th whereby He is things unto Him

—Right is science approve wrong, and cor it. It was so v day, and it will to-morrow and

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our "day" as He was in their "yesterday." The Tree of Life bends its loaded and luxuriant branches as fully down to our hands as it did to their hands. For us also He was not only crucified, but "risen from the dead" (ver. 7), and intercedes at "the right hand of the Majesty on high" (Rom. viii., 34; Heb. i., 3). Surely we have reason to rejoice in the great event which we celebrate every Easter Day, and to believe in our true interest in the risen Lord.

WATCHWORD FOR APRIL.

The glory of Christ began with the grave. That which is the end of all earthly glory and greatness, wisdom and power, is but the beginning of the heavenly. Then He appeared in the region of death as the conqueror of death; then He removed with Him in triumph to their blissful abodes, those who had fallen asleep and who awaited His coming. Thenceforward He appeared only in glory and in power. Thenceforward is He throughout all heavens admired, adored, beheld with wondering awe by angels, archangels, cherubim and seraphim. Thenceforward hath He all power in heaven and in earth.

As to Him, so to us if we are His, the grave is the vestibule of glory, "the tokens of decay are the cock crowing to the resurrection." "We shall be like Him for we shall see Him as He is." Fear not then, fear not for yourselves, fear not for those you love. Flesh and blood as they are cannot inherit the kingdom of heaven, but our nature has inherited the kingdom of heaven, and is in Christ set down at the right hand of God. Fear not then. The gate is indeed the grave; we are only the closed door. We are not yet entered in. But to each one who in His grace has entered in, that gate is a glorious portal opening to fields of light and homes of rest, and the company of saints, and the presence of angels, and the sight of those we love, and the commenced bliss of eternity, to be perfected then when our vile bodies shall be made like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

—Right is right, and conscience approves of it. Wrong is wrong, and conscience condemns it. It was so yesterday, is so today, and it will be just the same to-morrow and forever.

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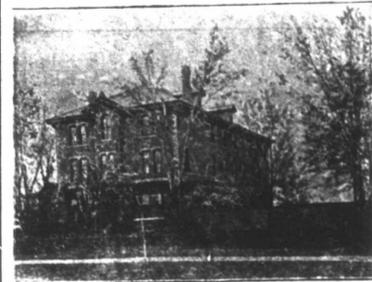
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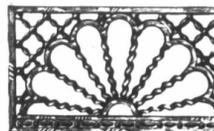
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