

Paschal full moon, but the actual moon in the heavens is not full until sixty-two minutes after midnight; that is, the astronomical full moon falls on Sunday, April 15th. If we followed the astronomical moon, Easter Day would be the following Sunday, April 22nd, but as we accept the ecclesiastical moon, we keep Easter on the 15th. It should, however, be noted that the Jewish determination of the Passover depended not on the full moon, but on the fourteenth day after the new moon. And the Christian rule is founded on the Jewish. Now the [ecclesiastical] moon is new on March 30th [April 1st], so that what is called the full moon in the Prayer-[Book] falls correctly on the fourteenth day of the moon, though the astronomical full moon just misses that date."

The Churchmen's Union.

A society with the above designation, has recently been organized—apparently in consequence of the extreme measures recently taken by the English Church Union. The Organizing Secretary is the Rev. Dr. Cobb, formerly of the E.C.U., who recently gave a lecture on the new Society at Sion College, at the request of the President and Fellows of the College. "The objects of the union," the lecturer said, "were to vindicate the full historical position of the Church of England, as against those who would place an undue emphasis on selected portions of her history, as, for instance, the sixteenth century or the thirteenth; to vindicate her position as a Church which had been led, under the providence of God, to treat her members as free men, and to embrace, as far as possible, all those who, of whatever varying shades of opinion, were yet loyal to Jesus Christ. A society with these objects was, he contended, required at the present moment peremptorily for at least three reasons: (1) Because of the disgust and alienation which were the inevitable consequences of the rancorous party controversies of the last twenty-five years; because also of the impotence to which this strife had reduced authority in the Church of England; because, too, of the tyranny which the domination of an alien dogmatism was exercising over all those who could not accept the inconsiderate shibboleths of either extreme. (2) Because of the alienation of the vast masses of educated thought in the country, from the Church of England, due to the fact that the leaders of thought in the Church had not known how to present her teaching in such a way as to make it intelligible to those who were alive to the truths of all kinds which had been revealed by the Holy Spirit to men in the nineteenth century. Amongst these truths he instanced the principle of evolution, and that far keener sense of what was required in the interests of truth, which compelled thinkers to demand much stricter evidence for historical facts than contented our ruder forefathers, which was leading students in the interests of truth, and truth alone, to study origins, to bend a sanctified knowledge on the sacred narratives and to make use of the instrument of the comparative method. He also pointed out that the

modern conception of the mystery which surrounds the Being of God made it impossible for reverent minds to-day to engage lightly in attempts to define the nature and attributes of God. And akin to these was the deeper sense of the real nature of religion as a relation of person to person, which made men less ready to quarrel about the metaphysical or ceremonial expression of that relationship. (3) The lecturer alluded also to the present unstable equilibrium of the relations between Church and State, as a reason why efforts should be made to make the Church approximate more closely to the needs of the best religious consciousness of the nation." In conclusion, he said, "that the ideal Churchman, whom it would be the effort of the Churchmen's Union to help produce, was he whose religion was based on the simple piety of the old Evangelicals, but who associated with that the breadth of sympathy and genial tolerance which ought to be found in the Broad Churchman, and also the culture and historical sense which were associated with the name of High Churchmen." An interesting discussion, it is said, followed, and several names were given in for membership. It appears to us that a society which shall forward these aims is calculated to be of the greatest service to the Church of England at the present time. Should we not have a branch among ourselves?

Clerical Insubordination.

A correspondence recently published between the Bishop of Exeter and the Rev. G. B. Berry, vicar of Emmanuel Church, Plymouth, shows too clearly that disobedience to Bishops is found among Low Churchmen as well as High. Mr. Berry had announced his intention of "exchanging pulpits" with a Nonconformist minister. The Bishop, in pursuance of his bounden duty, addressed a "godly admonition" to Mr. Berry, which the latter has met with open defiance. He has, indeed, with not the best of grace, so far submitted as to abstain from inviting a Nonconformist brother to preach in the church, but he has persisted in preaching in the Nonconformist chapel. In his justification of this action, Mr. Berry claims an unfettered liberty to preach wherever (and apparently whatever), he pleases, on the ground that preaching lies outside the discipline of the Church. Moreover, he demands that a clean sweep shall be made of "the water-logged Act of Uniformity, the cause of all the unhappy divisions." In other words, he would have us know that acts of anarchy are not the monopoly of ritualists, and that the Act of Uniformity is equally obnoxious to extremists on either side. Mr. Berry desires the free election of Bishops, and that the Bishops so elected shall be assisted by synods. On these facts, the English "Guardian" pertinently remarks: "Well and good, but we fear Mr. Berry, like some others from whom he is widely separated, is under an illusion if he expects under those conditions a license not enjoyed by him at present. On the contrary, the existing system shelters eccentricities with which a self-gov-

erning Church would probably make short work. We are quite in favour of fraternal co-operation with Nonconformists where we can honestly meet them on neutral ground. But public worship is not ground of the kind, and we cannot think that action like Mr. Berry's does anything to further the cause of Home Reunion. We are glad that it has fallen to so distinctly Evangelical a Bishop and Archdeacon to remind Mr. Berry of the sanctity of his ordination vows. The way to rebuke effectively lawlessness of this kind is to adhere studiously to the Prayer-Book, follow with a glad mind the godly admonitions of our Bishops, and steer resolutely clear of lawlessness of whatever kind.

Selfishness the Secret of Unhappiness.

Archdeacon Sinclair, who, from his position as a canon of St. Paul's, and Archdeacon of the City of London is well qualified to speak to young men, has recently laid down as an axiom that selfishness is the secret of unhappiness; and he argues that if we are always seeking our own advantage, we turn everybody else into opponents and rivals, in fact we become like Ishmael of old, everyone's hand is against us, because our own hand is against everyone's. In these days of fierce competition in trade the lessons of the Sermon on the Mount are put aside as antiquated and out-of-date; but, however much men may ignore them in their daily lives, those lessons still remain part of the Holy Scriptures, and as a law binding on the Christian man's conscience are still unrepealed. The Archdeacon maintains that it is the selfishness of classes and individuals that dislocates society, that stifles trade in the blind race for higher percentage; that coldly employs redundant labour at the lowest market price, that creates the sweeter, that demoralizes commerce, and national reputation by adulterated goods, that fills the streets with degraded women, that induces so many of the working-men to waste their wages in the public-house, at the expense of the comfort of their wives and homes, and that fills the country and the Church with faction and party spirit. This is a sad picture; but we fear it is a true one. The lessons of the Cross, self-denial, self-sacrifice, are little more than old wives' fables in the eyes of the man of the world to-day. But we can, after all, follow the Archdeacon's lead, and ask, does all this selfishness bring real happiness to the individual whose thought is only for himself; and if it bring no happiness now, what will it bring at the end of life?

PRIMITIVE AND MEDIAEVAL.

When the English Reformation began in a formal and conscious manner, the principle was set forth upon which changes were made and doctrines were established. Thus in the Convocation of 1536, in the reign of Henry VIII., in certain articles presented by Bishop Cox, of Hereford, to Convocation, and accepted by both houses, and subsequently published by the authority of the King, it was declared that the Christian faith is contained in the Bible and the three Creeds,