

Word of God, and to the announcement that we preach God's Word in the belief that it is still a power, and will prevail with the sons of men."—*Evangelical Churchman.*

HARD ON TRINITY COLLEGE, DUBLIN, DEGREE HOLDERS.—It is a significant fact that at the recent Shrove Tuesday commencements in T.C.D. not even one single solitary degree in Divinity was conferred. The abolition of the *purchase system* is evidently beginning to tell. After the lapse of a sufficient number of years the degrees of B.D. and D.D. will mean something in the way of sweat of the brain and theological learning, as well as ability to pay the fees. Up to almost the present they have as a rule, in the case of 75 per cent. of their owners, represented a money payment and nothing more. Mr. Spurgeon on being once asked why he never accepted the degree of D.D., replied that "it so frequently meant only 'doubly destitute' he had no ambition for it." We understand that the rush for this decoration in 1891 (the last year of grace for the purchasers) was unprecedented.—*Irish Ecclesiastical Gazette.*

GREAT FUNCTION AT ST. PAUL'S, LONDON.—On the Festival of the Conversion of St. Paul, High Celebration took place at a quarter to 11. There was a very large congregation, including the Archbishop of York and many other Church dignitaries. The altar was adorned with the very handsome white silk frontal piece, elaborately embroidered in brocade and colours with the three events of the great Apostle's life, viz.: The stoning of the first martyr, Stephen; St. Paul in chains before King Agrippa and Bernice; and the Apostle waiting for the Crown of Glory. The music used was Gounod's "Messe Solennelle," which was beautifully sung by a full choir, with the accompaniment of the Albert Hall band. Dr. Martin, the organist, conducted, and Mr. W. Hodge was at the organ. During the Communion Gounod's "O Saving Victim" was sung as an anthem. Canon Scott Holland was the celebrant, assisted by Minor Canon Morgan Brown and Dr. Sparrow Simpson, who read the Epistle and Gospel respectively. In the afternoon, at four o'clock, Evensong was sung, the *Magnificat* and *Nunc Dimittis* being Eaton Fanning's setting in C. The anthem was a selection from Mendelssohn's Oratorio of "St. Paul."

Mr. V. P. SMITH is to bring forward at the meeting of the House of Laymen for the Province of Canterbury the following interesting series of resolutions: 1. "That in the interest of the Church a further relaxation of the Act of Uniformity is required." 2. "That (among other relaxations of the present law) it would be desirable to permit, with the license of the Ordinary, an informal Mission Service to be substituted on Sunday for the formal Evensong, in parishes where the character of the population renders it desirable." 3. "That, having regard to the resolutions on the subject passed by this House on Feb. 27, 1889, and Feb. 12, 1890 (which resolutions have received the concurrence of both Houses of Convocation), this House hopes that a measure will be introduced into Parliament, at an early date, to authorize the provision of additional services for use in the Church of England, and the revision from time to time of the rubrics and directions contained in the Book of Common Prayer, in some such manner as is provided by the Draft Prayer Book (Rubrics and Additional Services) bill as amended in accordance with the aforesaid resolutions."

When people are hired to be good they will stop as soon as the pay stops.

FURTHER RESOLUTIONS FOR LENT.

1st. If hitherto I have been neglectful of Religion, I will think about it now.

2d. If I have never had Faith in the Lord Jesus Christ as my own personal Saviour, I will now believe that He "loved me and gave Himself for me."

3d. If I have never been Baptized, "what doth hinder me" now? I will be Baptized into Him Who died for me.

4th. If I have not been Confirmed I cannot delay it longer, my heart is "ready and desirous to be Confirmed" into that Faith I now know to be so precious.

5th. If I have never "drawn near in faith" to the Holy Table, I approach it now, for my soul longs for its Spiritual food and refreshing Grace.

6th. If I have been indifferent about attending Services, I dare not be so any longer; the God I serve is PRESENT to bless me, can I be ABSENT?

7th. If I have never worked for Him in His Church and its organizations, Oh Lord hear now my prayer, "What will Thou have me do?"

8th. If I have kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and all I have to Him who has given all to me.

A GLANCE AT THE COLLECTS.

(From the *American Church S. S. Magazine for March*).

Our first Collect in the month of March this present year is for the Fourth Sunday in Lent, also known as Mid-Lent Sunday. It is found in the Sacramentary of Gregory, and consists of: [1] "A confession that we worthily deserve to be punished for our sins;" [2] "A prayer that we may mercifully be relieved." The Latin word translated "relieved" is "refreshed" (*respiremus*); and thus the name "Refreshment Sunday," by which the day has been known for a long period in the Christian Church. In the Prayer Book of 1549 the first phrase read very correctly: 'Grant that we, who for our evil deeds are worthily punished.' This doctrine of present chastisement for sin is fully recognized in the Septuagesima Collect, and thus we may be glad that in the Prayer Book of 1661 the phrase was made to read as we now have it; the punishment being made future, and not present. In the petition for refreshment 'by the comfort of thy grace,' we need to be reminded that in the Latin there is something more implied than what is contained in our idea of 'comfort.' It is that of help or strength. The fulness of its meaning may be seen in the following text: 'When Paul had received meat, he was strengthened;' for here the Latin word is the same as in our Collect.

The name of 'Passion Sunday' has been given to the Fifth Sunday in Lent, because on that day our Lord began to make open predictions of His coming sufferings. Thus the Epistle refers to His passion; the Gospel pictures the beginning of it, in His fearful rejection by the Jews; and the Commissioners of 1688 proposed to substitute the following Collect as more suitable to a 'Passion Sunday': "O Almighty God, who hast sent thy Son Jesus Christ to be an high priest of good things to come, and by his own blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon thy people, that by the same blood of our Saviour, who through the eternal Spirit offered Himself without spot unto thee, our consciences may be purged from dead works, to serve Thee, the living God, that we

may receive the promise of eternal inheritance, through Jesus Christ our Lord.' Their effort, however, failed, and the same short Collect, taken from the Sacramentary of Gregory, still remains. It is a prayer of God's people that He would (1) govern and (2) preserve them both in body and soul. The Latin original connects the 'government' with the body, and the 'preservation with the soul.

It is hardly necessary to be reminded that the Sunday next before Easter is familiarly known as 'Palm Sunday'; and we are all acquainted with those circumstances attending the triumphal entry of our Lord into Jerusalem, which have so named it. Yet, neither Collect, Epistle nor Gospel makes any allusion to the triumphal entry, but all direct our thoughts to the suffering humility of the Son of Man, which is to culminate in the death upon the Cross during this Holy week. The Collect is taken from the Sacramentary of Gelasius, and consists of (1) "A commemoration of the love of God in sending His Son to die for us"; (2) "A prayer that we may (a) follow the example of His patience and (b) be made partakers of His resurrection." It is certainly well suited to precede the Epistles and Gospels of Holy week, and we have no other, until those appointed for Good Friday. The name Good Friday is peculiar to the Anglican Church, and seems to have been so named by reason of the blessings conferred upon mankind by the sacrifice of Christ, on this day commemorated. In early Christian writings it is spoken of as the 'Paschal Day.' Then it was called successively, the 'Day of Preparation'; the 'Day of our Lord's Passion'; and the 'Day of Absolution.' In the early English Church it was called 'Long Friday.' There are three Collects for Good Friday. The first, from the Sacramentary of Gregory, is a prayer for the congregation; the second, from that of Gelasius, is for all estates of men in the Church; and the third, based upon three Collects found in both Sacramentaries, is for all who are outside the Church, 'Jews, Turks, infidels and heretics.' They have been thus very fully analyzed:

I. (a) 'A commemoration of our Lord's betrayal and crucifixion.'

(b) 'A prayer that God may graciously behold the 'family' for which Christ suffered and died.'

II. (a) 'A commemoration of the work of the Holy Spirit in governing and sanctifying the Church.'

[b] 'A prayer that all estates of men in the Church may serve God faithfully.'

III. [a] 'A declaration of God's common Fatherhood of the human race and universal love.'

[b] 'A prayer for the conversion of all who have left their 'home' in the 'family of God.'

By Turks must be understood Mohammedans, they being the chief Mohammedan power with which Western Europe in the sixteenth century was brought into contact. Infidels are unbelievers of all kinds. The Jews believe in God, but reject Christ; the Mohammedans believe in God and honor Christ, but do not pay Him divine honor; infidels believe in and honor neither God nor Christ. Heretics are all who have fallen away from the Catholic faith.

Easter oven has its special Collect, adapted from one composed for the Scotch Liturgy in 1637, probably by Archbishop Laud. It is based on Romans 6, and consists of: [1] 'A commemoration of our baptism into Christ's death; [2] 'A prayer that we may, by mortifying our affections, be buried with Him, and for His merits pass to our joyful resurrection.'

The Collect for Easter-day is an expansion of one contained in the old Sacramentaries, and consists of: [1] 'A commemoration of the resurrection of our Lord; [2] 'A prayer for pre-