

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY APRIL 9, 1896.

[No. 15.]

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April 12.—FIRST SUNDAY AFTER EASTER.  
Morning.—Num. 16, to v. 36. 1 Cor. 15, to v. 26.  
Evening.—Num. 16, v. 36, or 17, to v. 12. John 20, v. 24 to 30.

APPROPRIATE HYMNS for First and Second Sunday after Easter, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 197, 312, 315, 558.  
Processional: 133, 136, 140, 391.  
Offertory: 129, 174, 302, 501.  
Children's Hymns: 181, 185, 341, 570.  
General Hymns: 128, 139, 141, 499, 500.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 311, 316, 453, 557.  
Processional: 85, 134, 299, 390, 504.  
Offertory: 130, 137, 232, 258, 498.  
Children's Hymns: 125, 380, 384, 573.  
General Hymns: 126, 132, 138, 173, 278, 502.

### FIRST SUNDAY AFTER EASTER.

The whole period of forty days between our Lord's resurrection and His ascension is one continued festival. This time was spent by our Divine Redeemer in speaking to His disciples of the things concerning the kingdom of God, and preparing them for it; just so does Christ, through His Church, speak to His members even now. By the services between the festival of Easter and that of the Ascension, the Christian who has been rising again with Christ learns to walk through this world only as a passage to a joyful ascension. Our admission into the Church of Christ is the first step in this heavenly course. It is in that holy sanctuary (established by Christ Himself during the course of these forty days) that Christians who live in the world are yet enabled to live above the world as preparing for heaven; therefore to the institution of this holy Church, our blessings and privileges in it, as well as our dangers, does this first Sunday after Easter call our attention. These services were originally intended for

those new converts who, having been baptized on Easter eve, now came to lay up in the Church their baptismal robes as a token of their new duties and privileges; but they are no less suited to us, who, having just risen again with Christ, have thus renewed our baptismal covenant, and bound ourselves anew to a holy and a risen life. The Epist'e calls back our thoughts to the "water and blood which our Blessed Saviour shed out of His most precious side for the forgiveness of our sins"; for in these healing streams does the Church take her life and beginning. It is from this fountain opened for sin and for uncleanness that the sacraments of the Church derive all their efficacy; the water of holy baptism, and the sacred elements in the Holy Communion, being the outward signs whereby the blessings then poured out are now communicated to mankind. As reconciled children of God in Christ Jesus, we are allowed (as we do in the Collect for this day) to call God "our Father,"—we have a part in the justification purchased for us by the death of Christ, and we look forward to the promise of eternal life, which God hath given "in His Son." But pardon and remission of sins must ever be accompanied by repentance and newness of life. This truth is made known to us both under the Old and New Testaments by the significant emblem of water. In the former, by the water of justification which preceded the pouring out of the blood of atonement; under the latter, by the water, which, mingling with the blood of expiation, which flowed from our Saviour's body, was to represent the purifying and sanctifying influence of God's Holy Spirit. It is not enough then that we profess to call God "our Father," or to believe in the merits of Christ's justification, unless we are joined to Him by a lively faith, such a faith as will enable us to cast away the leaven of malice and wickedness, and serve Him in pureness of living and truth. "For this is the victory that overcometh the world, even our faith";—without this faith, we are "dead while we live"; with it we are lively members of Christ's Body;—without it, the words which the Church puts into our mouth are but dull and empty sounds; with it, we speak them as in the presence of our Saviour and our God. Without this living faith, the Church's ordinances are but cold and lifeless ceremonies: with it, they are the means by which God enables us to "overcome the world," and brings us to "eat of the tree of life in the paradise of God."

### THE NEW BISHOP OF OTTAWA.

Since our announcement of the election of Bishop Hamilton to the new See of Ottawa, a movement has been got up, not at all unnaturally, in the Diocese of Niagara, having for its aim the retention of the bishop in his present See; and this movement seems to be favoured by a good many outside the diocese. All this is quite intelligible from certain points of view. For example, we can quite understand that the clergy and laity of Niagara, deeply attached as they are to their bishop, should be most reluctant to part with him. But surely they can hardly give this as a reason for his refusing to ascend to the higher place to which he has been called. There can be only one of two reasons which should weigh with those who have the decision of this important question. The first,

that the post is or is not of greater importance to the Church than that which is now occupied by the bishop; and the second, that he who is called to the new post is or is not specially qualified for the position which is offered to him. Of course, a third consideration might be added—namely, the circumstances of the diocese which would be vacated. But these circumstances must be of a very exceptional character before they could outweigh the considerations already mentioned. Now, let us take a case removed from our own limits, of which we can judge dispassionately. Suppose that the Bishop of Carlisle is called to London, or the Bishop of Truro to Canterbury, who would doubt that, in the one case and in the other, the call was to greater work and more extended means of usefulness? Now, it is true that Ottawa is not at present our Canterbury, although ultimately it will probably be so; but it is our London, the civil capital of our country. To any one, therefore, who would argue that there is no call for the bishop of another city, even if that were larger and more important than Hamilton, to transfer his powers of teaching and ruling to Ottawa, we have really nothing at all to say. Any one who could deliberately take such a position must be beyond the reach of any arguments which we can command. With regard to the other point, the fitness of the elected bishop for the post, we humbly submit that the electors are the best judge on that point. Moreover, there has not been even the slightest whisper of Bishop Hamilton's being other than an almost ideal bishop for Ottawa. We fail, therefore, to see any shadow of a reason why there should be the slightest hesitation as to his accepting the call. We must, therefore, adhere to the judgment expressed in these columns shortly after the election; and we are confirmed in this judgment by the sincere and admirable letter addressed by the bishop to the clergy and laity of Niagara. His Lordship says with perfect propriety, and with obvious sincerity: "My own personal feelings or preferences are not to be considered." Of this we could be quite sure beforehand. But we are not quite so sure that the responsibility of the change lies upon the House of Bishops. Their business is simply to confirm the call, unless there is some imperative reason against such confirmation. There is no such reason. There is none with Bishop Hamilton. If he did not feel constrained at once to refuse the new bishopric, he must have recognized the obligation laid upon him. On the other hand, it is impossible that the House of Bishops should be moved from their duty by the wishes of the Diocese of Niagara. We can therefore conclude in the language of the Archbishop, and say, it is morally certain that the House of Bishops will confirm the election. We have almost to apologize to our readers for occupying so much of their time in arguing a question which has only one side. We cannot, even for a moment, admit that there can be a reasonable doubt on the subject; but, inasmuch as some very unreasonable utterances have proceeded from different quarters, we have felt bound to give our testimony. We argue much good to the Church and to the country from the translation of Bishop Hamilton to Ottawa. The words which we wrote on the impulse of the moment at the time of his election, we repeat with increased warmth and earnestness; and we pray God that he may be spared for many a year to be

a blessing to his new diocese and to the Church in Canada.

#### GOOD WORDS.

A lady subscriber in Toronto Diocese writes: "I like your paper very much indeed, and was charmed with the Christmas number."

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#### THE LATE MRS. TREMAYNE.

We regret very much that we are called upon to announce the death of the beloved and highly esteemed wife of the Rev. Canon Tremayne, which took place at the rectory of Christ Church, Mimico, on the morning of the 24th of March, after an illness of only twelve hours. The deceased lady was a daughter of the late Dr. T. O. Geddes, of Yarmouth, Nova Scotia, and was born at Barrington, Nova Scotia, September 10th, 1837. In the year 1854 she was married to the Rev. F. Tremayne, then travelling missionary in the Gore and Wellington District, now rector of Mimico, and Honorary Canon of St. Albans Cathedral. For forty-two years nearly, Mrs. Tremayne, at Milton and at Newmarket, and in the parish of Christ Church, proved an efficient help-meet to her husband, and made for herself friends, and for the Church, supporters, wherever she resided. A large circle of friends and relations, both of her husband and herself, are left to remember her many estimable qualities, friends who would mourn her loss, if they did not feel that she, having done well her allotted work, has inherited the blessing and attained her reward. To her bereaved husband and children we would offer our sincere sympathy, and we trust that the Lord in that day of His appearing will grant to her and to them a happy reunion, and their perfect consummation and bliss in His eternal and glorious kingdom. The funeral took place at Christ Church, Mimico, on Thursday, March 26th. The church was completely filled with a sympathizing congregation, not a few being members of other religious bodies. Doubtless the weather and the state of the roads prevented many from attending, who would have liked to be present. A very pretty feature of the funeral was the attendance of the boys from the Industrial School, who formed an escort, and for whom, unfortunately, there was really no room in the full church. The services were conducted by the Rev. Canon Osler and the Rev. C. E. Thomson, the latter delivering a short address. The other clergy in the chancel were Messrs. Fidler, Ingles, and Jones of Streetsville. The Rev. A. Williams, of Toronto, was also present in the church. The choir sang two hymns very sweetly, and the Nunc Dimittis as the coffin, literally hidden with beautiful flowers, was carried from the church. Mrs. Tremayne leaves behind her, we hope to inherit her virtues and to emulate her useful example, three sons and three daughters, namely, Mr. F. G. Tremayne, of Sutton West; Rev. H. O. Tremayne, of Islington; Dr. H. E. Tremayne, Resident Physician of the Home for Incurables; Mrs. R. N. Hudspeth, now of Paris, France; Mrs. W. C. Lyall, of Victoria, B.C.; and Miss Fanny C. Tremayne, of Mimico. Thus ends a portion of life usefully spent on earth; thus begins another phase of the same redeemed life in

Paradise. Let us praise God's holy name for each of His servants departed this life in His faith and fear, and may He give all of us grace so to follow this and other good examples, that with them we may be partakers of His heavenly kingdom.

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$286 00
J. A. Weaver, Farran's Point.....	1 00
Gamma, Toronto.....	1 00
Communicant, Wolfe Island.....	1 00
From Orillia.....	4 00

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose on heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

The Rev. J. O. Crisp, whose six months' term of service in St. Jude's Church, Carleton, N.B., will expire on May 1st, has declined a request to remain, and the churchwardens and vestry have offered the incumbency to the Rev. J. M. Withcombe, M.A., of Weymouth, N.S.

#### REVIEWS.

HE SUFFERED, OR HUMAN SUFFERING INTERPRETED BY JESUS CHRIST. Six Meditations for Holy Week, by Wilfrid Monod. Translated from the French by Annie D. Perkins. Pp. 118. 60c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

This small and beautifully printed volume is primarily intended for the sick-room, but in its simple pathos and just estimate of the place of human sorrow, it has an interest that appeals to a much wider circle. It is not a scientific treatise or a Scripture collection of texts, but a patient and reverent series of meditations upon the mystery of suffering, its spiritual trials, and its transfiguration in Christ our Redeemer. Although of French authorship, the tone of the book is entirely Anglican, and the translation is excellent. A beautiful passage could be culled from every page, and it is wonderful how closely the meditation abides throughout upon the central figure of the Perfect Sufferer as the key to the inscrutable mystery.

MAGAZINES.—*Harper's New Monthly Magazine for April*.—"Personal Recollections of Joan of Arc." The history of Joan is finished in this number, and the pitiful death of the direfully wronged maid is told. Perhaps Byron's popular epigram that, "Truth is strange, stranger than fiction," needs no stronger confirmation than the martyrdom of poor Joan. There are two or three full page engravings of considerable merit. "The German Struggle for Liberty" is continued, and Blucher, by a strategic move, adds considerably to Napoleon's discomfiture. The illustrations are spirited and true. "On Snow-Shoes to the Barren Grounds." One followed, in imagination, the musk-oxen hunters on the perilous journey in a desolate land anxiously, and congratulates the writer on his return to civilization, and thanks him for a narrative of courage and devotion modestly told, and for the admirable drawings and photographs which accompany it. "Mad Anthony Wayne's Victory."—Something of the history of this remarkable man, and the blood curdling horrors of 1790, when the savages were aggressive, and border warfare raged fiercely. The achievements of Wayne, surrounded, as he was, by a thousand obstacles, reads like a romance. There are many illustrations. Then, besides a continuation of Mr. Black's novel, there are several stories, and "A Phase of Modern College Life"—a poem, "Night and Morning in Jerusalem," and other interesting matter which our readers had better secure.

*Scribner's for April*.—This magazine opens with a living portrait of the late Lord Leighton for frontispiece, the best we have seen. Also a dozen specimens of his work reproduced with extraordinary skill and fidelity. "A Day at Olympia."—A gossip story of the enchanting land. "Where Burning Sappho Lived and Sung," being a description of the birth of one of the Olympiads, copied, we suppose, from the *Missenian Witness*, or some other Hellenic daily of that time. Also some facts concerning the revival of the games which will take place at Athens in April. "Sentimental Tommy" decreases not in interest. The chief charm in this work is its originality. Nothing like it has been written during a century's popular story-telling. "The History of the Last Quarter Century" is concluded with this issue, but will be published in book form. There are one or two stories, and something more of the "X Rays," the number being well up to its usual standard of excellence.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP, ST. JOHNS.

TRINITY.—*St. Paul's*.—An interesting ceremony took place in this church on Wednesday night, when a costly and beautiful gift of needlework was presented on the altar, and dedicated to the service of God for use in St. Paul's Church. Kind friends of the incumbent worked and gave a very handsome set of altar needlework of purple, the colour proper to the Penitential seasons. The super-frontal, pul-

pit and lectern pendants, were exquisitely ornamented; the super frontal in applique work; the pulpit and lectern pendants have Greek crosses embroidered upon them, with which are entwined the crown of thorns in gold coloured silks. The "burse and veil" are made of a handsomely figured broche, upon which is most beautifully worked the Agnus Dei in white fleeced silk, the sacred figure being surmounted with the "crown of thorns" worked in silk—the colour old gold. An elegantly embroidered purple stole completes the gift at present. We hope before long, however, to receive the bookmarkers, which are being worked, to match the rest. After the 3rd collect the incumbent addressed the congregation present, explained the nature of the gift, and said the donors expressed a wish to have the gift laid upon the altar, and thus dedicated to God's service. He briefly explained that this pious wish was in full accord with the teaching of the Scriptures and the practice of the Church. Proceeding to the altar, the incumbent, with the people's warden, reverently placed the gifts on the altar, using the following prayer: "Accept, O God, we pray Thee, on behalf of Thy servants (E.C., and others) these gifts lying now before Thee, as an acknowledgment that all they have is Thine; and that of Thine own do they now offer to Thee for the use of the Church of St. Paul; and enable them to use all the gifts and possessions that Thou hast bestowed upon them, to Thy greater glory. Amen." It is to be devoutly wished that other friends may be raised up to offer what is still lacking in St. Paul's Church, and the five churches and the school chapel in the out-settlements.

A successful sale of work was held on Monday, February 3rd. The proceeds, \$112, have been placed to the credit of the building fund for a parish hall, which is to be erected on a central and beautiful site, so kindly donated to the church for that purpose by Rev. G. Garland, of London, England.

A very pleasant and enjoyable entertainment was given by the young people of the same congregation on Monday evening, February 17th. This was a success in every respect. Proceeds for "Church Extension."

A series of instructive, enthusiastic and inspiring missionary meetings have been held at Trinity and Trinity East, under the leadership of the respective incumbents, Rev. Messrs. Smart and Field. All the work in these parishes is being done on strictly Church lines; the large congregations are becoming more and more alive to the beauties of Catholic truth, and are showing it "not only with their lips, but in their lives." Thine, O God, the honour and glory; ours the work to do.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The bishop will leave for England tomorrow, Friday. He will sail with Mrs. Dunn from Halifax in the R.M.S. "Labrador," on Saturday, and hopes to return by the R.M.S. "Vancouver," leaving Liverpool on Thursday, May 21st. Thus he looks forward to being back in Quebec on or about Trinity Sunday, and hopes to hold an ordination of priests at St. Peter's, Sherbrooke, on the first Sunday after Trinity. During the bishop's absence the Ven. Archdeacon Roe, D.D., of Windsor Mills, P.Q., will act as his commissary, and all letters on diocesan business should be sent to him.

ST. URSULA.—There has just been completed at this place a small church, which is intended for the benefit of the Church of England residents of that district. The cost of building this sacred edifice is estimated at about \$2,000. The first services were held on Sunday, March 15th, and were conducted by the Rev. Thos. Ball. The congregation present numbered twenty-seven, twenty-two of whom remained to partake of the Holy Communion, and there was one baptism. All the worshippers were well pleased with the little church, and are much indebted to Mr. T. H. Dunn, of Quebec, who has been instrumental in supplying this long-felt want in their midst. It is further intended that this mission shall be regularly supplied by a resident clergyman as soon as the Endowment Fund is sufficient to meet the expenses. There is also in connection with the church a school-room having an accommodation for forty to fifty pupils.

LABRADOR.—The Rev. C. E. Bishop, assistant missionary during the winter, who has been residing at St. Paul's River, writes: "A sad accident happened here on December 11th, when a young man by the name of Alexander Holmes went to pull his gun quickly off a Cometique. The hammer caught some tacking and went off, and by carelessly snatching the gun by the muzzle, he received the charge in the right leg, a few inches below the hip, killing him almost instantly, breaking and shattering his leg in a most ghastly manner. It was the only funeral of an adult that I have had since I came here. Every one, young and old, turns out at the funeral of an

adult, but at a child's funeral scarcely anyone but the near relatives. I buried a child, about a year old, yesterday, and some time ago an infant a week old. These are the only children that have died here since I came. On the whole it is very healthy. We are having nice winter weather here, with only a little snow thus far. Our first snow to stay did not come till November 24th. Mr. Kerr, I suppose, is at Mutton Bay or Harrington now. We were at Forteau last fall, only about six miles from where the 'Mariposa' was wrecked. We were on board and helped to get off some of the passengers to take the 'Sardinian,' that came along the same day. One of the salvagers sent us up a sheep, so we had it killed here and had some fresh mutton; a treat, indeed, down here. We have some Labrador Beef (venison) now and then. It is not very plentiful just yet, for there is not snow enough to drive them out of the woods, so that it is too hard work for the hunters to find them. Mrs. Bishop has made up a good deal of clothing for the children, as she got the material from Capt. Blais and Jonceau very reasonably. She also got a few things from Mr. Kerr that were sent down from Quebec. We are expecting quite a good time at Christmas; the good time will be in seeing a few little hearts made glad and happy. I have had two services every Sunday, and one on every Wednesday and Friday evening excepting two, since I came. I am looking forward to the time when I shall be able to administer the Holy Communion. It is something we miss so much here all alone."

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

WESTMOUNT.—A most enjoyable time was spent at St. Matthias' Church rectory on the occasion of the annual social meeting of the Men's Guild. There were about ninety ladies and gentlemen present, guests of the guild, who thoroughly appreciated the programme of music and recitations which had been prepared for the enjoyment of the evening. After a few introductory remarks by the rector, the Rev. E. Bushell, the president, Mr. J. N. Nelson, addressed the audience, welcoming all, and giving a short account of the work of the guild during the past year. He regretted their inability to ask the whole congregation to their social, owing to the fact that the parlor they were then in was the only place they had, but expressed the hope that before the next social the congregation might see their way to build a hall in connection with the church, which would accommodate all. The programme was carried out in a most excellent manner, the following ladies and gentlemen taking part: Miss Spencer, Miss Ross, Miss Lillian Warner; Miss Gregory, of the Montreal School of Elocution; Mr. Mumford, the Rev. Mr. Bushell and Mr. Archie McFarlane. During the intermission an address, accompanied by a handsome silver, sugar basin, cream ewer and sugar tongs, all very suitably engraved, were presented by the president, Mr. Nelson, on behalf of the committee and members of the Men's Guild. The presentation was a thorough surprise to the recipient, who expressed his sincere thanks for the beautiful gifts. On the completion of the whole programme a vote of thanks to those ladies and gentlemen who had contributed to the evening's success was proposed by Mr. James A. Douglas, the vice-president, seconded and carried unanimously. Refreshments were then served by the members of the guild and a most successful evening was brought to a close.

The Rev. James W. Pyke, who died last month at Hudson, Quebec, was one of the eldest surviving missionaries of the S.P.G. He was born at Quebec on September 17, 1816. Educated partly at Chambly under the charge of the Rev. Mr. Brethwaite, and subsequently at Upper Canada College, Toronto, he received deacon's orders in 1839, and was advanced to the priesthood in 1841, being appointed the same year to the incumbency of Vandreville, which he retained till his death. In 1847, Mr. Pyke married Elizabeth McTavish, who died April 14, 1879. During his 55 years' residence at Hudson, Mr. Pyke wrote several pamphlets on theological subjects, among them a treatise on "Holy Matrimony," which was published in 1869, and "Papers and Religious Subjects," written some 16 years subsequently. Deceased was the youngest and only surviving son of the Hon. George Pyke, of Montreal, who was Judge of the Queen's Bench from 1820 to 1850, and died at Hudson on February 8, 1851.

ONTARIO.

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

KINGSTON.—The Armenian Relief Fund.—The Metropolitan of Canada's Appeal.—Offerings received by Calou Spencer from March 1st to 25th inclusive: St. Luke's, Halifax, \$681; Mimico: Miss Bickerfield, \$5; Miss Venabler, \$1; Rev. F. Tremayne, \$1; St. Matthew's, Quebec, \$104; St. John's, Lunenburg,

N.S., \$61; Trinity Church, Onondaga, \$186; St. Paul's, Middleport, \$8.14; St. Alban's, Acton, \$157; St. John's, Rockwood, \$457; Rev. J. K. and Mrs. Godden, Acton, \$2.50; St. Paul's, Wingham, \$1630; Trinity Church, Galt, \$586; Trinity Church, Howard, \$1.08; St. John's, Morpeth, 91c.; St. Paul's, Quebec, \$12.45; Woodstock, N.B.: \$1; C. L. S. Raymond, \$1; Bessie Raymond, \$1; Minnie Carman, \$1; Rev. R. Lewis, Maitland, \$2; St. Paul's, Ripley, \$1; St. Margaret's, Janville, \$3; St. Paul's, Halifax, \$43.20; Trinity Church, Fordwich, \$1.75; St. Stephen's, Gorrie, \$1.45; St. James', Wroter, \$1.75; Rev. A. J. Cresswell, Springfield, \$2; Port Hill, P.E.I., \$4; Lower Stewiack, N.S., \$8.50; Briggewater, N.S., \$26; The Cathedral, Fredericton, \$69.80; Parish Church, Fredericton, \$10; Woodstock, N.B., Eucharistion Club, \$20; St. Anne's Chapel, Hellmuth College, London Ont., \$5.08; St. John's, Belleville, \$6.75; Christ Church, Niagara Falls, \$21; Trinity Church, Durham, \$5.21; Georgetown: St. George's, \$10.50; St. Andrew's Brotherhood, \$2.50; Trinity Church, Bleubheim, \$18; Trenton, \$8.85; King's College, Windsor, N.S., \$14.02; Sorel, Que., \$8.77; St. Simon's, Toronto, \$17; Auburn, N.S., \$3.50; Mahone Bay, N.S., \$20.27; St. Paul's, Kingston, \$12; Sault Ste. Marie, \$7; Banfford, N.S., \$7.26; St. Paul's, Woodstock, Ont., \$21.80; Dunnville, \$10.80; St. Martin's, N.B., \$4.53; St. John's, Portmouth, \$28; Londonderry, N.S., \$14; Port Maitland, 60c.; South Cayuga, \$2.07; Christ Church, Scarborough, \$8.60; St. John's, Strathroy, \$14.90; St. James', Dundas, \$4; Welsford, N.B., \$3; Kirkdale, Que., \$4; Anonymous, 89c.; St. James', Kingston; Mr. James Shannon, \$2; Mrs. Murray, \$1; Anonymous, 75c.; Toronto: Women's Auxiliary, Extra Cent a Day Fund, \$68.69; Women's Auxiliary, donations, \$6; Member of St. James' Cathedral, 50c.; Shediac, N.B., \$9.89; Holy Trinity, Yarmouth, N.S., \$22; Port Burwell, \$1.80; Grace Church, Ottawa, \$156.48; St. John's, Cayuga, \$3.50; Huntingford, \$2.80; South Zorra, \$1.78; St. John's, Toronto, \$25; Holland Landing, \$6; Spragge, Ont., \$15; Sorevois, Que., \$3; Thornhill, Ont., \$1; Andover, N.B., \$3; Lacolle, Que., \$7.25; Napierville, Que., \$12; Christ Church, Bobcaygeon, \$5. The sum of \$1,348.46 is this day remitted to the Duke of Westminster, K.G., Grosvenor House, London W. Kingston, Ont., March 27th, 1896.

OSNABRUCK AND MOULINETTE.—At Christ Church, MoulINETTE, on Sunday, March 1st, a new font given by the Sunday-school was dedicated by the rector and used for the first time. The font is of white marble and rests on a blue base. It is octagonal in design, 3 ft. 4 in. in height, the bowl being 1 ft. 8 in. in diameter. Round the rim of the bowl is an inscription, "Suffer little children to come unto Me," and round the base, "To the glory of God, an offering of the Sunday-school, 1896," and is a chaste and beautiful gift for which the scholars deserve great credit. The font was made by Mr. Vincent Konber, of Napanee, and cost \$53.

Rural Dean Stanton has appointed the Rev. Mr. Coleman curate of Deseronto, and the Rev. Mr. Godden, of Shannonville, to take charge of Christ Church and All Saints' on the Tyendinaga Reserve, till an incumbent is appointed. The services are well attended.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Good Friday Services.—In addition to the usual morning and evening services, the "Three Hours' Agony" service was held in a great number of the city churches, and which consists of meditations and addresses on Christ's seven last words. These impressive services were very largely attended, as well as the other services throughout the day.

Easter Sunday Services.—The services in the city churches on Easter Sunday were unusually bright. There was a very large number of communicants at all the early celebrations. The churches generally were beautifully decorated and the congregations at all the services were exceedingly large.

The Rev. Prof. Clark lectured yesterday (Wednesday) in Penn Yan, an important education centre, near Geneva, in New York State.

Church of the Ascension.—The Rev. Gus A. Kuhring, formerly of the Church of the Redeemer, has been appointed to the vacant rectorship of this church, as successor to the Rev. H. G. Baldwin.

St. Matthew's.—On Thursday evening the Rev. Mr. Mockridge, of St. Luke's, preached to a large congregation of communicants in preparation for Easter Day. There were the usual Good Friday services, the Rev. J. W. Blackler being the preacher in the morning and the rector in the evening.

*St. Barnabas.*—The services of this church on Easter Sunday were bright, and attended by large congregations. A pleasing feature of the day's proceedings was the use for the first time of two handsome gifts—an elegant brass pulpit and a beautiful processional cross. The pulpit was provided through the energy of Mr. J. A. Donaldson (and liberality of friends), who has taken an active and deep interest in the welfare of the parish since its inception, and has from that time continuously represented it as one of the lay-delegates in the Synod of the diocese. The cross was a gift of Dr. Charles P. Lennox and family, as a memorial for the late Mrs. Lennox, who entered into rest last June. Mrs. Lennox was greatly missed in the congregation. She was a devoted Churchwoman, constant in worship and ever ready to take a large share in every religious and good work. Dr. Lennox has been churchwarden for the last four years. The rector, the Rev. W. H. Clarke, is to be congratulated upon the generosity and kindness of his friends. Both these gifts were manufactured by the Keith & Fitzsimmons Co., of Toronto, who, for their design and finish, deserve great praise.

*St. Jude's.*—The concert committee of this church (West Toronto) gave a very successful sacred concert in West-End Y.M.C.A. Hall on Thursday evening, 26th. The large, beautiful concert hall was fairly well filled by an appreciative audience, an excellent programme being rendered by some of the best talent in the city. The committee are to be congratulated upon having secured the services of Alex. Muir, Esq. (author of "The Maple Leaf"), as their chairman. His eloquent opening speech was followed by the singing of his song—the Canadian National Anthem—the whole audience rising and joining in the chorus. Mr. W. A. Sherwood, A.R.C.A., recited an original poem with great acceptance, eliciting a hearty encore. Mr. McFadyen's rendering of "Jerusalem" was exceedingly good, and he gave as an encore, "Rocked in the Cradle of the Deep," his deep and musical voice showing to advantage in the closing notes. The musical performances of the ladies, vocal and instrumental, possessed great sweetness and artistic execution. We cannot particularize, but we feel called upon to mention the recitations of Miss Gowanlock, who gives promise of great power as an elocutionist.

The annual meeting of the Ministering Children's League was held on Monday, March 23rd. It was a most satisfactory meeting of a number of the secretaries and the friends of the league. The report for the diocese was read by Mr. Fuller. Steady progress and hearty interest on the part of the branches at work was the gratifying record for the year. Two new branches have been formed—one at Eglinton with a membership of 46, and one at Bishop Strachan School with a membership of 30. The old branches—St. Mark's, All Saints', St. Peter's, St. Luke's, St. Thomas', St. Simon's and St. George's—have all done splendid work for St. John's Hospital for Women and for the missions, through the Junior Auxiliary, with whom they have been affiliated for the last year. The cot in the hospital for sick children, with which the children first began their efforts as Ministering Children ten years ago, is still kept up. We had no report from the branch at St. John's, Port Hope, though we know it is most flourishing as regards both numbers and work. The treasurer made the following statement: Money received during the year, including a balance from 1894, \$350.17; expenditure, \$316.18. The officers for the year were unanimously re-elected—Mrs. Fuller as Diocesan Secretary; Mrs. Payne, Treasurer; Mrs. Alan Macdougall, representative on the board of the Women's Auxiliary. The meeting being only for the Diocese of Toronto, there was no report made by the central secretaries of the work of the League in other dioceses. Mrs. S. G. Wood and Miss Cayley remain, for the present, central secretaries for Canada.

*COBOURG.—St. Peter's.*—On Good Friday the "Three Hours" service was held for the first time. On Palm Sunday due notice was given and the service explained by Canon Macnab, and as a result the church was filled with a large and attentive congregation—the people entering heartily into the service and remaining for the whole three hours. The addresses were on the words spoken from the cross. At the morning service there was also a large congregation. The offertories at the services of the day were for the conversion of the Jews.

#### NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

HAMILTON.—The bishop has just returned from a second episcopal visit to Algoma. In speaking in reference to it he says: "My visit to Algoma in October last and again in this month, has quickened my interest and enlarged my confidence in the Church's work in that diocese. The clergy and lay

readers whom I have had the pleasure of meeting are, in my estimation, admirable men, fitted for their work and given to it. The churches which they have been the means of erecting, are, with one exception known to me, wooden buildings, but they are well ordered and attractive—no one could mistake them—and the congregations evidently appreciate the privileges afforded to them. As you cannot all visit the churches in Algoma, you will, I hope, believe me that your annual offerings in support of the diocese are enabling the bishop and his missionaries to carry on a necessary and valuable work.

*St. Thomas'.*—On Thursday evening, the 26th ult., the Bishop of Niagara held a most interesting confirmation service in this church, when the following young men and women received the Apostolic rite: Charles E. Bull, Frank Hooper, William Shambrooke, Carl Swartz, Thos. Peacock, Percy Moore, William Fuller, Anton Crisp, Oliver Hillman, Mrs. H. Davis, Mrs. T. W. Leslie, the Misses Florence Baugh, Blanche Rutherford, Edith McCully, E. H. C. Morgan, Ida Fricker, Lillian O'Donnell, Stella Sintzel, Catherine Baird.

*St. Mark's.*—The Lord Bishop of the diocese held a confirmation service in this church on Wednesday evening, the 1st inst. Quite a goodly number of candidates received the holy rite. The service was most impressive, and His Lordship's addresses before the laying on of hands, and after, were full of good advice, and were listened to with great attention. On Thursday evening, the 2nd inst., a service of preparation for the Easter Communion was held, and very largely attended, all of the newly confirmed being present.

PORT COLBORNE.—A very impressive service took place in St. James' Church on Monday evening, 23rd ult., when the Lord Bishop of Niagara administered the rite of confirmation to thirty-six persons, fifteen of whom had been members of other religious communions. The rector, Rev. A. Bonny, opened the service by reading as first lesson, Gen. xlviii. 14 to 21. The hymn, "Thine for ever! God of Love," was then sung, followed by the reading of Acts viii. 14 to 17. The rector then presented the candidates, and after the reading of the Preface the bishop gave a very instructive address. Before the "laying-on-of-hands" the whole congregation sang—kneeling—the hymn, "Come Holy Ghost, our souls inspire." The confirmation office being ended, the bishop gave a short address to the newly confirmed as to their duties as professing Christians and members of the Church of Christ. The entire service was followed by the whole congregation with the deepest interest and attention. Every available space in the church was filled, numbers being compelled to leave who could not find standing room.

MARSHVILLE, March 28th, 1896.—For several months past the Rev. A. Bonny, incumbent of Port Colborne and this outstation, has been holding confirmation classes in Christ Church on Thursday evenings, and on last Tuesday evening (the 24th ult.) the Right Rev. the Lord Bishop of the diocese held a confirmation service here, at which thirteen candidates were admitted to full Church membership. Before the "laying-on-of-hands" the bishop delivered a very impressive address to the candidates in particular, and to the large and attentive congregation in general, upon the nature, origin, obligatoriness and benefits of confirmation, basing his remarks upon Heb. vi. 1 and 2; and at the close of the service His Lordship spoke briefly and earnestly of the inestimable importance of daily private prayer, self-examination and repentance (including, of course, confession to God and restitution to man when possible); daily family worship; public worship; active Church work; systematic giving; and regular attendance at Holy Communion as helps to consistent Christian living. The offertory was in aid of the fund for providing a See-house for the bishop of the diocese. "Onward Christian Soldiers," etc., was sung with great spirit as a recessional hymn.

#### HURON.

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

LONDON.—A regular meeting of the Huron College Missionary Society was held in the Provost's lecture room last week, the Rev. Provost Watkins presiding. After devotional exercises and routine business, the treasurer, Rev. Prof. Burgess, M.A., read his report, which showed the society to be in a good financial condition. Among the communications received by the secretary, Mr. Mills, was one from Rev. Benjamin Appleyard, an alumnus of Huron College, now stationed at Port Essington, B.C., giving an intensely interesting description of his missionary work on the Skeena River. A request was received that a delegate attend and read a paper on "The relation which the conversion of the Jews sustains to the evangelization of the world," before the Convention

of the Inter-Collegiate Missionary Alliance, which meets in Montreal in November next. Rev. Prof. Sherwood was deputed to prepare and read the paper.

#### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Alfred W. H. Chowne begs to acknowledge the sum of five shillings from Mrs. Bevan, per Miss Compson, for the Sand Lake Church.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

BRANDON.—The Archbishop of Rupert's Land administered the Apostolic rite of confirmation to some fifty candidates in St. Matthew's Church on Sunday last. Matins was said by Rev. M. Harding, the rector, and Rev. E. Archibald acted as chaplain to His Grace. The church was crowded. In the afternoon a children's service was held, when a large congregation of children and their friends were addressed by the Archbishop, who again preached an eloquent sermon to a crowded congregation in the evening.

### British and Foreign.

The Bishop of Newcastle has become a vice-president of the Colonial and Continental Church Society.

Bishop Lightfoot, speaking at a meeting at Newcastle, said: "Six years ago I thought I would try teetotalism; I did so, and I look upon it as a great gain."

Lord Iveagh has intimated to the Dean of St. Patrick's Cathedral, Dublin, his intention of presenting to the cathedral a peal of ten bells, which will cost £1,200.

The re-opening of Whittington Church, near Chesterfield, which was some time ago destroyed by fire, will, it is hoped, take place in August, the re-building being now in hand.

It is stated that the result of the Rhyl Conference and its anti-Church harangues is that many children have been taken away from the board school and sent to the national.

The Attorney-General, the Archdeacon of London, the Rev. F. B. Meyer, and other influential speakers, have consented to take part in the British Conference at Derby in June next.

Ely Diocesan Conference is fixed for June 16th and 17th. Norwich Diocesan Conference is to be held this year at Ipswich; the mayor has granted the use of the Council Chamber.

Canon MacColl, who has gone to Italy for a month, requests that communications relative to the Armenian Relief Fund may be addressed to the treasurer, Grosvenor House, W.

Sir Christopher Wren's work must surely be reckoned among the wonders of the world. He built nearly every parish church now existing in the City of London, and also its magnificent cathedral.

A beautiful memorial window has been placed in Gloucester Cathedral to the memory of the late Dr. Samuel Sebastian Wesley, who was for many years the celebrated organist of the Cathedral.

At the Church of St. Andrew, Ken, Devonshire, a special course of sermons on "Sin" is being preached. The discourses are delivered after the singing of Compline and are well attended by the parishioners.

It is anticipated that Dr. Basil Jones, Bishop of St. David's, will shortly resign the See on account of failing health. For some time the bishop has been largely aided in the performance of his work by the Bishop of Swansea.

It is an interesting fact that the Rev. F. H. Parker, who has been instituted to the living of Waddington, near Clitheroe, is the fourth member of his family who has been vicar of Waddington since the end of last century.

The Archbishop of Canterbury says: "Merry England will be ten times over merry England when the merry laugh can rise upon the hay-field from those who put aside as utterly absurd the notion that any intoxicating drink is necessary for them to get through their work."

A useful little measure, the Incumbents of Benefices Loans Extension Bill, which proposes to extend the time for the repayment of loans granted out of Queen Ann's bounty, has been read a second time in the House of Lords.

Mr. R. Yerburgh, brother of the Rev. Oswald Pryor Wardell Yerburgh, rector of Christ Church, St. Marylebone, has offered to pay the stipend of a fourth assistant curate, so that henceforth the staff will consist of five clergy.

The Rev. T. C. Cullwick writing from Pek, Vanua Lava, one of the Melanesian Islands, says his collections consist of copra (dried coconut) and that it is difficult to collect at the proper time during the service because of its formidable bulk.

The Bishop of Liverpool said that if only social questions like temperance were taken up more than mere party politics, it would be a great blessing to Great Britain. It was a sorrowful fact that intemperance amongst women was increasing.

A Glasgow publisher is putting upon the market a copy of the Bible which weighs only three-eighths of an ounce. Each of the 936 pages of thinnest Oxford paper measures 1 1/4 in. "A Midget New Testament" seven times lighter than this is separately issued.

The Committee of the Sunday Society, in connection with the recent vote of the House of Commons on the opening of national museums on Sunday, passed a resolution acknowledging the importance of the services rendered by the Bishop of Winchester.

The Archbishop of York unveiled the memorial tablet to the late Archbishop Magee, in York Minster, on Tuesday, St. Patrick's Day, which was the fifth anniversary of the enthronement of the late Archbishop. A sermon was preached by Bishop Mitchinson.

The Bishop of Stepney lately opened a new mission room in the parish of St. Stephen's, Spitalfields. The people were to consider that it was their own room—the men could come to talk, smoke, read, &c., whenever they liked; they could also obtain refreshments there.

The death has taken place of the Rev. Edward Templeman, rector of Pitchcott, Bucks, Chaplain of Schorne College, and evening lecturer at North Marston parish church, under very sad circumstances. He accidentally drank some poison and was found dead in his study.

Recently the Archbishop of Canterbury addressed a very large and important meeting at the town hall, Dover, on the subject of the "Voluntary School System." It was stated that Dover was the largest town to Preston, in Lancashire, retaining the voluntary school system.

The movement in Liverpool for perpetuating the memory in her native city of Mrs. Hemans meets with much encouragement. Sir Edward Russell has kindly volunteered to receive subscriptions. The remains of the sweet singer rests in a vault beneath St. Ann's Church, Dublin.

Is this true? In *Lives of the Saints* published by Hotten, 1869, the life of St. Cuthbert concludes thus: "His body was buried in Lindisfarne, but removed several times for safety. In 1829, it was found in Durham Cathedral, and thence conveyed to the British Museum, where it now reposes."

The 242nd festival of the Sons of the Clergy will be held at St. Paul's Cathedral on Tuesday, April 29th, with a full choral service. The Rev. B. R. Wilson, rector of Kettering, will preach the sermon. The annual dinner will take place the same day at Merchant Tailors'-hall, the Lord Mayor presiding.

The South-West Chapel of St. Paul's Cathedral, formerly the Consistory Court of the Chancellor of the Diocese of London, and lately the place where the memorial to the Duke of Wellington stood, has been restored to its original design as a place of worship, by making it the Baptistery for the Cathedral.

Sir Walter Besant, speaking at East London on behalf of a Church Institute, said at least the Church went to the people; with what blessed results was seen in well-worked parishes, where socially, at least, even Roman Catholics and Non-conformists came under the influence. He urged the need of the clergy speaking to the young on self-respect and self-restraint, and on the terrible things which happened through boy and girl marriages.

Arrangements for the Shrewsbury Congress are progressing rapidly, and the committee are hopeful of a successful result. A temporary structure for the Congress hall is to be built on a space of ground lent by the Town Council, and a guarantee fund of £4,000 is asked for. £3,300 has already been promised.

Mr. Gladstone has found time during his busy days of late to write a note on the subject of Canon Barnett's scheme for a Whitechapel Art Gallery. He was unable to give the matter "the degree of consideration that it doubtless deserves," but he found in the scheme "every presumptive claim to favour."

On Monday, the 9th ult., the Lord Bishop of Llandaff held a confirmation in the parish church, when 59 persons of various ages received the holy rite. His Lordship delivered a most impressive address to the candidates. Previous to the commencement of the service the bishop dedicated the handsome new lectern.

It was decided recently that the C.M.S. lady missionaries in Fuh-Kien should return to their stations. When the reinforcements were sent out in January, it was upon the distinct understanding that the ladies should remain in the security of the port until the Parent Committee had agreed to their resuming work at inland stations.

Bishop Wilkinson, who is making an extended confirmation tour in North and Central Europe, safely arrived in Berlin, and was received by the Empress Frederick, quite recently. Later the bishop dined with Sir Frank and Lady Lascelles. His Lordship confirmed seventeen female and four male English candidates in the English Church in Berlin.

The memorial window to Flora Macdonald, which is to be given by one of her descendants, has been carried out by Mr. Taylor, of Berners street, with the subject of "Queen Esther's self-sacrifice," and her appropriate words, "If I perish, I perish." The eventual destination of the window is St. Columba's Church, Portree, in the Isle of Skye, where Flora took leave of Prince Charlie.

The selection of Aberystwith as the seat of the installation of the Prince of Wales in the office of Chancellor of the Welsh University, calls attention to the conspicuous strides the Church has made within the last decade of that town. There are two churches with two districts, the vicars of which are Archdeacon Protheroe and Prebendary Williams, the former with two assistant clergy, and the latter with one.

The Bishop of St. Asaph, preaching recently before the University of Oxford, said that the weakness and shortcomings of the Church were largely found in rural parishes. In towns there was life, and the best men naturally preferred to work in the town parishes. But the country clergymen had an important work to do. The manhood and womanhood of England were largely fashioned in our country parishes.

The acceptance of the vicarage of St. Albans, Birmingham, by the Rev. T. B. Pollock, brother of the late beloved vicar, whose death was announced recently, has given rise to much joy in the congregation and among the parishioners. The remarkable agreement of the brothers' views, and the many other points of similarity between them, promise well for the maintenance and further growth of the Church work in the parish.

It cannot be said that the heavy cost of the maintenance of their clergy by the members of the Irish Church has shut their pockets when other claims of their Church are set before them. It is remarkable the amount of church renovation and extension which is going on through the land. One of the most apparent changes in our churches is the demand for new organs. There has been quite an epidemic of new instruments lately, especially in the Dublin Diocese.

On St. Patrick's Day there was a service in connection with the Anglo-Irish Society at St. Mildred's, Bread street, at 1.15 p.m., when a sermon was preached by the Rev. W. D. Greer, rector of Aldenham, Surrey, in which he showed that though St. Augustine did a great work in organizing the Church in England, the way has been made easy for him by the labours of St. Columba (born in Ireland), who, very singularly, died in the year when St. Augustine landed in Kent.

Last year Queen Victoria signed about 50,000 documents.

## 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Armenian Relief.

SIR,—A special appeal has been made to the Church in Canada for subscriptions for the relief of the Armenians. There are many who would be more willing to contribute to such a fund if they were assured that the money would be applied in a practical manner that would tend towards a permanent solution of the Armenian question and result in permanent relief to some of these unfortunate people. The great powers of Europe, it appears, are powerless to interfere with the Turk, and so long as the Armenians remain where they are, they will be liable to continued persecutions. The most practical suggestion which has been made upon this question is that the Armenians should be helped to escape from this accursed country. The climate of Armenia in winter is reported to be no less severe than the climate in many parts of Canada. And the Armenians would make a most desirable class of emigrants to this country. If it was ascertained that a comprehensive scheme of colonization to Canada would be acceptable to the Armenians, we would suggest that a society should be organized without delay for the purpose of carrying such a plan into execution this spring, and that the subscriptions of the various religious bodies should be applied to this purpose. A larger subscription would probably be obtained, and it would not be unreasonable to suppose that the amount thus subscribed would be supplemented by a grant from the Dominion Government, and possibly by subscription in Great Britain.

ERNEST HEATON.

Goderich, March 9th, 1896.

### A National Synod.

SIR,—Before the formation of what is known to us now as "The General Synod," I begged hard with my brethren of the Ontario Synod to try and have this body called "The National Synod" of the Church of England in Canada. I explained to them then that if they persisted, after the American-Irish-New Zealand fashion, to name it "The General Synod," thousands of Churchmen in the far by-and-by would rue their folly. My warning passed unheeded. Kindly allow me to draw the attention of these same gentlemen, clerical and lay, to the following which I take from an editorial in the *Guardian* (London) of February 5th, under the heading: "The Reform of Convocation III.": "Most earnest desires have been expressed by both Houses in both Convocations to draw closer to each other and to work together. The obvious and natural method of working this about would be to convoke both Convocations together in one place in a national Synod. Nor is this a plan foreign in any way to Anglican ideas or to Anglican history. Our 139th Canon bears as its title 'A National Synod, the Church Representative.' And the Latin Litany said at the opening of a session of Convocation—a form which there is reason to believe was at least revised and enlarged by Archbishop Parker, and which may be considered from its long use as semi-authoritative—directs on its title-page that it is to be solemnly recited in both Houses of the Synod of prelates and clergy, 'whether Provincial or National.' In fact there are on record at least forty such national Synods before the reign of King Henry the VIII., etc., etc. The Church of England as such knows nothing of "General Synods"; she knows a good deal of "General Councils." America, Ireland, New Zealand and Canada will one day deeply regret they did not keep closer to Anglican ideals than they did in the latter end of the 18th century and throughout the 19th. The difficulty with most of us is this: 1. We are blinded by prejudices; 2. We think we know enough already, instead of trying to learn more and more the older we grow. We cannot be too particular now-a-days in our "Nomenclature," as any of our ecclesiastical lawyers will tell us. We must have a "National Synod" some day; why not now? Possibly some think Rome should do this. I do not. Let us admit it. We have been caught by American and Irish modes of expression. I am an Irishman and have been in the U. S. A., but I do not, however, yield to any land in my Churchmanship, or in the way of my reading, or duty. In laying foundations we cannot be too particular. If we still persist in calling our chief Synod a "General Synod," and property, be

given to it, let us be well advised that it will possibly involve special acts of Parliament in the future, and a great upheaval when this Dominion develops as develop it must. It is our bounden duty to remember that our Church is not an ephemeral society, but an historic body, and what it is in England the same it ought to be in Canada, only on purely "national" lines. We in the colonies should never forget that we belong to an Empire. It was not for nought that Christ and His Church came in the days of the Empire. Was it not that the faith might be historic and nationally universal? Federated colonies are nations in embryo. We must not look to Rome or Dissent to build up the Church.

C. A. FRENCH.

#### "Conversion."

SIR.—I remember to have once heard Dr Vaughan (Master of the Temple) from the text, "And a light shined in the prison"—say, "Conversion is a change and a turn." A story, too, is told of a bishop, who, when abruptly challenged in travelling, to point out to his unceremonious enquirer the road to heaven, promptly replied, "Turn to the right, and keep straight on." But the best definition comes from the Gospel, which describes the growth of the Kingdom of God: "First the blade, then the ear, after that the full corn in the ear" (Mark iv. 26-29).

Mr. Creagh's letter (March 5th) shows that he has been thinking; still, we should have been better pleased had he said: The Bible is common sense, although *withal it is mysterious*. I fear the young curate to whom he refers had not been well up in his baptismal doctrine—as his answer, "Our Saviour was a Jew till He was thirty years of age"—doesn't touch the baptism of the Gospel at all. Our Saviour came into the world to establish the new covenant of grace—yet He did not come to destroy the law, but to fulfil it; and as it has been well said—"a sign is seldom chosen unless it already has a meaning for those to whom it is addressed"—hence, in the institution of the two great Gospel sacraments, our Lord elevated both those Jewish ordinances—i.e., the Passover and Circumcision—by making, instead of the latter, what St. Paul denominates baptism to be, *v.z.*, "circumcision made without hands" (Col. ii. 11, 12); and concerning the other, the Apostle says: "Christ, our Passover, is sacrificed for us; therefore, let us keep the feast." In adapting the Jewish custom of baptism for the Gospel scheme, it had, like the Passover, the sanction of centuries—and for girls, baptism had the same effect as circumcision in respect of boys. The institution of Gospel baptism, however, *post dates, and is based upon Christ's crucifixion, death, burial and resurrection*, is a pledge and promise of the gift of the Holy Ghost, and gives us the adoption of sons, whereby we cry, "Abba, Father." L. S. T.

P. S.—1. "Baptism doth represent unto us our profession—which is, to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized, die from sin and rise again unto righteousness: continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."—*Baptismal Office*.

2. "For since God commanded infants to be circumcised, it is not to be doubted but that He would also have them to be baptized."—*Wheatly on the Prayer Book*.

#### Billeting Delegates to Synods.

SIR.—Diocesan Synods in various dioceses will soon meet. I am sure every one interested in the success of these meetings desires to see a good attendance from villages and country parishes, as well as from towns and cities. One way of encouraging this is to billet the delegates, so that they will not be obliged to pay hotel expenses in addition to railway fares. I know many delegates are most kindly entertained by friends and acquaintances, but many others are not. Last year at the meeting of Huron Synod, London, several delegates were obliged to stay at hotels and pay their own expenses. This ought not to be. In London, and in cities larger than London, there are, I am sure, enough warm-hearted Church people who would provide entertainment for all delegates, if only a committee would arrange billets in time. Let London Church people see to it this year, or they will find a decided falling off in outside attendances. Yours,  
HURON DELEGATE.

#### Mr. Grubb's Mission.

SIR.—The Rev. G. C. Grubb, a Church of England clergyman in good standing, has recently conducted a successful mission in Erskine Presbyterian Church, Montreal, and has also preached two powerful and much-appreciated sermons at the Cathedral and St. Martin's respectively. This action on the part of Mr. Grubb has not escaped adverse criticism, as

being, to say the least of it, irregular and inconsistent with loyalty to the established traditions of the Church. The object of this letter is not to discuss the justice or injustice of this criticism—a question not lying within the province of the writer—but to call attention to the remarkable facts of the case. Surely it is not without significance that the Presbyterians should have such confidence in a Church of England clergyman as to place Erskine Church at his disposal, and also in large numbers to attend his mission. Christians of various denominations sat side by side with Church people, all eagerly drinking in the refreshing words which fell from the lips of the preacher, and for the time all differences were forgotten in the common appreciation of the glorious Gospel of our one Lord and Saviour Jesus Christ. Now, it is the glory of the Church of England that she royally claims all English-speaking people for her own as the large-hearted mother of them all. And if thousands of the English race are estranged from her, is not the fault to be at least in part attributed to the cold and unsympathetic way in which the Church's rightful claims are often presented by her own accredited teachers? That her claims are righteous, all true Churchmen necessarily believe; but those claims should be held and presented in the mind and spirit of Christ. What may be called 'unspiritual ecclesiasticism' is only calculated to perpetuate our 'unhappy divisions.' Surely it may well be the supreme ambition of the ministry of the Church of England to represent Christ Himself to the people; to exhibit in life and doctrine the all-embracing love and lowly gentleness of the Good Shepherd who gave His life for the sheep. It is possible to make even the ecclesiastical watch-tower glow with the reflected glory of the light of the world. Episcopacy is never repellent to Non-conformists when its heart throbs with the love of Christ. All men who truly love their Lord, love each other also. And after all, in spite of extraordinary contradictions, Non-conformists and Churchmen agree in the fundamental truth that the Church of Christ is one, and only one. The too often forgotten fact of membership in virtue of baptism clearly proves that all baptized Christians are equally within the one Church; for baptism once given in the name of the Blessed Trinity, is never repeated; so that (for example) a Presbyterian desiring to enter into full communion with the Church of England is not re-baptized, but received as already a fellow Christian and a fellow Churchman too. The Church of England holds in sacred trust certain truths and privileges—such as Episcopal Ordination and Confirmation—which she hopes and believes her 'separated brethren' will yet appreciate at their true value. Meanwhile it should never be forgotten that all true Christians believe in the written Word of God, in the two great sacraments, and in the Apostle's Creed. All divisions sink into relative insignificance before the tremendous words—'If any man have not the Spirit of Christ, he is none of His.' The same Scripture declares that 'As many as are led by the Spirit of God they are the sons of God'; and therefore as members of one family they should abhor division and 'dwell together in unity.' 'God is not the author of confusion,' and one grand step towards reunion is the humble acknowledgment that division in the one Church is contrary to the unity in which we are knit together in God the Holy Ghost. G. OSBORNE TROOP.

St. Martin's Rectory, Montreal, March 21st, 1896

#### Church Losses.

SIR.—Is it to be wondered at that the Church in Canada should be continually suffering loss in every diocese when we practice the utterly un-Catholic and un-English habit of replacing a priest by a lay-reader? Let only a godly man go to an average country parish to-day and strive to do his duty, and Satan is sure to oppose him by Mr. Moneybags. After a time he sickens of his position, or is driven out by the enemy. What is done? Almost invariably a lay-reader, desirous of orders and ready to do anything just then, succeeds to the vacancy. The parish is now practically ruined and the people learn, as well they may, to despise all clergy as clergy. It is a marvel to me that the Church is what it is. Better far if we had many a parish wiped out than to have it in its present sad condition with Satan jubilant. If a lay-reader cannot be found, we find a "popular" man who often ends up by filing the nearest meeting-house with the best of his flock, and then he moves on. C.

#### Prayer-Book Questions Answered.

SIR.—Allow me to offer the following replies to "Enquirer's" questions in your issue of March 12th. 1. "The only part of 'it is very meet, right,' etc., in which the choir and congregation should join, is the 'Sanctus' itself. It has been the constant practice of the Church from the earliest times for the priest alone to say the Preface, which in our Liturgy ends with the words: 'evermore praising Thee

and saying,' and then for the people to take up the words: 'holy, holy, holy,' with a solemn outburst of devout song, in which an act of divine worship is performed by them as a part of the whole communion of saints."—(Blunt, "Key to the Prayer-Book." "In 1549 the prefatory position 'therefore . . . saying,' was divided from the hymn itself, and the direction was given that the 'clerks should sing' the latter; in this, following the ancient custom, which gave the hymn itself to the people—a custom illustrated in the musical settings of the Sanctus. The rubric has been dropped, but custom still rightly assigns the Preface to the priest alone, and the hymn to the choir and congregation."—(Barry, "Teacher's Prayer-Book.") The confession is to be said by all kneeling. The proper way of saying it is to repeat each clause (indicated by a capital letter) as soon as the minister has said the last word of that clause."—(Blunt). The inference is that the capitals are there to mark the clauses.

Orillia.

E. H. F.

#### The Sault Ste. Marie District for Farmers.

SIR.—Will you kindly draw the attention of farmers and especially young men to the favourable opportunity which this part of Algoma presents. There is room in the townships north and west of the Sault and in the valleys of the Goulais and Batchewana Rivers for hundreds of settlers. In the Goulais Bay Settlement there are now about forty families with a population of nearly 250, prosperous and doing very well. A settler can find any soil he may desire—from a rich sandy loam to a heavy clay. It is a very healthy country; fever, malaria or ague are unknown. All kinds of crops do well here—wheat, spring and fall; oats, barley, buckwheat, corn, tomatoes, apples, crab-apples, plums, cherries, currants of different kinds, raspberries, and strawberries. The potato crop is always an excellent one, and the turnips, mangels, parsnips, carrots, etc., cannot be beaten anywhere. There are two schools in Goulais Bay, and we have just built the first English Church—in fact, the first Church of any kind in the settlement—23 miles from the Sault. The Methodists also hold services in the school-houses. In Korah Township, six miles from the Sault, there is an English Church. The Methodists and Presbyterians also hold services in the neighbourhood and there are good schools. You will thus see, Mr. Editor, that the Algoma townships near the Sault offer great inducements to settlers of moderate means. Anyone desiring information may address me at Goulais Bay P. O., Sault Ste. Marie (enclosing return postage).

J. P. SMITHEMAN,

Incumbent of Goulais Bay and Korah.

#### The Ottawa Election.

SIR.—If this reaches you in time for next week's issue, permit me to state that following our Chancellor, Dr. Walker, who spoke for the laity of Ontario, it was your humble servant who, on behalf of the clergy, made a short speech, bidding our dear brethren from whom we were now parting, God speed. As it is generally known that I was present attending the Archbishop as senior chaplain, I should not wish it to be thought that I was so ungracious or forgetful of what I am sure are the sentiments of my reverend brethren in the Archdeaconry of Kingston, now the Diocese of Ontario, as to remain silent on such an affecting occasion. It was getting late in the afternoon, and the young reporter or reporters present were in a hurry to leave, and so a most inadequate record of a scene never to be forgotten appeared in the papers next day. This I dare say you have copied. The touching farewell of His Grace, the eloquent words of Archdeacon Lauder, spoken with deep emotion, and those of our talented Chancellor, made any further remarks most difficult. And this especially to one who for 84 years has been unceasingly engaged in the diocese, 16 of them spent in the City of Ottawa, founding the second parish, and the first Church named "St. Albans" in the whole Dominion: and always in loving union with dear brethren from whom it was and is most painful to be separated. Perhaps the most touching episode of the memorable scene was the *finale*, when everything being over, and the assembly breaking up, aged farmer after farmer of the rural delegates came to the platform and asked permission to shake hands "with His Honour," and this with tears in their eyes, or running down their rugged faces, their voices trembling as they mentioned the many, many years during which they and their children had known and loved the Archbishop, now their bishop no longer. And His Grace seemed to remember every man, and was much moved by the affectionate, simple adieux. It was evident that these worthy men, sterling and loyal Churchmen, deeply felt the severance of the spiritual bond that so long had existed between them and their Father in God. Beyond all praise was the conduct and behaviour of these lay delegates during the whole day.



It was a memorable sight to see the grand church (Christ Church) filled with them in the morning, and notice their faces—mostly of elderly bearded men—all impressed with the solemnity of the service, which was only a great act of Christian worship and earnest prayer—not a word uttered but those of the Holy Communion office—and one felt that the election of a chief pastor was safe in the hands of such a body of loyal Churchmen. It was noticeable that out of the 200 communicants that day, only 2 received the sacred element not "into their hands"; showing how well this generation had been instructed. But I must conclude, repeating the earnest prayer that although Ottawa and Ontario are now two dioceses, they may side by side ever be one in love, as they are one in Christ, and may be known, as far as the Church in Canada is concerned, as *par nobile Fratrum*.

T. BEDFORD-JONES, Archdeacon of Kingston.  
Brockville, March 26th, 1896.

Is a Register Kept?

SIR,—In connection with the above enquiry in a recent issue of the CANADIAN CHURCHMAN, the following extract may be interesting: "The Tract (90), which met with much opposition, was condemned by the authorities of Oxford as 'having a tendency to mitigate the differences between Roman and Anglican doctrine,' and in the excitement which then prevailed, several secessions to Rome followed, amongst them being men of great eminence, e. g., Newman, Robt. Wilberforce, and others. It was thought that many would follow the example of these men, but as a matter of fact, the secessions to Rome since 1841 have been but few. It is also a fact, less recognized, that many who do join the Roman Catholic Communion return to the fold of Mother Church. For obvious reasons, little is said of the secessions from Rome." Then follows one instance, taken from the *Daily Telegraph*, Feb. 9th, 1892: "Under a commission from the Archbishop of Canterbury, the Rev. W. F. Chambers, who recently, under circumstances of physical depression, joined the Roman Communion, has been received back again into the English Church, at St. Peter's, Folkestone." Vide—"The Church and Her Story," p. 176. Price 1s. 6d. Griffith, Farran & Co., London. L. S.

Conversion.

SIR,—In your issue of February 6th, there is a letter on "Conversion," by the Rev. N. Hewitt, of Manitoba, Manitoba. I should like to ask him a question or two through your columns, on this most important subject. I have been waiting for some abler pen than mine to take up the matter, but feel I must crave your indulgence for just a few lines. He starts out with the assumption that all Christians accept "Baptismal Regeneration" as a fact, for he says: "Let us accept that portion of it which all Christians the world over believe in, viz., that 'Infants after baptism are in a state of salvation.' Then he goes on to say—"Let us follow the life of one such child, using as our guide the light of reason and revelation—two authorities before which all Christians must bow. I for one shall esteem it a great favour if Mr. Hewitt will kindly tell us:—1. What are his proofs for assuming that all Christians accept "Baptismal Regeneration" as a fact? 2. What reason has he for assuming the same himself, and passing it on to others as proved by reason? 3. What revelation can he give in support of such a contention? Now sir, I hope you will pardon me for troubling you with such questions, but mere assertion is not fact, and his bare statements do not satisfy.

ALPHA BETA.

Upper Peace River Mission.

SIR,—The enclosed appeal speaks for itself. This Christ Church Mission was commenced some years ago by the Rev. J. G. Brick, who threw himself upon the Church for its support, his salary being entirely dependent upon the gifts of friends, and whatever the Mission farm could be made to produce. Mr. Brick was obliged to retire by ill-health, and his successor, as will be seen by the appeal, finds serious difficulty in keeping the work going. I heartily commend this work to the liberality of all friends of missions. WM. A. BURMAN, Commissary.

Christ Church Mission, Upper Peace River.  
February 22nd, 1896.

I desire to heartily thank our many kind Christian friends who have helped us either by gifts of clothing or money. The most valuable bales received last year, both from England and Canada, are a real help to us. And in many cases the Indians will gladly work for the clothing, and by so doing brings us more in contact with them, and enables them to practically help us in the work in which we are engaged, making expenses much lighter, and I trust will in the future even lead them to do more towards the support of their children when at school. Last winter the Indians did not appear to care for

our religious teaching: they would gladly have given us their children to feed and clothe so far as temporal blessings were concerned, but they appear to be in a better frame of mind now. Many of them voluntarily offered their children last fall, without making any reserve, and expressed their great desire to have them taught, but to our great sorrow we had to refuse them admittance owing to our scarcity of food. The crops on the Upper Peace River last year were a total failure owing to the dry summer. After the snow disappeared in the spring, no rain fell before July 22nd, and only a very few of the seeds germinated, but after the rain they came up quickly and grew well, but it was too late in the season for any of the later growth to ripen. The loss to the Mission in food supply and securing farm labour is about \$1,500, and on this we were depending for our subsistence and for school purposes. Our cherished hopes of being able to feed about twenty children have all vanished, and to the great sorrow of our hearts, those who might have been under our care are now running wild. Indians, Canadians and European settlers have all left their homes and gone to the bush in search of food. We are thankful to learn from them that rabbits and furs are plentiful—so there is not much fear of starvation this winter. The prospect of a fruitful harvest is before our eyes, and we need both men and means to gather in the precious sheaves. The work is too great for me alone, and the debt now laid upon my shoulders is more than I am able to bear. I did hope that the Mission farm would have supported the school, with the exception of a few groceries and clothing for the children, and that soon the Mission to a great extent would have been self-supporting, but now my only hope of any real success rests with our Christian friends in Canada, and more especially with those who have most liberally supported the Mission by their subscriptions. We dare not give the work up, for "no man having put his hand to the plough and looking back, is fit for the kingdom of God."—Luke ix. 26. We are here to do the ploughing and sowing, and if we are faithful, God will give the increase. I have travelled nearly 300 miles for seed grain, but owing to the tremendous expense of getting it to Peace River, I can only take 10 bushels of barley, 10 bushels of wheat, 10 bushels of oats and vegetable seeds. I fear the freight alone will cost \$120. Our friends will at once see that though we should have an average crop next summer, it will not be sufficient for the support of a school, though we might reap more than the usual returns. Subscriptions towards our church and school which we hope to build next summer will be most thankfully received. Miss L. A. Dixon, 29 Wilton Crescent, Toronto, or Rev. W. A. Burman, 388 Selkirk Ave., Winnipeg, Manitoba, will most thankfully receive any contributions towards the objects named above.

BALANCE SHEET.—CHRIST CHURCH MISSION, PEACE RIVER, 1894. YEAR ENDING DEC. 31ST, 1895.

RECEIPTS.		
1894.		
Nov. 1st.	Balance on hand.....	\$ 14 96
Dec. 22nd.	Springfield, Miss Magrath...	20 00
1895.		
April 24th.	Whitby, All Saints' S. S.....	4 00
June 3rd.	Owen Sound, St. George's S.S.	24 89
June 12th.	Hamilton, Christ Church S.S.	25 00
June 19th.	Toronto, Church of Ascension	25 00
Sept. 10th.	Bishop of Athabasca.....	458 85
	Sale of clothing from Canadian and English bales, paid for wages for work on Mission farm.....	240 00
	Deficit.....	201 56
	<b>Total.....</b>	<b>\$1,018 76</b>

EXPENDITURE.

1894.	Purchase on Mission accounts.	
Nov.	Permanent improvements on the... farm and farm buildings.....	\$ 90 25
1895.	Board and wages for farm help.....	441 00
	Building milk house.....	50 00
	Dwelling house, shingling roof.....	180 00
	Brick Bros., purchase of hay.....	102 00
	Fall ploughing.....	12 00
	Light harness.....	25 00
	Provisions.....	30 00
	Howson, purchase of hay.....	12 00
	Ross Bros., Edmonton.....	7 75
	Massey, Harris & Co.....	14 85
	H. S. Howland.....	14 41
	Freight charges for Indian bales and mdse.....	85 00
	Missionary stipend.....	85 00
	<b>Total.....</b>	<b>\$1,018 76</b>

BRIEF MENTION.

The Duke of York recently sold his famous collection of postage stamps to one of the Rothschilds. It was insured for \$600,000.

Rev. Archdeacon Davis has been rector of St. James' Church, South London, for 22 years.

It is said that Dr. Jameson's medical practice in South Africa was worth \$15,000 a year.

The Ven. Archdeacon Phair, of Winnipeg, is visiting the missions around Lake Winnipeg.

The Rev. George Scott has resigned the parish of Cookstown, the resignation to take effect in May.

An Elderslie man recently cut down a tree that contained five logs twelve feet long and six cords of wood.

The Rev. F. W. Dobbs, rector of St. John's Church, Portsmouth, completed his eighty-first year last week.

London Jews are about to set up a sort of Toynbee hall of their own in Whitechapel, where many poor Jewish immigrants have settled.

Rev. W. B. Carey recently visited Deseronto with a view of aiding in the selection of a clergyman to fill the place of the late Rev. G. A. Anderson.

Emperor William, who is at present visiting Italy, is desirous of going to the Island of Elba, where Napoleon was imprisoned.

The Rev. E. K. Wilson, of Hall's Stream, Que., is leaving for Marbleton, where he succeeds the Rev. Edmund Jackson, who resigned not long since, owing to ill-health.

Maurice, the son of the first "Prince of Orange," showed himself a born soldier at 15.

The Rev. W. J. Ancient, M.A., has moved to Halifax, and has assumed the duties of the diocesan secretaryship, to which he was appointed some few months ago. Mr. Ancient is to have supervision over the parish of Acadia Mines till his successor is appointed.

Bishop Potter, of New York, has been invited by the authorities of Cambridge University to be a select preacher to the University during the month of May.

President Kruger, of the Transvaal, has taken to bicycle riding. The old gentleman has been growing obese of late years, and had neglected outdoor exercise.

Portraits of the German Emperor were shown in London shops after he had sent his cable despatch to the Boers, marked, "Reduced to 6d. from £1."

Sir John Millais' first picture was published by Charles Reade, the English novelist. Ruskin said that it was not a failure, but a fiasco, and kicked a hole in the picture.

The Prince of Wales is to be installed as Chancellor of the University of Wales in the coming summer. The ceremony will take place at Aberystwith, the seat of the oldest of the constituent colleges of the university.

In London the belief prevails that early in the new year the Prince of Wales' remaining unengaged daughter will be engaged to a well-known English nobleman.

There are 5,925 lighthouse stations in the world. Of these, England has 817, the United States 802, Canada and Newfoundland 494, and France comes fourth with 444 lights. The whole of Europe has 3,477 lighthouses or stations.

A flowing well of petroleum was discovered in the Olympic Mountains in Washington last week. The oil is said to be identical in character with that of the Eastern wells.

Bishop William Taylor, the famous missionary to Africa, recently made bars of laundry soap the currency of the natives. It met with such favour as handy change that the bishop's son now sends from three to five tons at a shipment.

There are only two survivors in France of Napoleon's grand army, and one of them, M. Baillod was recently decorated by President Faure with the Cross of the Legion of Honour. Baillod is 103 years old, and still reasonably active, though after Waterloo he was discharged from the army as a consumptive.

Word has just been received here of the burning of Bishop Reeve's residence at Fort Simpson, on the Mackenzie River. It occurred some time ago. The house and contents were all burned.

also the supplies till next summer. The bishop and Mrs. Reeves escaped with difficulty to Hudson Bay fort, where they are now staying. Bishop Reeve contracted a severe cold and rheumatism during the exposure.

## Family Reading.

Written for the CANADIAN CHURCHMAN.

### The Beggars' Banquet.

Ye servants of Him who dwelleth  
In Heaven, and ruleth all,  
Ye ministers doing His pleasure,  
Attending the Master's call,  
Go out to the highways and hedges,  
And gather the stragglers in;  
The halt, the lame and the blind ones,  
And those besteepled in sin.

Say to each thou overtakest,  
—And with love thy message bear—  
"The Master hath made a great supper  
To-day, and He calls thee there.  
The friends whom He bade have failed Him  
—Made light of His feast so free,  
So finding them all unworthy,  
He offers it now to thee!"

The halt looked up and the lame ones  
Paused, and their wonder grew,  
And into the face of the blind ones  
Crept a light and hope anew;  
And the sin-swept—ah, what a marvel!  
As they the message heard,  
With sweet and infinite longing  
Their hardened hearts were stirred.

They doubted not, nor derided,  
Nor sought to make delay,  
But trusting the word of the Master,  
Joyfully went their way;  
And through the palace portal  
They all came trooping in,  
This strange, ill-favoured medley  
Of dirt, and rags, and sin.

As the wedding-robe is folded  
O'er each, with touch so light,  
Lo! the halt and lame are leaping,  
And the blind eyes have esight!  
Oh, blessed touch of healing,  
Oh, wondrous love outpoured!  
For He who holds the garment  
Is Jesus Christ the Lord!

\* \* \* \* \*  
Oh, weary one, earth-burdened,  
Ye soul-sick seeking rest,  
Oh, helpless one, in your weakness,  
Ye sinners sore distressed;  
Come, list to the tender message,  
Whose earnest ye cannot doubt,  
"Whoever unto Me cometh  
I will in no wise cast out."  
—Thalia.

### Perfect Grace.

We all agree that God is good; all, at least, do so who worship Him in spirit and in truth. We adore His majesty because it is the moral and spiritual majesty of perfect goodness; we give thanks to Him for His great glory because it is the glory, not merely of perfect power, wisdom, order, justice, but of perfect love, of perfect magnanimity, beneficence, activity, condescension, pity, in one word, of perfect grace. But how much must the last word comprehend as long as there is misery and evil in the world, or in any other corner of the whole universe! Grace, to be perfect, must show itself by graciously forgiving penitents; pity, to be perfect, must show itself by helping the miserable; beneficence, to be perfect, must show itself by delivering the oppressed. The Apostles believed, and all those who accepted their Gospel believed, that they had found for their word "grace" a deeper meaning than had ever been revealed to the prophets of old time; that goodness and grace, if they were perfect, involved self-sacrifice. If a man can be so good, God must be infinitely better: if a man love so much, God must love more; if man, by shaking off the selfishness which is his bane, can do noble deeds, then God, in whom there is no selfishness at all, may at least have done a deed as far above his as the heavens are above the earth. Shall we not confess that man's self-sacrifice is but a poor and dim reflection of the self-sacrifice of

God? Shall we not find, as thousands have found ere now, in the Cross of Calvary, the perfect satisfaction of our highest moral instincts, the realization in act and fact of the highest idea which we can form of perfect condescension, namely, self-sacrifice exercised by a Being of whom perfect condescension, love and self-sacrifice were not required by aught in heaven or on earth, save by the necessity of His own perfect and inconceivable goodness?—C. Kingsley.

### Remember the Lord's Day.

Remember the Sabbath day to keep it holy. There is a wide-spread desecration of the Lord's day even among those who are called and call themselves Christians. Many a communicant who devoutly asks the Lord on Sunday morning to incline his heart to keep the commandment as to the Sabbath, will deliberately violate that commandment in the afternoon or evening of the same day! Why should we strictly observe Sunday? Because God has commanded the hallowing of a seventh of man's time and claims it as His own. First, Sunday should be a rest from all secular employment. There never was a time when the observance of Sunday as a day of rest was more necessary than it is in this age. Faster and faster grows our rate of living. The world of business is at white heat. The world of pleasure is becoming more and more furious in its pursuit of amusement. The old Greek Tantalus is not yet satisfied, but stands in the stream of his enjoyments, achievements and attainments, with the water up to his chin, and as he attempts to drink, ever flows the stream away. The age is becoming *blase*, worn-out, feverish, restless, unsatisfied, discontented. It wants rest. It needs rest. The asylums cannot be built fast enough for our mad men. The penitentiaries are full. We are becoming great in acts, little in men; greatness begetting paltriness. Here comes in the meaning of Sunday. It is a day of rest. You are a workman, or a doctor, or a lawyer, or a grocer, or a seamstress; Sunday means a great deal to you, or it should mean a great deal. On that day there should be a relaxing of muscle, a soothing of nerve, a calming of spirit. But can these results be obtained from rest? No; if Sunday is to give repose of spirit, the soul must be brought into communion with its Maker. It is only when our lives are saturated with God that the wings of our spirit can drop to calm repose; hence the religious meaning of Sunday. In the open Church God meets man, and man's spirit is soothed and calmed and refreshed from life's fever.

### Church Terms Explained.

*Biretta*.—A black cap of peculiar shape worn by the clergy in outdoor processions and services, and also in church.

*Bishop*.—The highest order of the ministry. His functions are to rule his diocese, adjudicate in his court, ordain priests and deacons, confirm, consecrate churches, cemeteries, etc.

*Bowing towards the Altar*.—It is a pious custom of the Church, still retained in some English Cathedrals, as well as in many parish churches, to make a reverence towards the altar on entering and leaving church; the Holy Table being the special symbol of God's presence (as was the Ark in the Jewish Temple), and the throne of our Lord's Sacramental presence in the Holy Eucharist.

*Candlemas*.—A name used for Purification, February 2, from the custom which prevails in the Western Church of lighting churches with candles on the day when our blessed Lord was declared by Simeon to be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

*Canister*.—The metal case in which Altar breads are kept, so called in the old inventories.

*Canon*.—An ecclesiastical law or regulation passed by some council regularly convened. A Greek word, meaning a rule or measure. The laws of the Church are called Canons. The Canons of the Early Church are binding on the Church, and acted upon now in Ecclesiastical Courts, except where they have been suspended by subsequent laws.

The principal Canons of the Church of England are for the most part a digest of old Canons.

Canonical obedience to the bishop is obedience according to the Canons.

*Canon*.—An ecclesiastic having the right to a stall in a cathedral.

### Something Like Sleep.

In Bishop Ken's evening hymn, "Glory to Thee, my God, this Night," there is one verse which ought to be called the Easter verse:—

"Teach me to live that I may dread  
The grave as little as my bed;  
Teach me to die that so I may  
Rise glorious at the judgment day."

Every night when we go to sleep it is something like being buried. We do not know what we are thinking about, and are quite unconscious of what is going on about us, when we are buried in sleep. Then in the morning we awake and rise again. It is something like death.

Bishop Ken meant to teach us to think when we lay our heads on the pillow:—"This is like being buried. I will give myself to Christ, my body and my soul. Then I shall not be afraid; for I know I shall wake up again. If I do not wake up in this world, I shall wake up in heaven."

We must all be buried some day. How happy to "die daily" in this way, giving ourselves to Christ; so that when that day comes we may "dread the grave as little as our bed"—lie down in the arms of Jesus, and sleep and wake in heaven! Those keep Easter well who can think of death being "something like sleep."

### Retreats.

The value of retreats to persons living in the world, desirous of maintaining a higher standard of life, seeking opportunity to break away from the trammels and sinful entanglements of the past, that they may devote themselves to a more pure and undivided life in it for the future, is too evident to require more than a brief mention. Retreats form to such persons often the only available occasion of an entire seclusion from outward hindrances, combined with such teaching as may help to the full realization of the objects of faith, which are the proper means for bringing to bear the powers of religion upon their souls. The influence of sermons and other ordinary ministrations must always be marred by a defect of power, because the impressions made are so liable to be obliterated by the rapidly succeeding ideas prevailing in the outer world, to which the hearer must immediately return; or by the mere instinctive reaction of the mind itself after a transient excitement. Time secured from all possible interruptions, and relief from all outward pressure, and the constant play of ordinary associations, are needed for such self-reflection as is calculated to produce fixed and permanent results.—Canon Carter.

### Godly Living.

"Live soberly, righteously and godly."

There are persons who consider it quite sufficient for all the practical purposes of human existence to take the first two of the expressions, leaving the third altogether out of their account. They live "soberly"—their personal conduct is irreproachable. No man can put a finger upon a blot in their morals. From everything like excess, or impurity, or unworthy conduct of any kind, they hold themselves indignantly aloof; and, so far, they are blameless. And they live "righteously." Honest, honourable, straightforward; giving all their due; scorning the miserable shifts and mean devices and half-concealed falsehoods by which some men contrive to emerge into prosperity and to rise in the world; they just do their work manfully and well, and leave success to follow if it will. To them, the most important thing is, not to succeed, but to do the right. So far, then, as their duty to themselves and their duty to their neighbour is concerned, they are all that can be desired. But what about their duty to God? That is neglected! God may be outwardly honoured—as, for instance, by occasional attendance at the house of prayer—but He is not really in all their thoughts; and they know it. They are too honest not to know it. That there has been no acceptance in their lives of the Christ of God—without which

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acceptance God is a stranger to us and we strangers to God; that there is in them no consecration to Christ; no referring to His will; no dependence upon His help; no drawing out of His fullness; no love to His person, and no zeal for His glory—of all this they are perfectly aware. But the thought of their heart is—that the omission is of no very great importance; and that so long as they live “soberly” and “righteously,” it matters little or nothing whether they do or do not live “godly”—in this present world.

Ambition.

To say that a man is without ambition is, in common acceptance, to cast a slur upon him and to infer that he is greatly lacking in one of the most important qualifications of a successful career. To speak of him as ambitious is, in a general sense, to compliment him—to account him as having one of the chief characteristics of a prosperous and creditable member of society. From a casual observance, therefore, it would appear that ambition is something to be desired—something that reflects credit upon and conduces to all that makes up a complete and well-rounded personality. But when we look deeper into the subject we may well ask ourselves if there is not another side to this question; if beneath the fair seeming and brilliant promise of ambition we do not sometimes find a serpent in the Eden—a dark thread of evil that runs through all the sweets of success, and at last turns to bitterness that which has seemed the sum of all earthly good, and makes us wonder whether the poet of old who defined ambition as a “glorious cheat” might not have been so far from the truth, after all.

Ambition properly directed is a motive power of success; but, like most other incentives, while it is an admirable servant, it is a fearful master. The ambition that prompts to high aims, lofty purposes and noble endeavours, that works always toward the betterment of the world and those who live in it, is worthy of all credit. The man who builds beautiful mansions and rears stately piles of brick and mortar that are an ornament to the community in which he lives, is deserving of commendation in so far as his work is of benefit to himself and others. It is scarcely worth while to look in this material world for absolute self-abnegation. Indeed, this sentiment is not precisely the one that a clear-headed, comprehensive philanthropist would advocate.

To be successful in unselfishness one must have to do with people who to an extent appreciate the motives of the individual, else the benefit is all on one side—a condition of things that never fails to bring about disastrous consequences.

Ambition is like a tree with many branches. The controlling power lies at the root. The start may be well enough, but after a time out of one side often shoots selfishness, then the greed of gain; a little later on unscrupulousness crops out; then in rapid succession follow heartlessness, cruelty, forgetfulness of the rights of others, a little perversion of justice and questionings as to whether, all things taken into consideration, might does not make right. Stimulated by success, these off-shoots under some circumstances become strong branches and bear dishonesty, the determination to take the lion's share of everything and absolute indifference to the claims of others, if they interfere with the avaricious spirit that has got a firm hold on its unfortunate victim. In such cases perhaps sufficient conscience remains to cause some twinges, but these are soon set aside by the favourite maxim of this sort of persons, “all is fair in love and war,” a maxim, by the way, that savours more strongly of the spirit of the evil one than almost any expression current among men. This is ambition wrongly directed and its consequences are a warped nature and a life given over to unholy greed and unworthy purposes.

If, on the other hand, the career has been properly started, ambition develops a very different character. With a spirit of “peace on earth, good will toward men,” as its underlying principle, the ambitious man seeks the well-being of others as well as his own advancement. He is ever ready to lend a hand to those who have less strength than himself, and never fails to give

everybody his due share of credit for worthy achievements. But the highest ambition of which humanity is capable is that which tends toward making the best of the individual. It cultivates the head, the heart and hands; it expands the soul until it grasps everything that is good and beautiful in nature and lifts one's self far above everything that is petty and unclean and of evil report; to be so rooted and grounded in stalwart righteousness that neither the severest storms of adversity nor the most vicious of environments can contaminate—this is the best use to which ambition is ever put. It develops a character that is like an old mine diamond; nothing can mar its surface, nothing clings to it, but, clear and glowing, it shines out in a darkened and wrong-going world, a beacon light in the direction of all that is good, clean, honest and honourable.

The Gloomy Garden.

Gloomy garden, on thy beds,  
Wash'd by Kedron's water-pool,  
Grow most rank and bitter weeds.—  
Think of these, my soul, my soul!  
Wouldst thou sin's dominion see?  
Call to mind Gethsemane.

Sins against a holy God;  
Sins against His righteous laws;  
Sins against His love, His blood;  
Sins against His name and cause;  
Sins immense as is the sea:  
Hide me, O Gethsemane!

A Faithful Servant.

In an account of the death of Rev. Dr. E. P. Hodgins, cousin of Messrs. J. G. Hodgins and Thomas Hodgins, of Toronto, which occurred at Wavertree, England, on February 27th, the *Liverpool Courier* contains the following:

“We regret to announce that the Rev. Edward Pringle Hodgins, D.D., died at his residence, Abbotsford, Ashfield, Wavertree, yesterday forenoon, from heart disease. After his retirement from active clerical work in 1894, Dr. Hodgins enjoyed better health than he had done in previous years.

“Rev. Dr. E. P. Hodgins was born in Ireland in May, 1818, and was thus in his 84th year. By his death the Church of England has lost a devoted minister, and one remarkable for his learning and piety. He had laboured with great acceptance and with great earnestness in this district of Liverpool since 1868, when he became vicar of St. Stephen's Edgehill. He graduated B.A. (T.C.D.) in 1839, and M.A. in 1842, taking his degree of B.D. ten years later, and D.D. in 1854. He became deacon in 1839, and priest in 1840. From 1842 to 1856 he officiated in the County Cork.

“Dr. Hodgins was a true evangelical minister, and as such was much liked by his fellow-Churchmen. With the people among whom he laboured so long, so devotedly and unselfishly, he was revered and loved; while in his own sphere he was regarded as a true type of an Irish clergyman. In the populous and important district in which Dr. Hodgins laboured he has wrought an immeasurable amount of good. No one could have been more skilled as a parochial organizer, and consequently the combined effect of his preaching, with that of the many social and religious organizations which he instituted in his parish, made his long ministry rich in the true fruit of Christian effort. His demise is sincerely mourned by an exceedingly large number of persons, of all denominations, to whom he had been a kind friend and a wise adviser.

“Dr. Hodgins leaves an only son, the Rev. R. C. Hodgins, vicar of St. Cyprian's, Liverpool.”

Fit Yourselves to the Cross.

The following true story was told at a recent clerical meeting: “A lady in a city employed an artist to carve for her in marble the figure of an angel carrying a cross. He began with the angel, and had succeeded remarkably well, when he found that he could not make the cross fit the back of the angel, nor could he alter the cross or the figure so as to get the cross to fit. His failure so preyed on his mind that one night he rose,

opened his window, and walked out, and has not been heard from since. The lady then employed another artist to complete the work or to make another. He began with the cross, and then made the back of the figure to fit it.” What a powerful sermon is contained in the story of the two artists' experiences. Our first impulse always is to attempt to alter our crosses to fit us; our final experience is that we must learn to fit ourselves to them.

A Spring Parable.

Till yesterday one tree was brown—  
One only, 'mid the green of spring;  
Wearing her dead leaves like a crown  
She stood and seemed to gloom and frown  
On every glad, rejoicing thing.

Till yesterday! When touched at last  
The slow buds quickened and uncurled,  
And the poor tree forgave her past,  
And learned to hope, and thick and fast  
Showered her dry leaves on the world.

Swift sudden hope replaced despair;  
The brown leaves dropped, the green leaves grew,  
And clothed upon, and fresh and fair,  
The happy boughs swung all in air,  
And drank the sunshine and the dew.

Souls have their dead leaves, sere and dry,  
Dead hopes, dead visions, dead delight,  
Relics of gladder days gone by,  
Worthless to every human eye,  
But yet we clasp the poor things tight,

And feel that life were bare indeed  
If we should lose them, or let fall,  
And all the old time hurts would bleed,  
And we unwrapped from sorrowing weed  
Lide mourners dragged to carnival.

Then in a moment suddenly  
God's blessed sunshine all unguessed,  
Reaches and heals our hearts, and we,  
Tasting its sweetness, know that He  
Bids us be happy with the rest.

—Susan Coolidge.

The Life-Day.

A WORD TO ALL ON EASTER.

What is Easter? If Christmas be the birthday and Good Friday the death-day of Christ, so is Easter the life-day. That is what it is. And what have you to do with it? If you are a Christian, everything. For “if Christ be not risen your faith is vain, ye are yet in your sins.” Everything turns upon this—that Christ is really and truly alive now, and not alive only, but *alive again*. He lived from all eternity in and with God, but this was not enough for us—He must be the God-man who died for us and is *alive again*. And this is the message of Easter. Therefore religion, and your religion, so far as it is true, is not a cheat and an impossibility, it is a reality. Therefore the Creed is true. Therefore all you say you believe about what God is, and what Christ did, and is doing, and shall do for us, is true. Therefore also is the Catholic Church true, because her Head is alive, and the promise to her cannot fail. Therefore the communion of saints is true, because Jesus, the joy of angels, and the crown of saints, lives and knits together His elect in an eternal fellowship. Therefore is there forgiveness of sins, because He who is the perpetual sacrifice is alive and makes perpetual atonement and grants perpetual pardon on the altar of heaven and in the homes of earth. So, also, can there be a resurrection of the body since Jesus Christ is alive now in human flesh at the right hand of God. So is there a life everlasting, since the Life is alive forevermore, and has the keys of hell and of death. Therefore, too, we may say, Amen, so be it.

—Let us, while treating of religion, carefully keep ourselves in a sphere superior to prejudices and disputes, so as to speak of God, not with human passion, but divinely.

This is eternal life; a life of everlasting love, showing itself in everlasting good works; and whosoever lives that life, he lives the life of God and hath eternal life.

## My Prayer.

Make me a blessing, Lord, to those I love,  
To smooth and brighten their oft rugged way.  
Give me Thy blessed comfort from above  
That I may comfort others day by day.

Make me a blessing, Lord, to those I meet,  
Even amid the hurrying, eager throng;  
Give me Thy Spirit, ever calm and sweet,  
Thy light to shine thro' me both clear and strong.

I am so weak I hardly dare to pray  
That my small light may bless yet farther still:  
That weary ones, the lone, the far away,  
Ev'n I may help to show Thy love and will.

And yet I know the weak are strong in Thee  
And knowing this I would, in Thy dear name,  
The greatest of all blessings that can be,  
This precious gift, this crown of blessings, claim—

To be a blessing in this world of woe.  
"And thou shalt be a blessing"—twas Thy word.  
This is the greatest gift Thou canst bestow;  
Give it, I pray, to me, ev'n me, O Lord.

For the CANADIAN CHURCHMAN.

## EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

BY THE REV. W. H. WADELEIGH, B.A.

CHAPTER I.—CONTINUED.

But to the children the most pleasing sight was the mill wheel, which kept so busily turning. To the boy, the noise of the mill and the foaming of the water, which appeared to boil like seething milk, were especially enjoyable. The little girl had, as she showed, a supreme delight in the sparkling precious stones of all colours, as she called them, which in the sunshine continually fell from the ever-dripping wheel.

The lady soon discovered how to settle down contentedly, so comfortable was it possible to be in this poor valley. The people vied with each other in providing her with food, with firewood, earthen utensils, and other little things. The little girl who had shown her the way into the valley, and who was called Martha, came into her service. "Before everything do I require eggs," said the lady, as she went to her cooking. "Do see if you cannot hunt some up for payment." "Eggs?" asked Martha, quite astonished. "For what?" "Foolish girl," said the lady; "for what?—for cooking—only see and manage to get back again, do." "For cooking!" said the girl; "but the little birds have now no more little eggs, and if they had, the eggs would be bad. Four persons would need to have some hundreds of eggs of finches and linnets to have enough to eat." "What can you be mauling about so, Martha?" said the lady. "Who is speaking of the little eggs of the little birds. I mean hens' eggs." The girl shook her head and said, "What kind of birds those are, I scarcely know; during my life I have never seen any." "Alas! that you should never yet have had hens," said the lady. "For when hens were first brought to us from the East, a hen was indeed at that time somewhat as rare in many places as the peacock is now." The lady perceived that there was almost nothing of any service to her in her little kitchen, since here there was nothing in the way of meat to be had. "I had never thought," said she, "what a good gift of God an egg is until now, when I cannot have one. But it has so happened to me in my travels already with regard to a hundred things. Want and necessity have indeed their good, moreover, in that they make us consider the many gifts of God, which we hitherto have not esteemed, and teach us thankfulness."

The good lady was obliged to live in penury. The people meanwhile diligently brought to her always only what they believed would be agreeable to her. When the miller caught a beautiful trout, or a collier a brace of fieldfares, they at once brought them to her. The greatest services were, however, rendered by the old servant who had come with her. She had some gold jewels and costly stones. Of these she made him presents from time to time; he departed with them and often remained away for several weeks together. As often as he returned he brought with him a variety of

things which he bought for the little household. The people indeed observed that the lady often very sadly looked for his return, and her eyes were red with weeping. They would gladly have discovered who they were personally, and whence they came; only to ask them themselves they had not the courage. But the old man told them when they asked him, so rare a name that they could scarcely repeat it, and they had already in a quarter of an hour quite forgotten it, until at last they perceived that blithe gray old head was hoaxing them. Then they addressed themselves to the children. "Do tell us," said they to the boy, "how then is your mother properly called? It shall go no further. Whisper it in our ear only." Then the child told them very mysteriously, "She is properly called mamma." The little girl also made similar answers. The people were thus obliged to allow time to unveil the mystery.

## CHAPTER II.

"Praise God, there are now hens at last."

On one occasion the old servant, who was called Kuno, came home again from a journey carrying a hen-coop upon his back. In the coop were a cock and some hens. When the children in the valley saw the old man coming, they all ran and flocked together to meet him; for he always brought something for them with him—white-bread, almonds and raisins, a whistle, a little bell for their goats, or some other trifle. This time the children were very curious as to what might be in the grated box, and which was almost entirely covered with a cloth, so that one could not well see the inside. They accompanied him as far as the front of the lady's door. The lady with her two children, who at once came running out gleefully, greeted him. "Praise God!" exclaimed the little miss, and clapped her hands, "there are now hens at last."

The man put the box down, and opened the little door, and out came first a splendid cock. The children were astonished. "What a peculiar sort of a bird that is," they cried out; for as yet they knew not what it was called. "In all our lives we have never seen such a beautiful bird! What he wears as a crown upon his head is more beautifully red than the poppy; and how marvellously fine are the brown and yellow tints which glimmer from his feathers, yet more beautiful than the ripe grain in the evening sun; and how wonderfully he carries his tail, curved almost like a sickle!" The hens also pleased them very much. There were a couple of black ones with very red combs, a pair of white ones with crests, and a couple of reddish-brown ones without a tail. The lady threw before the fowls some handfuls of oat grain. The hens picked them up eagerly, and the children stood and knelt round in a circle and watched them with delighted faces.

When the oats had been eaten, the cock flapped his wings and crowed, and all the children joined in loud laughter, it amused them so much. And when they were on the way home, all the boys cried, "keekeerekee" and the girls imitated them well, but not quite so loudly. When the children came home they told of the wonderful birds, "which," said they, "were much larger than ring doves, and indeed larger than the raven, with just as beautiful feathers as they, yet much more beautiful than all the birds of the forest." "And, said little Marie, Martha's chatty little sister, "as they wear such a red crest upon their heads as has not yet thus far usually been found upon the heads of any birds in the forest." The parents were also curious and came to see the strange fowls, and were not less surprised.

(To be continued.)

The First Sunday after Easter, or Low Sunday.

The first Sunday after Easter was regarded as the close of the Paschal solemnities. It was termed *Dominica in all is*, being the Lord's Day, on which the newly baptized wore their white robes for the last time. It was also called the Octave of Easter. In the English Church it is called Low Sunday, as contrasted with Easter; although a lesser Easter, it is a great day, and—as with the Greek Church—it terminates the Easter Festival. On this Sunday it was the custom in primitive days for those who had been baptized the

year before to keep an anniversary of their baptism, although the actual anniversary of Easter might fall on another day. The Epistle seems to bear on this custom, for it contains an exhortation to newly baptized persons. It has been suggested for reflection that, if we celebrate the anniversary of that day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were born into eternal life.

## Hints to Housekeepers.

Always put the sugar used in a tart in the centre of the fruit, not on the top; it makes the crust sodden.

CINNAMON CREAM.—Take one and one-half ozs. of the best powdered cinnamon and pour a quart of boiling milk over it. Let it stand for an hour, and strain through a thick cloth. Add one ounce of gum-arabic dissolved in hot water, and sweeten with half a pound of sugar. Freeze.

COFFEE CREAM.—To a quart of boiling milk add the yolks of four well-beaten eggs and a half pound of sugar. Place over the fire to thicken, but do not allow it to boil. Withdraw from the fire and mix with it a cupful of very strong coffee. When cold freeze.

LETTUCE SALAD.—Wash the lettuce thoroughly in cold water and dry with a soft cloth. Separate the leaves with the hand; otherwise they will become flabby. Place in a salad bowl, and dress with French or mayonnaise dressing.

CAULIFLOWER SALAD.—Boil the cauliflower until cooked, being careful not to overdo it. Chop it fine, and add chopped hard-boiled eggs and parsley. Garnish with olives and beets cut in fancy shapes. Pour French dressing over all.

CRESS SALAD.—Take equal parts of cress and celery stalks; cut up, place in a salad bowl, and sprinkle with sweet herbs; pour over this a mayonnaise or plain dressing and serve very cold.

PERSIAN SALAD.—Cut cold boiled potatoes into slices a quarter of an inch thick. Arrange in a salad bowl and place on the ice. Chop two hard-boiled eggs; add one teaspoonful of minced parsley, a little chervil, one teaspoonful of salt, pepper, four tablespoonfuls of vinegar, and eight tablespoonfuls of oil. Mix thoroughly and pour over the potatoes; stir together and serve.

PRINCE SALAD.—Cut a pint of cold boiled potatoes into small squares; add the same quantity of pickled cauliflower minced fine. Mix four tablespoonfuls of vinegar, one tablespoonful of celery salt, one teaspoonful of made mustard, and one ounce of butter. Heat to the boiling point; pour hot over the potatoes and cauliflower; stir lightly, and serve very cold.

CINNAMON CAKES.—Stir a pound of brown sugar with four raw eggs until thick. Add two ounces of powdered cinnamon, a little salt, and as much flour as will make the dough stand. Beat well. Dredge flour on a pan, drop the dough with a teaspoon in little heaps, paint with a beaten egg and bake. These little cakes are delicious, economical and easy to make. They require a very good oven.

RHUBARB STALKS PRESERVED WHOLE.—Select fresh young rhubarb, the red kind if possible, peel and cut into three inch lengths, lay on a large dish, and to every two pounds of rhubarb allow one and one-half pounds of castor sugar and the juice of two lemons. Spread the sugar over the fruit and lemon juice, and leave till the next day. Drain off the syrup, put it into a preserving pan with a few strips of lemon rind, simmer half an hour, take out the lemon rind, put in the rhubarb, and continue the simmering fifteen minutes longer, when it will be transparent. Sift out carefully into wide jars, so as not to break the stalks, pour the syrup over and store in a cool place. This preserve will keep seven or eight weeks.

RHUBARB MARMALADE.—Peel and split the stalks into very thin slices, to resemble straws, cut into two inch lengths, put into an earthen jar with the juice of two oranges, and one and one-half pounds sugar to two pounds of fruit; leave till next day, strain off the syrup, simmer half an hour, with a few strips of orange rind, take out the rind, add the rhubarb, simmer ten minutes, and put into jars for present use.



**COTOLENE**; you should therefore be careful to get the genuine.  
 Sold everywhere in tins, with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by  
**THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.**

Is the making of a pie. The making of a crisp crust depends largely upon the shortening. Use COTTOLENE, the new vegetable shortening, instead of lard, and sogginess will be an unknown element in your pastry. Cottolene should always be economically used—two-thirds as much Cottolene as you would ordinarily use of lard or butter, being ample to produce the most desirable results. The saving in a year represents a considerable item.

**Children's Department.**

**An Easter Lesson.**

Ethel Wynne's mother had promised that she might have a party on Easter Monday, one feature of which should be an old-fashioned egg-hunt on the pretty lawn. On Saturday they decorated the eggs, a large number of which were needed, as Ethel had invited quite a crowd of her little friends.

They ornamented the eggs in a variety of ways. Having blown out the contents of some, they filled them with sugar-plums and covered them with tiny pictures. The remainder were boiled hard and variously treated. Mrs. Wynne gilded the entire surface of some, on others she placed Easter mottoes, and emblems in gilt, while still others were dyed deep tints of red, blue, green and purple, and on some of these she had etched exquisite designs of various kinds with a sharp pen-knife.

Ethel drew a long sigh of delight as she looked at the brilliant piles now finished and at the two dainty prizes, one intended for the boy, the other for

the girl, who succeeded in finding the largest number of Easter eggs. They were both pretty egg-shaped boxes of silver filigree work, the girl's prize being a jewel-case, and the boy's a box for stamps.

Presently her eyes grew thoughtful, and she asked: "Mamma, why do we always have coloured eggs at Easter?"

"It is a very old custom, my dear, the beginning of which can scarcely be traced," replied Mrs. Wynne. "The egg has always been considered a type of the resurrection, and hence its use." Ethel looked puzzled. "You know what a type is, Ethel? A sign or symbol of some truth."

"Yes, I know; but I don't see what an egg has to do with the resurrection."

"At Easter, as you know, we celebrate our Saviour's resurrection, and also call to mind the truth growing out of that, namely, our own resurrection from the dead—that these very bodies, which will die and crumble into dust, will rise again from the dead, and be united a second time with our souls at the Last Day."

"I don't understand how that can be, mamma," said Ethel.

"We can none of us understand how it can be, Ethel, and that is the reason that types or emblems are useful. Some persons say that they will not believe what they cannot understand, forgetting that they cannot understand the commonest things around them. It is no more wonderful that a dead body should be restored to life than that a living chicken should come forth from a seemingly lifeless egg."

Ethel had never thought of such an every-day occurrence as wonderful.

"Break one of those fresh eggs into that saucer," directed the mother, and as the little girl did it, she went on: "You know exactly what you will see, but look carefully at it. Do you see any sign of life?" Ethel shook her head, smiling. "And yet, if kept at a proper degree of heat, in three weeks' time this shell will contain a little living being with wings and legs, beak, claws and feathers, all its parts complete, and possessing enough strength to peck its way out. Is it not strange?"

"I never thought before how strange it was!" exclaimed Ethel.

"It is no wonder that in early days the egg was dedicated to Easter, and the custom of colouring and decorating it soon arose."

"Are there any other types of the resurrection?" asked Ethel.

"Yes, my dear, all the vegetable

world furnishes them, dying as it does in the fall and coming forth into new life every spring. Hence it is appropriate that Easter should be celebrated in the springtime, when this annual resurrection is taking place, and so we wreath God's temple with fair blossoms, emblems of the future life. The pretty Easter lily that you have coaxed into bloom, that you might place it in the font to-morrow, grew, you remember, from an ugly bulb, as unlike its present stately beauty as possible."

"I never knew before why we put flowers in the church on Easter," remarked the little girl.

"Another, and perhaps the most perfect type, is the butterfly. You notice how many I have placed on these eggs, and you frequently see them on Easter cards. The ugly caterpillar crawling on the ground corresponds with us mortals living our imperfect, earthly lives, the motionless and apparently lifeless chrysalis with the stillness of death, and the beautiful, soaring butterfly with our future life in heaven, when our bodies will be as much more beautiful than they are now as the lovely butterfly transcends the hideous, crawling worm from which we turn in horror."

"You make it so interesting, mamma. Can't you tell me more?"

"Not now, Ethel. We have finished the eggs, and I shall put them carefully away where they will not be broken, and you must run away and dress for tea," said Mrs. Wynne.

"I am ever so much obliged, mamma," said Ethel, giving her a kiss. "I am sure I sha'n't forget what you have told me," and she ran off, singing an Easter hymn.

**How to be Happy.**

Are you almost disgusted  
 With life, little man?  
 I will tell you a wonderful trick  
 That will bring you contentment  
 If anything can—  
 Do something for somebody, quick;  
 Do something for somebody, quick!

Are you awfully tired  
 With play, little girl?  
 Weary, discouraged and sick?  
 I'll tell you the loveliest  
 Game in the world—  
 Do something for somebody, quick;  
 Do something for somebody, quick!

Though it rains like the rain  
 Of the flood, little man,  
 And the clouds are forbidding and thick;  
 You can make the sun shine  
 In your soul, little man—  
 Do something for somebody, quick;  
 Do something for somebody, quick!

A course of Hood's Sarsaparilla this spring may be the means of keeping you well and hearty all summer.

**Spring Medicine**

Your blood in Spring is almost certain to be full of impurities—the accumulation of the winter months. Bad ventilation of sleeping rooms, impure air in dwellings, factories and shops, over-eating, heavy, improper foods, failure of the kidneys and liver properly to do extra work thus thrust upon them, are the prime causes of this condition. It is of the utmost importance that you

**Purify Your Blood**

Now, as when warmer weather comes and the tonic effect of cold bracing air is gone, your weak, thin, impure blood will not furnish necessary strength. That tired feeling, loss of appetite, will open the way for serious disease, ruined health, or breaking out of humors and impurities. To make pure, rich, red blood Hood's Sarsaparilla stands unequalled. Thousands testify to its merits. Millions take it as their Spring Medicine. Get Hood's, because

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**Scott's Emulsion**, with hypophosphites, is the easiest fat-food baby can have, in the easiest form. It supplies just what he cannot get in his ordinary food, and helps him over the weak places to perfect growth.

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**Horsford's Acid Phosphate.**

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

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Descriptive pamphlet free.

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**PURE, HIGH GRADE  
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on this Continent. No Chemicals are used in their manufactures. Their **Breakfast Cocoa** is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their **Premium No. 1 Chocolate** is the best plain chocolate in the market for family use. Their **German Sweet Chocolate** is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine **Walter Baker & Co.'s** goods, made at **Dorchester, Mass., U. S. A.**

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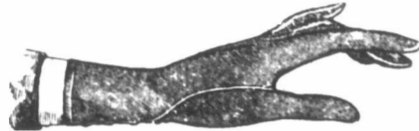
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**BLACK DRESS GOODS.**—Probably the finest selection of Lustres, Alpaca, Sicilians, Henriettas, Serges and Crepons ever brought together, from 40 inch to 54 inch wide, and from 25 cents to \$1.75 per yard. In writing for samples, be explicit as to what is wanted and you will receive a large selection.

## R. WALKER & SONS

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### Dogs as Workers.

When we drive dogs in this country, it is for fun. Some of us do not like it even then, because we cannot bear to see the beautiful creatures made beasts of burden.

The other day I turned a corner, and met face to face a beautiful St. Bernard harnessed to a tricycle. He looked so patient, and yet as if he felt ashamed, that my impulse was to ask the boy who was driving him to set him free. The boy looked lovingly at the dog, and I kept still, but felt a little guilty because I had kept still.

Dogs are strong. In some countries they do all the carting, and travelling would be impossible were it not for the dogs. In Belgium it is said that 50,000 dogs are employed. The dogs are so strong that it is said they can carry four times their own weight. These dogs are trained from the moment they are big enough to work; their fathers and mothers worked before them. The dogs of the cold countries—Labrador, Greenland and Alaska—are a race of dogs that are fitted for the work in those countries and are trained to it. Our dogs are not trained

to work. For that reason it seems unnatural. In the country sometimes they are trained to churn by walking in a treadmill, but they always look very unhappy.

Last year I saw a sheep churning, and it almost made one cry; the poor sheep looked so tired and worn and thin. We were told she had been taught to churn years before and was used to it. It seemed very cruel. The place where she was working was near the farm-house and at the top of a hill; the road was directly in front of the house. Across the road was a rolling

field, and in this were the sheep and lambs playing about or nibbling the grass, doing all the things it seems natural for sheep and lambs to do. The working sheep kept looking through the bars of the treadmill so sorrowfully and wistfully.

### The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the one true blood purifier and nerve tonic.

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### Pleasant Memories.

"This has been an uncomfortable day," sighed a young girl, "and I have been ungracious and thoughtless, and have troubled other people, I am afraid; but it is all over now, so I won't think about it."

"But you cannot help thinking about it," said an older and wiser friend. "And you have wasted a day when you have laid up no pleasant memory in your own heart or in another's."

How wise it is to think in due season of the memories one is laying by in store, and do things now, with the forward look, so that the future will be rich by and by in happy recollections! They may prove to be manna in some time of famishing, and may "satisfy the soul in drought."

There are divers kinds of happy memories, innocent, mirthful, kindly, solemn, sacred and uplifting. Cherish them all. The dearest remembrance one can have is that of having trusted God all through, whatever the days have brought. Whatever else may come or go, this treasure, if laid up through every experience, will be a lasting joy.

Make pleasant memories for other people by the deeds of to-day as it passes.

"Mankind are always happier for having been happy," says the genial Sydney Smith, "so that if you make them happy now, you make them happy twenty years hence by the memory of it."

Think of providing a little well of pleasure for another so far along the future way! One may then be gone from the side of his friend, but the pleasant memory will be still a living spring.

### Her Idea.

The following amusing story is told of Mr. Gladstone's little granddaughter, Dorothy Drew. Mrs. Gladstone, her grandmother, came into a room where the little child was singing, and began

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talking to her mother, and the little girl said, "Gran'ma, you shouldn't talk." She was reproved by her mother, and in answer to her mother's reproof she said, "But it was a service." She had been taught to sit still in church, and, being only three years old, she considered that where ever there was singing that was a service, and her grandmother, by talking when she was singing, had interrupted the service. Such a little girl would not have to be reproved very often for not behaving in church.

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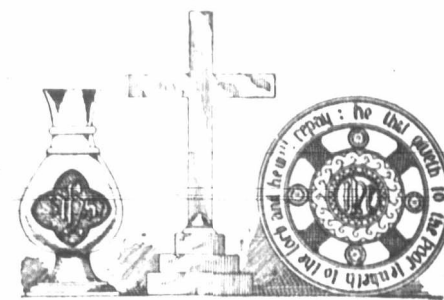
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