

the boat and made for St. Peter's, but before they got very far he discovered she was dead. She was still holding the umbrella, as a screen, but her sun had gone down while it was yet day, leaving him with six little children, the two eldest of whom have been in the Indian hospital.

CHURCH SEASONS

ADVENT.

We are told, in the first chapter of Genesis, that "in the beginning," the earth was without form, and void, and then we are led on to see how the Spirit of God moved over everything, and how chaos became kosmos, confusion and disorder evolved into order and beauty.

The ways of God are always the same. He brings things into order by a wonderful law of His own. Everything in His spiritual creation is arranged in an orderly fashion, everything in His church has been evolved in order. We sometimes wonder why there should be the seasons of Advent and Christmas, Lent and Easter; but, when we look into things a little more closely the reason is apparent. The God whom we worship is a God of order, and the teaching which He wishes to be conveyed to His children He wills to be given in order. The church is the interpreter of His will. People are apt nowadays to despise the Christian religion, and to speak as if it were very much out of date; but, if you and I look at the church's system, we shall see that the new ideas as to education, of which we hear so much, are after all only a development of the church's system of teaching, only a fulfilment of the plan suggested by the Blessed Master Himself when He was "tattarracling" among men. In this nineteenth century of ours, we hear a great deal about the kindergarten and similar systems of education. Are they new? Not at all. Did not Jesus give His teaching in a concrete form, when He found that those to whom He spoke could not accept abstract truth? His parables—His wondrous miracles—what were they but kindergarten lessons? And those to whom He committed the carrying out of His will, did they not act on the same Divine principle, and teach His precepts in such a way as could be understood by their pupils? And the church which was founded by them, has it not gone on in the same way, and presented its truths in an orderly and systematic manner, so that even the unlearned might take heed and learn?

Nothing is more noticeable in the whole church's system than the wondrous order and regularity which is observed in the development of Divine Truth.

Beginning with the season of Advent, which speaks to us of the various coverings of our Blessed Lord;—His advent in the past, as the Babe of Bethlehem, when He came among

men, as a man, to be their example, to suffer and to die for them, His advent in the present, through His Holy Word, His Sacraments and ordinances, and the Ministry of His Holy church, and His advent in the Future, as the Judge of the quick and dead, the church then leads us on to His Blessed Nativity, His circumcision, His manifestation to both Jews and Gentiles, His wonderful life among men, His Passion and Death, His Resurrection on the third day and His glorious ascension, and then goes on to speak of the downpouring of the Holy Ghost on the Day of Pentecost, the wondrous truth of the "Three in one, and one in Three"—the doctrine of the Holy Trinity, and then, to complete the cycle of teaching, she goes on to show forth the virtues and graces which ought to adorn the lives of Christians who have imbibed the teaching of the church.

That teaching is presented in an orderly and systematic way, and so the Advent Season comes to us, with all its wonderful teaching, as the beginning of a new Christian year. During Advent, we are called upon to think—first of all, of the wondrous humility of our Lord Jesus Christ, in leaving His throne in Heaven, and coming among us men, as a man; then, of His wondrous appeal to men through the medium of His Holy Word; then, of His glorious coming by means of His duly authorized ministers and messengers; and then, of the final coming of Christ in the last great Day, when He will be the Judge of both quick and dead. A thoughtful consideration of these important truths ought to be of great benefit to us, and should help to make the coming Christmas a glad and—happy time—a time in which we remember with gratitude the glorious incarnation of the Eternal Son of God for us and our Salvation.

CORRESPONDENCE

Dear Mr. Editor.

For the information of "An Old Fogey" and others, I wish, with your permission, to say a few words in explanation of our use of the terms referred to in his letter.

Matthias, or matins, is connected with the Middle English word *Matin*, in plural *Matyns*, the old French word *Matin*, and the Italian *Matino*—all of which mean the same as the English word morning. These, in turn, are no doubt derived from the Latin word *Matutinus*, which takes its origin in the word *Matuta*, the name of the Goddess of Dawn. As indicating a song of praise for the morning, the word is used by Milton, in "L'Allegro," and in "Paradise Lost," as well as by Tennyson, in his "Miller's Daughter." In the old Pre-reformation Church, the word "Matthins" was used with reference to the two services of Nocturns and Lauds, which were said in the early morning; and, from these our morning service was compiled. Our order of morning prayer con-

tains all the main features of the ancient *Matin* service, and so, in using this name, we are preserving one of the many links binding the Church of today with the Church of the earliest and purest days of Christianity.

"Evensong" has its synonym in the Middle English *Evensong*, or *Evesang*, the Anglo-Saxon *Afonsang*, and the Danish *Aftensang*—all of which were employed to designate the service said daily about sunset. Our order of Evening Prayer is compiled from the *Vespers* and *Compline Services* of the Mediaeval Church. The recital or singing of the Psalms formed a most important part of these services, and still forms an important part of our daily services; hence there is an appropriateness in our use of this word "Evensong."

The word "Paradise," while it may be sometimes fitly applied to the abode of the blessed in the great hereafter, is more correctly used as indicating that part of the Intermediate State, the place of departed spirits, where the souls of the righteous await the resurrection. The word is found in many languages, and in every one it indicates a place that is peaceful and beautiful, a beautiful park, or a beautiful garden, an abode for the blessed. The word is used by Thomas De Quincey, Oliver Wendell Holmes, and other writers, to signify a place of beauty or delight. The majority of Churchmen now hold, as was held in the ages of faith, that there is an intermediate state,—a Paradise, and that in that Paradise, the souls of the faithful rest in peace till the last great day. It was no doubt in reference to this that the Early Christians used to inscribe on the tombs of their dear ones, in the Catacombs, such prayers as the following: "Requiescat in pace, et perpetua lux luceat ei," (May he rest in peace, and may eternal light illuminate him!) There are some good people who, when they see the letters R. I. P. (for *requiescat in pace*) at once come to the conclusion that these are Papistical Mediaeval; but the Chevalier de Rossi, in his researches among the Catacombs, shows that such were the prayers of the Christians of the first days.

The word "Altar," we must admit, does not occur in any of the authorized formularies of the Church of England, except the *Constitution Service*; but, it is used in the formularies of the Sister Churches in America and Scotland. It was left out of our prayer book in the sixteenth century, in order to disabuse the minds of the common people of some grossly carnal notions as to the Eucharistic Sacrifice being a literal repetition of the Sacrifice of Calvary, and to bring back to people's minds the great truth that the Eucharistic Service is a feast as well as a sacrifice, which the withdrawal of the cup from the laity, and the solitary communion of the priest had tended to obscure. At the same time we must recollect that the word "Altar" has been applied to the "Lord's Table" from the earliest days; and, while the