

you to know, although by no means aspiring to the position of one of the chief cities, that we, the parish of St. Peter's, Qu'Appelle Station, in the Diocese of Qu'Appelle, hold service in St. Peter's daily at 10 o'clock, with Holy Communion on Thursday morning; Litany on Wednesday and Friday morning; afternoon service on Monday, Tuesday and Saturday at 4 o'clock, with an evening service (with Lecture) on Wednesday and Friday evenings, also a service with Lecture on Thursday evenings at Indian Head, one of the numerous out stations of St. Peter's, ten miles away.

Contemporary Church Opinion.

The Arrow, New York.

A contemporary of this paper writes:—It is something to thank God for that Unitarianism, long the curse of New England, is passing away into ob-ecrity. In all New England it cannot muster three thousand members at Sunday services; in Boston three of its oldest parishes have barely enough members to administer trust funds. The sect has been obliged to consolidate two and sometimes three moribund churches into one, and even then it has been necessary to make the services a musical one in order to attract the floaters who rove about from place to place in search of entertainment. The West Unitarian Church in Boston over which the late Dr. Bartol ministered for more than fifty years dwindled away to an average attendance of fifteen persons before his death, and a year or two ago the building was closed and sold.

According to statistics kept by the best informed Unitarian in Boston, Unitarianism has lost 64 per cent. in members since 1840. The old people who split off from the Congregationalists in 1830 to 1840 are dying off and their children are agnostics, infidels or Churchmen.

One of the oldest falsehoods against the Church circulated by Unitarians is told by the persons who hold services in the King's Chapel in Boston, which was founded late in the 17th Century and remained a Church of England parish until shortly after the evacuation of the city in March, 1776. This church with all its property, paintings, furniture and service books was deliberately stolen by the Unitarians under advice from disreputable lawyers of the period; yet the descendants of the original thieves add insult to the injury by stating to visitors that 'shortly after the evacuation of Boston, the people of the King's Chapel became Unitarians, retaining certain parts of the Anglican service which did not offend their consciences.' A more shameful falsehood was never breathed above the graves of the men and women who crossed the seas and set up on the bleak shore of Massachusetts Bay, that fair Church in which the noble liturgy of the Catholic Church was heard for the first time in a land set apart for the Independents.

The communicants of that Church never became Unitarians; most of them went away with the King's ships to the British Provinces, and those who remained and were out-voted and out-witted by Unitarians became members of old Christ Church, from the tower of which the lanterns were hung out to signal to Paul Revere, who woke up the minute men to fire the shot which was heard around the world. The King's Chapel is to-day substantially what it was when the Royal Governors and Judges and the best people of the city sat or knelt in its comfortable pews. The organ selected by George Handel is still in use, so is the high pulpit and chancel rail, but the fine painting of the Last Supper, after Da Vinci, which merchants of London presented to the Chapel is hid

in a lumber room instead of behind the chancel where it was suspended before it 'offended the consciences of Unitarians.'

The English Churchman & St. James Chronicle:

The *Standard* correspondent at Vienna reports, on the authority of the Vatican representative of *Politische Correspondenz*, that the Pope adheres to his idea of a union between the English and the Roman Churches, notwithstanding the adverse reports received by him from Dr. Vaughan and other Papal authorities now in attendance at the Vatican.

According to the same information, "the Congregation of the Holy Inquisition (!) is now occupied with the question of the validity of Anglican ordinations, from the Roman Catholic point of view." The Vatican correspondent says, "It is understood that the Pope's views are opposed to those of the Congregation. . . . The Pope is inclined to accept the validity of Anglican Orders; whereas, in the Memorandum submitted by the Roman Catholic Episcopate in England to the Congregation of the Inquisition, it is pointed out that up to the present all Anglican clergymen who have been converted to the Roman Catholic Church, and have desired to become priests in the new faith, have subjected themselves to fresh consecration." The action of the notorious "Inquisition" in these matters has an importance attaching to it in the eyes of Lord Halifax and the E.C.U., no doubt, but Protestant Churchmen view it as a national insult.

"FALLEN PROTESTANT CLERGYMEN."

The Catholic Telegraph (Roman) of Cincinnati, of March the 14th, says:

"No fallen Protestant clergyman is picked up by Catholics as a hero and sent around the country blackguarding his former co-religionists. We wouldn't listen to him. We want none of his 'revelations' or fabrications. There is a difference here between us and some others."

Yes, the difference is this: 1st. *The New York Freeman's Journal* (Roman), of Feb. the 9th, gives nearly two columns of "revelations or fabrications" from the pen of Jesse Albert Locke, a fallen Protestant clergyman." 2d. *The Catholic World* (Romanist and Paulist), of March, prints a good long article of "revelations or fabrications" from the pen of Henry Austin Adams another "fallen Protestant clergyman." 3d. *The Church Progress and Catholic World* (Roman), of St. Louis, of March 16th, reprints its two columns of the Adams article.

Adams "is picked up by Catholics as a hero and sent around the country blackguarding his former co-religionists," and both Adams and Locke are using their pens for the same purpose. Whilst the *Catholic Telegraph* would not listen to them, other Roman publications rather glory in and encourage "blackguarding" by these "fallen Protestant Clergymen."—*The Arrow, N. Y.*

I HAVE sometimes been asked if God will help a man in his business. My answer is that it is for the man to help God in His business. If the man's business is God's business, then God will help him in it; but if it be not God's business, why should he expect that God will help him in it? There is but one business in the world worth anyone's attention. It is the business of love, of service, of helpfulness to others. If one be engaged in this business, if his mind is firm in this undivided and settled purpose, and if he believes that God is working at this business also and in the same spirit of love, he will be at perfect peace, because his purpose is firm, and he is working under a great, wise, trusted Leader.—*Lyman Abbott.*

THE CHRISTIAN IDEAL.

In the Church service of Holy Week Jesus Christ is once more in an especial manner set forth (placarded, as Bishop Lightfoot renders it) crucified among men. During Passion Week, the week which precedes Palm Sunday, the sacrifice for sin, the work of redemption may be considered as an abstract principle of doctrine. In Holy Week the historical event of the Passion and Death of the Son of Man are dwelt upon in detail. The Epistles and Gospels give from many points and in many aspects the incidents of the last days of Christ's ministry—His trial, rejection by the people, His condemnation and death at the hand of Roman soldiers. The four evangelists in chorus tell the wonderful and terrible story in all its dismal circumstances of human hard-heartedness, blindness and cruelty. Through every scene of day and night, through all the crowd and excitement, the pomp and movement of the awful tragedy, may be discerned the serene form and face of that Central Figure, the protagonist of the supreme drama, treading alone the winepress of the wrath of God. Amid the anger, apostasy, treachery, undutifulness and rebellion of those who surround Him, He alone remains unshaken in courage, faithfulness and devotion.

In fact we would point out here that, to find the Christian ideal, men must look upon Christ crucified. He indeed presents a pattern of perfection such as was never needed more by mankind than it is at the present. Socialistic discontent, agnostic unbelief, wealth-worship, selfish sensuality, find their rebuke and their answer in the scenes of the Passion.

In the first place, Christ showed by His acts during His Passion that He believed in the vital unity of mankind as the family of Adam. He did not die for one race, for one name, for one nation; He died for the whole of humanity. He felt Himself as man charged with service for the whole body of mankind; the Jew cursed Him, the Roman condemned and crucified Him, yet He abated not one whit His enthusiasm for man as man, His divine love and compassion for sinners of all tongues and languages, and His arms like the arms of the cross, as it lay upon the ground, extended toward the four points of the compass, and embraced all in their act of atoning service. He was one with humanity, and whatever was human became the object of His help and succor.

Christ showed to the world what the Christian ideal meant, also, in the way in which He disposed of what is the most priceless possession of man. Men possess wealth in many forms, wealth in gold, in intellect, in moral power. As a symbol of all men hold dearest the most vivid is life; all other temporal possessions are comprised under the term of life, and so, in the Christian ideal presented by the Sufferer on Calvary, may be seen a stern lesson as to the responsibility attached to the possession of great gifts, whether they be gifts of earthly treasure, of mental genius, or of moral qualities. His glory, His omniscience, His holiness, Christ in humility dedicated to the service of mankind, and consummated the sacrifice by the sacrifice of His life upon the Cross.

The Christian ideal of social relationships in the home and in the neighbourhood had ever been presented by Christ. His preaching in Galilee, His home life, His last care for His mother, His fidelity to His friends, all make up a picture of singular human grace and attractiveness. He exhibited in His divine and human perfections that moral symmetry and completeness which stamped man in the flower and flawless beauty of His original creation. He exhibited that moral purity and humility which are the pre-requisites of all divine knowledge, and which all must strive to attain before they