

survives in England. At Sandback, in the North of England, the Church Wardens stand in the chancel with a large alms-basin, and the people come forward one by one to deposit their offerings therein before it is presented to the priest to be offered at the altar. The old practice was for communicants doing this to remain in or near the choir for convenience of communicating.

**C.M.S. AND S.P.G.**—The policy which the former of these societies seems disposed to carry out in their Canadian missions, and is actually carrying out, appears to suggest a reasonable and practical solution of the Bishop Blyth and similar difficulties. Their special work, they say, is to evangelize the heathen. When their "missions" become so far established as to form Christian communities, the C.M.S. work is done, and they gradually withdraw support. Is not this the very point when the S.P.G. may step in? Their work is to "support the weak" Christian communities, such as those formed by British settlers and mixed races.

**A ROMAN ARCHBISHOP ON SUNDAY OBSERVANCE.**—The Archbishop (Ireland) of Minnesota is credited with opposing the opening of the Chicago World's Fair on Sundays, in the following terms: "The United States have in the past held in the highest regard the Sunday observance. . . . We should rather seek to strengthen the Sunday observance than to weaken it. Already there are too many adverse facts. . . . We have nothing to learn from European nations in this matter. . . . We should rather be their teachers. . . . The children of toil are the ones who, the Sunday observance gone, will suffer the most."

**MOHAMMEDAN RITUAL IN THE PRIVY COUNCIL.**—One wonders whether the lot of a Privy Councillor can be a "happy lot." The members of the Hanifi sect like to say their "Amen" *sotto voce*: the Wahabis shout it. These latter also make a point of praying in a standing position with legs apart, raising their hands to their ears and then crossing them on the breast. The Hanifi appealed to the Privy Council to suppress the Wahabi Imams, but the Privy Council decides they cannot prevent the Wahabis from doing what they like, there being no ritual prohibitions against them. So "omission is not prohibition"! Poor Privy Council.

**DOLLINGER, GLADSTONE AND THE POPE.**—Professor Reusch has just brought to light, by publication, a very interesting fragment of Dr. Dollinger's, written *apropos* of the appearance of a German version of Mr. Gladstone's famous pamphlet on the Vatican Decrees about 15 years ago. In it the learned theologian says: "Gladstone's pamphlet shows in detail what to every one acquainted with history and the internal circumstances of the Roman Catholic Church is an incontestable truth, that perfect loyalty of subjects to their sovereign, and to the land, is absolutely incompatible with a serious acceptance of the Vatican Decrees of 1870."

**"A FOOL FOR HIS LAWYER."**—*Apropos* of the subject of ecclesiastical lawyers, chancellors, &c., the *Church Times* answers a query from "T.W.T." as follows: "A chancellor of ecclesiastical courts must be M.A., or B.C.L. of one of the universities, and at least 26 years of age. He has to help the Bishop in his consistorial court as judge, and to assist him in all matters of ecclesias-

tical law. In fact it depends on the Bishop to see that he has no fool for his lawyer." Canada is not rich in "ecclesiastical" lawyers, but we have such men as the late Dr. Henderson of Kingston, Hon. Ed. Blake Bethune of Montreal, and E. D. Hodgson of Charlottetown.

#### EASTER.

The origin of the word "Easter" is not perfectly clear, though it can be traced back to the Saxon period in which venerable Bede was a prominent figure. There seems to have been an impression that the word was derived from the name of the Saxon goddess of *Spring*, and is thus analogous to the word "Lent" as an ecclesiastical land mark affixed to the spring-time of the natural year. In all probability the reason of the adoption of the name of the goddess "Eostre" for this festival day, is the fact that her name was a significant and appropriate title for the Festival of the Resurrection, its meaning being "the uprising," from "ursten" to rise up, like our ordinary word "East," referring to the rising of the sun. Viewed from this point, the name is certainly a most suggestive and "speaking" one, none could be more so. Our own Anglican service, referring to the "Sun of Righteousness," gives added emphasis to this illustrative view of the title. It seems to speak—while we utter it—and speak to us, of the glorious "Sun," the "Light of Lights," who rose from the darkness of the grave to illumine human souls with heavenly hopes.

#### "THE GREAT SABBATH"

was one of the favourite names given in primitive Christian times to the day before Easter which we call Easter Eve. Although that day is the last day of the Lenten season, the dazzling rays of the Easter Festival seem irresistibly reflected backwards into it, the joy is anticipated more and more as its hours creep on towards the close. People cannot forget the sense of relief—almost in itself amounting to positive delight—with which the devout soul thinks of the Crucified Lord—whose work was "finished" with the last breath breathed by Him from the cross—"resting from His work to-day," the bruised, and scourged, and pierced body lying quietly in the Sepulchre, the spirit with the waiting souls in Paradise. The change of condition for Him was so great, the transition from agony to rest so immense, that there sets in an inevitable natural reaction in the devout mind, a revulsion takes place in the heart against any further prolonging of the hours of gloom and darkness; we reach forward eagerly towards the Easter light, we see the brightness which we know is so soon to be ours.

#### "THE GREAT LORD'S DAY,"

as it was early called by the Church, follows almost without transition. The joy of Easter Eve has become so great that the one day merges into the other as if no division existed between them at all. In Eastern churches the night of Easter Eve is made brilliant by an all-night watch in the churches with profuse illumination of the sacred edifices in sign of religious joy—the whole place bursting into a blaze of light at midnight, and the world apparently resounding for the nonce with cries and salutations—"Christ is risen," "He is risen indeed," &c.

#### CONTROVERSY

very soon arose in the early Church as to the most appropriate time for the annual commemoration of the Resurrection. The chief question lay between

observance of the exact day of the month, and the observance of the Lord's Day nearest to that day of the month. It was a small matter, but made a great blaze indicative of the degree of interest excited. This, however, is a mere matter of detail all agreed on keeping at some appropriate time every year the Feast of the Resurrection. We are now, also, pretty well agreed on the proper time.

#### LAY DELEGATES

Besides the annual vestry meetings, other meetings are to be held in Easter week to elect lay representatives to the Synod. The canon provides that these shall be communicants, because such are presumed to be loyal to the Church's doctrine and discipline. But unfortunately all communicants are not sufficiently well instructed in either, nor have they always the necessary ability to take that intelligent part in the solemn deliberations and business of a diocese which is required. We believe that where local men in the various parishes can be found possessing the chief desirable qualifications, they should be elected as delegates, and the vestries should not grudge their expenses, and that the custom of electing outsiders should be as restricted as possible. The chief difficulty as to local men, however, is their reluctance to spare the time. But this is a sacrifice from which both they and the Church would derive profit. For contact with their fellow Churchmen from different parishes, and the knowledge and experience which they would gain in Synod, would amply repay them; and their single minded service would be of material advantage to the Church. In any case we sincerely hope a wise choice of delegates will everywhere be made, so that the most useful and practical measures may be enacted for the government and extension of the Church.

#### EASTER VESTRY MEETINGS.

The time is at hand when the annual vestry meetings will be convened throughout the Church to elect Church Wardens for the ensuing year, and to receive the financial report for the year that is past. Time was when it was hard to get a good vestry meeting together, especially in country places. And when the few assembled the report was read, then accepted, and the Church Wardens elected; a general talk ensued and the meeting dispersed; or else there was a big wrangle about something or other foreign to the duties and functions of a vestry meeting to deal with. But we believe that this state of things is gradually, if not rapidly, passing away, and that Churchmen are becoming more actively interested in the progress of the Church both vital and material, and better instructed in their duties and responsibilities. The young in many parishes are being taught to receive the Holy Communion as soon as possible after their confirmation, and to become regular communicants, and to continue receiving instruction in the Holy Scriptures, the Prayer Book and Church History. Thus being grounded in the faith and the principles of divine worship, and receiving the Bread of Life, they become more and more imbued with the divine life of Christ and "thoroughly furnished unto all good works." Hence more abundant material ought now to be found than formerly, of which to make excellent Church office bearers, zealous and ready to assist the clergy in all lawful enterprises for the advancement of the glory of God and the good of His Church. Although, therefore, the Church does