

Heaven, they commemorate that day when "He led them out as far as to Bethany," "and while He blessed them He was parted from them." It seems as though the day brought with it the desire to follow Him with the eye of Faith, when He as Conquerer of Sin and Death returned to the glory which He had before the world was.

With us, thank God, this Holy day is less neglected than formerly, although far from meeting with the general recognition and celebration which it should. We may hope that year by year a larger and still larger number will realise that a living Faith in our Blessed Lord will eagerly embrace every opportunity which the Church presents of publicly expressing itself, and that these days commemorating the events in the Life of the Son of God on earth are, if rightly observed, so many helps to draw us nearer to our Lord, and to the Heaven whither He, our Forerunner, is entered.

MORE DRIFT.

WE copy the following article from the *New York Churchman*. It is wonderful to see the advances made in Liturgical services by such bodies as the Baptist and Presbyterian denominations. The Latin names read oddly in this connexion. We hope any Baptist or Presbyterian friends, into whose hands this article may fall, will not be too much horrified :

"We rejoice at every sign of genuine growth and improvement, especially in the direction of that unity in Christian love and action upon which the blessed Lord laid so much stress, and which of late

years men have so strangely disregarded. A mere piece of printed paper might not be looked upon as any great evidence of Christian love and unity. But when such sheets come from the "*Westminster Presbyterian Church*," and the "*Strong Place Baptist Church*," and contain free programmes (so to speak) of "morning service," and "evening service," with the "Processional Chorus," First and Second Lessons, *Te Deum*, Easter Anthem, Offertory, KYRIE ELEISON, *Sanctus*, *Jubilate*, *Magnificat*, *Credo*, *Benedictus*, *Gloria in Excelsis*, etc., clear down to a "Recessional Chorus," we confess that we perceive a new glory in the art of printing. Will our Presbyterian and Baptist brethren then accept what we say, literally and heartily? We are delighted to see these brethren worshipping, we will not say as "Episcopalians" do, for that would be offensive, but worshipping with Episcopalians in time-honored, scriptural forms of worship. Nor does it lessen our sincere pleasure to observe, in one of these Easter programmes, a page of information as to the use of Canticles in Divine service, with free quotations from the Early Councils on so good an authority as John Henry Blunt. If these things are but the first glow of the rising sun of unity and brotherly love, all hail to it!"

THE GROWTH AND PROGRESS OF THE ENGLISH COLONIAL CHURCH.

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We pass this month from Africa to New Zealand. In 1839 the S. P. G. began to support clergymen in New Zealand, 25 years after the visit of the Rev. Samuel Marsden,