

he would reserve for another occasion the reasons why he joined neither the Eastern nor the Italian, but contented himself with the statement that he became an English Catholic because he was an Englishman. The lecturer then said, for the purpose of his lecture, he must speak of the great body of Christians as divided into the Catholic Church on one hand, and those who dissented from her on the other, and described his attitude towards Nonconformists as one of the most cordial friendship, at the same time maintaining as a Churchman's platform that their differences were on questions of vital principles, and if either were right the other must be wrong; it was not a mere question of liking one form of worship, building or minister better than another, but one of two conflicting principles. The lecturer went on to describe some of the causes he felt for dissatisfaction with his position as a Nonconformist, maintaining that Paritarianism was impracticable; Dissent was uncertain both as an essential negation, and in the misuse of private judgment resulting in a fearful downward grade to ultimate disintegration. Mr. Tovey then enlarged upon the unhistorical and inconsistent position of Dissent, requiring in the ordination of its ministers a certain succession of authority, but only a succession that depended upon man for its origin; while the Catholic Church made it a point of the first importance that the succession of authority which is given to her ministers must originate from the apostles themselves. There is no trace of any other method of handing on this essential authority either in Scripture or early Church history than that which is known by the name of Apostolic succession. The lecturer then turned to examine the claims of the Church, and professed to have found them satisfactory in turn on the grounds of authority, primitiveness and Catholicity, and concluded with a strong appeal to all who were true and earnest Christians at heart to promote to the utmost the fulfilment of the Saviour's prayer that 'We may all be one.'

Mr. Tovey announced that he will commence a new series of lectures on Friday, March 13th, on the History, meaning and Ritual of the Prayer book, and invited any adults to attend.

VANCOUVER.—St. Paul's.—Since my last communication, the Ladies' Guild of St. Paul have held a sale of work, realizing therefrom a sum sufficient to reduce the indebtedness of the Parish by \$80.

St. Hilda's Guild, (a Guild of little girls) under the care of their president and vice president, provided the articles upon one of the side tables. Here the little people were active in disposing of their work, and realized a very nice sum during the evening, from which a decent carpet of ecclesiastical pattern, covering the sanctuary of St. Paul's, was procured.

At Epiphany tide we had a pleasant evening with the Sunday-school, in the vacant store on the corner of Howe and Drake streets. A children's service was held at the church with carols, special psalms, lessons, and special prayers. After a joyous service, all adjourned to the store, which was kindly loaned for the occasion. The eyes of the little ones were immediately centred upon the well-laden Christmas tree in one corner. After refreshments were served, games followed. Later still the tree was unloaded, and the little ones went home, each happy in the possession of some suitable though not expensive present.

On Sunday, the 25th January, we were pleased to have with us, for our dedication festival, the Rector of the parish. He sang the service for us, and preached to us from Gal. ii. v. 20, giving us earnest words of exhortation which, we trust, will bring forth their proper fruitage.

Two of our ladies have kindly lent themselves to work among the Chinese—teaching them the English language. These are careful,

also, to use their opportunities to proclaim to their pupils the coming of the World's Redeemer, and the blessing of the Incarnation.

### GOOD FRIDAY.

"Who His own self bare our sins in His own body on the tree." In these few terse words St. Peter tells us what Jesus did for each one of us. He came into the world to seek and save the lost, to do this it was necessary that atonement should be made for sin. As all had sinned—all had gone astray and were under the sentence of condemnation, so must some one take the place of the poor sinner, and suffer the penalty due to his sins. Who could do this? No man, no human being, for all were under the same condemnation. The case seemed hopeless. But in this extremity God came to the rescue. He loved—yes—so loved the world that He gave up His only Son, the Lord Jesus Christ; and He came and took our place. In His own person, His own self bare our sins in His own body on the tree—on the cross. Thus it was that Christ crucified became the great central fact of the Gospel and His death the power of an endless life.

How impressively this teaches us that being dead to sins we should live unto righteousness. For by His stripes we are healed—by His death we are made alive.—*Parish Visitor.*

### THE MORAL MIRACLE.

We do not wonder that the centurion was compelled to the exclamation, 'Certainly this was a righteous man'; or, according to Mark, that the centurion, when he saw that He so gave up the ghost, said, "Truly this man was a son of a God."

The centurion was used to scenes of blood. He had seen many a man die on the field of battle; He had seen the gladiator die in the arena. He had presided at the death of many a male malefactor; he had conducted the execution of many a pretender, many a claimant of royal authority. Every now and then a revolt would arise, and some person like Theudas, or Judas of Galilee (Acts v. 36, 37), or the noted Egyptian (Acts xxi. 38), would arouse the excited populace with the hope of national emancipation. The insurrection would be put down; and the merciless Roman government would extinguish in blood the last sparks of the revolt, and the roads would be lined, as after the suppression of the revolt of Spartacus, with crucified rebels.

It was not an unusual thing for the centurion to see men meet death with the bravery of stoicism, with the insensibility of ignorance, with the resolution of despair, with the grim endurance engendered by hatred. But here was a man, evidently of refined and tender spirit, who had inspired affection in the hearts of the humble men and women who stood near the cross; a man from whose countenance purity and benignity rayed forth, a man who evidently did not fear death, and yet who met the enemy with anything but insensibility; who, forgetful of His own sufferings, gave His last moment to thoughtful provision for His mother, to words of peace and cheer to the penitent at His side and to asking from God forgiveness for His murderers.

This was a miracle more startling than the healing of the leper and the raising of the dead, a moral miracle; and the voice of humanity has agreed in recognizing in the life and character and death of Jesus what Prof. Schurman finely calls "a benign miracle." If there were not other well attested miracles, yet the character of Jesus of Nazareth, as shown in His influence and in His words, would be an ade-

quate attestation to the divine origin of the New Testament.

Other men have partaken of the greatness of their times and their nation. Usually, a great man is but the greatest among many. Washington, Luther, Lincoln, each was the centre and the summit of a group of men. But this man of obscure parentage, with no advantages of education, of a nation narrow-minded, sordid, in an age of baseness, towered as an obelisk rises in perpendicular loneliness from the wide, desert expanse. And to suppose that such a character was created by the Evangelists is to suppose, not only a miracle, but an impossibility.

When some gentleman in France, who had invented a religion, was complaining to Voltaire that he could not get his religion accepted, Voltaire said: "Suppose you should try the experiment of being crucified and raised from the dead on the third day." Or, we might add, Suppose you try the experiment of living such a life and dying such a death as did Jesus of Nazareth.—*Exchange.*

### HYMN FOR EASTER.

The glorious Feast begins to day,  
Thy Queen of Feasts in all the year,  
The Feast that brings true Light and Life,  
And dries the mournful Christian's tear.  
The Church puts on her bright attire,  
Rejoicing like the flowery mead,  
Her songs resound o'er all the earth,  
For Christ the Lord is risen indeed.

The pain and anguish of the Saviour,  
The darkness of the silent Grave,  
And all the shame of Calvary  
Is buried in the Red Sea's wave.  
The heavenly Glory of to day,  
From all eternity decreed,  
Shines on the Cross and Sepulchre,  
For Christ the Lord is risen indeed.

Angelic hosts in snowy white  
Their loudest strains in triumph sing,  
All jubilant with ecstasy,  
In praise of their victorious King—  
While penitents, in harmony,  
From sin and guilty terror freed,  
Now feel their sorrow changed to joy,  
For Christ the Lord is risen indeed.

With Christ we die a mystic death,  
With Christ again renewed we rise,  
With Christ again ascending high  
With Him we reign above the skies,  
Christ is our Hope, our Joy, our All,  
Our Love, our Worship, and our Creed;  
Our life is changed and hid in God,  
For Christ the Lord is risen indeed.

Deck the Temple, deck the Altar,  
In the new-born heart's delight,  
Keep the Pasch with true devotion,  
Bring sweet offerings fresh and bright;  
Sing the great Redeemer's praises,  
Hail the Woman's chosen seed:  
Srew His path with choicest flowers,  
For Christ the Lord is risen indeed.  
—J. J. Douglas, in *Scottish Standard-Bearer*.  
Kirriemuir.

### EASTER DAY.

This the day of our Lord's resurrection and the earnest of our own, the chief and sovereign of all the festivals of the Church, is called by St. Chrysostom 'the desirable feast of our salvation, the foundation of our peace, the occasion of our reconciliation to God, the destruction of death, and our victory over the devil.' It is a day of rejoicing with holy, spiritual joy. "Let us keep the feast" above all by doing our duty to God in receiving with deep gladness the precious Body and Blood offered to us in His Holy Sacrament, and then by showing forth our joy in words and deeds of kindness to all around us.