

"WHAT WONDERFUL WOMEN THERE ARE AMONG THE CHRISTIANS!" was the exclamation of a famous heathen advocate, Libanius, when he heard of the constancy and devotion of Anthusa, Mother of St. Chrysostom. The saying has been always true. There seems to be something in Christianity especially adapted to develop the noblest traits and possibilities of the feminine side of humanity. "Faithful women"—since blessed Mary, "the Lady" of the Church, "Our Lady" in the Church's calendar—have always brightly adorned the pages of Church history. They have well kept up the tradition of Easter morn. Truly, "the woman who is not a Christian, is a traitor to her sex."

THE CHRISTIAN SABBATH.—We have largely lost sight of the fact that the Deuteronomy or second version of the Decalogue seems to indicate or hint at the propriety or at least possibility of a future *change of day* for adequate reason—such as Christ's Resurrection has afforded. In the Deuteronomy version—which might with due reverence be called the revised version, as distinguished from the Exodus version, which first appeared probably on the *First* two tables—the sanction for the Seventh Day rests on the delivering of the *Israelites from Egypt*, not on the creation at all. "J.H.H." reasons that God make the alteration in a Christian direction.

MARRIAGES OF CONSANGUINITY AND AFFINITY are shown (by an article in the *March Westminster*) to be practically on much the same level. Marriages of blood relations are wrong because they have a tendency to perpetuate and accentuate the peculiar taints of disease which exist in every family, but the same taints are produced by the same associations and environments. The only wise course is to promote cross-marriages, marriages of persons unlike, marriages of persons not permanently or closely associated hitherto, or exposed to those common taints which make them cognate without being actually related.

PROFESSOR HUXLEY VERY SORE.—The *March* number of the *Nineteenth Century* reveals the beaten professor grumbling that the G.O.M. did not regard "the rules of the game"—hit too hard! The "small end of the horn" is not congenial to his lofty spirit; he must say something. So, from complaining that the Bible story is hard on the swine, making them get drowned without any fault of theirs to warrant it, he turns now to plead that the devils had rather hard measure dealt out to them, because they are represented as having been "badly taken in." They asked for refuge from the sea in the swine, and behold the swine straightway make for the sea. The professor's article reaches an appropriate "bathos" of its own, when he makes "the future hang fatefully. . . . on our final judgment of the Gadarene tale!"

THE LIGHT OF LONDON.—A writer (Smiley) in the *New York Missionary Review of the World*, exposes the sophistry of the Booth appeal in the following words: "In the City of London, where are to be found the darkest spots in Darkest England, the *herculean efforts of the Churches* to rescue the perishing are as astounding as the gigantic evils to be grappled with. There are literally hundreds of organizations employing thousands of missionaries, colporteurs, Bible women, nurses, Scripture readers, deaconesses, and teachers, who are striving night and day, on the streets and in the tenements, to raise from the mire the souls and bodies of the 'submerged tenth.' In no city in the world is there exhibited a more aggressive

Christianity, or are more evangelistic agencies effectually organized, or more money spent for philanthropic purposes, than in so-called 'heathen London.'"

FEBRUARY SIMULTANEOUS MEETINGS—briefly expressed by the initials "F.S.M."—are over in England, and the *Church Missionary Gleaner* takes stock of the interesting proceedings. The net result seems to be that, notwithstanding the eloquence and self-denial of the delegations, there was need of a larger measure of spiritual power in the meetings. "We saw few signs of holy enthusiasm, or of a flumble but profound sense of obligation to the Lord, or of a realization that we want something more than interesting speeches and hearty applause. . . . ought to throw more on the *younger lay men and women.*" *Mutatis mutandis*, the same might be said of other organizations than the Church Missionary Society.

METLAKAHTLA AS IT IS. The C.M.S. *Gleaner* for March is devoted almost exclusively to news from their North Pacific mission, of which for thirty years past Metlakahla has been a great centre. Many of our readers will probably remember the trouble which arose about 10 years ago through the rebellion against the Bishop (as well as the C.M.S. Committee) and perversion from the Church of the half-educated Christian layman, Mr. Duncan, who had been rashly put in charge. He carried with him a majority of the people and finally moved off with them to Alaska in 1887. Now all the reports agree that the place is in purity as well as peace. Bp. Ridley says: "I do not know a people who honour the Lord's Table more consistently than these."

BEING SEEN OF THEM FORTY DAYS.

The interval between our Lord's resurrection and His ascension is marked for us by St. Luke in the Acts of the Apostles, as covering this peculiar period of *forty days*. It has been noticed by commentators that this particular number or period seems peculiar to occasions of special probation or preparation for special events. We are reminded of Moses waiting on Mount Sinai, the spies searching the promised land, Elias on the way to Horeb, the preaching at Nineveh, the days of maternal purification, Christ's fast before His ministry began. It has also been noted that after the ascension, Jerusalem was given 40 years longer before its utter destruction by the Romans. These particular forty days of our Lord's life are known as

THE GREAT FORTY DAYS.

They were certainly unlike any other: they were days when His presence was wrapt in mystery, when His person had become so changed in appearance that He could only be recognized by the tone of His voice in the tender utterance of a loved name, in the characteristic action of breaking bread, by close scrutiny of the wound prints of His crucifixion, or by some other such peculiarity as had become associated singularly with His human personality. True, He "associated" with them, ate and drank with them "after He rose from the dead"; but His association with them seems not to have been continuous. His coming and going were mysterious, almost like that of a Spirit, rather than ordinary "flesh and bones." Yet, His manifestations or appearances were evidently very frequently repeated, and were arranged with a specific object, for we are told that on these occasions He was speaking

THE THINGS CONCERNING THE KINGDOM OF GOD.

It is curious how little we find in the New Testament which can be *directly* referred to this period, as of things expressly uttered or prescribed then and there. At the same time, we find a certain correspondence of a general character between *what we find in Christ's Church*, and what we are told was the special and peculiar occupation of our Lord during these forty days. The significant references to "the Traditions," the stereotyped form of the Church in history from Apostolic days to these, the authoritative force and value of the "customs of the churches of God"—these and many other things in the later Scriptures seem to point back distinctly to these forty days, and to no other period of the association between Christ and His apostles. This consideration leads us to understand how majestic is that

KINGDOM OF GOD—HIS CHURCH.

inasmuch as He thought proper to delay His return to the Courts of Heaven, the crowning event of His ascension, the descent of the Holy Spirit, His own enthronement and session on high, in order to inform the officers of His Church, at the very foundation of it, about all these fundamental doctrines and principles of Truth, Order, Discipline and Life, which have ever since formed the *Sacred Deposit*, so carefully guarded by His Church's Apostles and their lineal successors. With full force and effect we must apply to the directions of those forty days, what our 34th Article of Religion says about such matters in general: "Whosoever through his private judgment, willingly and purposely doth openly break

THE TRADITIONS AND CEREMONIES OF THE CHURCH

which be not repugnant to the Word of God, and be ordained and approved of common authority, ought to be rebuked openly, that others may fear to do the like, &c." If we are so careful, and rightly so, of local ecclesiastical fashions and ways of doing things, how much more careful should we be to observe with reverence all the Catholic traditions which have descended to us through the stream of time for nearly 2,000 years from those forty days, when Christ was Teacher and His Apostles the students of His Theology.

CHORAL SERVICE, PROPER AND IMPROPER.

From the very beginning the Church used music in her services. The early Christians risked discovery by their persecutors rather than forego the use of music—a proof of the importance their rulers attached to that clearness and order in the rendering of Divine service which a musical rendering can alone secure. Reading is liable in time to degenerate either into a mutter or gabble, or an offensively colloquial mannerism. The only effective check was to set every word of the service to music regulated by authority. So Birckbeck, a recent writer, teaches us.

MUSICAL SPEECH.

Mr. Walter Parratt, the present organist of Windsor, has stated that Mr. Gladstone's voice, in his "upas tree" speech of 1867, covered the octave from tenor E to the E above, and that he nearly always began his sentences in this higher E, and at their close descended to G sharp, thus exceeding the regulation ecclesiastical fall of a fifth by a semitone; while he ended his more solemn and impressive sentences in the E below. Dr. Liddon's sermons were literally chanted. Cicero says, truly, that even in speaking there is a kind of indefinite singing. The Greeks were a nation of musicians and orators. In some parts of England the rhythm of