

is the Word of God. It matters little what man or men wrote or compiled the various books, or whether, being human and fallible, they did not make unimportant mistakes." And again in his letters in the CANADIAN CHURCHMAN of 17th and 24th March (collected) Dr. Jones expresses as his own view, and as his own settled conviction, that (the italics are mine) "we need not throw away all faith, if we should be led to think that some books of the Old Testament are only historical records, collected by Jewish antiquarians, and bound up with the writings of prophets as venerable and valuable memorials of the peculiar people of God." Dr. Jones does not tell us which of those Canonical books of the Old Testament ("of whose authority was never any doubt in the Church," see Article VI.) he is convinced "are only historical records collected by Jewish antiquarians."

Now let us set over against Dr. Jones' "settled conviction" the utterance in 1864 of the Archbishop of Canterbury, in which he speaks of a momentous question at issue being "whether, in fact, the Bible is still to be our guide in matters of faith, still to have any power for establishing doctrine, still to be Canonical in the sense in which I hold the term to be undoubtedly used by our Church; for if there be some portions of Holy Scripture which are merely human, and have no divine sanction at all, the Bible must cease to be an infallible Rule of Faith and Duty, so long as we have no certain criterion whereby to distinguish between the human and the divine element."

In conclusion let me say that I dislike controversy, and besides have neither the learning nor the leisure to enable me to carry it on as it should be. But loving the Church of England to the very fibres of my being, I have entered my protest against teaching which may tend to sap the faith of her children.

HERBERT S. McDONALD.

Brockville, 29th March, 1892.

Notes and Queries.

SIR.—Our chancel is being renovated and refitted: the carpet and the wall paper are red. It will be a favour if you will inform me

1. Which is the correct colour for an altar-cloth that is not changed during the year—red or green?
2. What will be the best colour for an altar-cloth to the above-described church?
3. Will a green altar-cloth, with green trimmings to reading desk and lectern, be correct?

ENQUIRER.

Ans.—1. A rich crimson is the best colour for an altar-cloth, where there is no predominating colour in the chancel.

2. As there is already so much colour, the altar-cloth may be green with a distinct monogram in gold in the centre; or, if there is a super-frontal, let it be crimson, and the frontal green with a gold monogram or other decoration.

3. Yes; but relieve the green with gold as above.

British and Foreign.

The Nonconformist ministers of Gloucester have just paid a visit to Gloucester Cathedral, at the invitation of the Dean (Dr. Spence), who acted as conductor to the party.

The sum of £32,000 has been raised against the £50,000 required for the Birmingham Bishopric Fund. The Bishop-suffragan of Coventry states that the remaining £18,000 is practically guaranteed.

In consequence of the appointment of the Rev. John Bridger to the vicarage of Rainford, the organizing secretaryship of the S.P.C.K. in the northern part of England has become vacant.

Mr. Stack, son of the Bishop of Clogher, has been appointed to the incumbency of Derryvullen South.

It has been decided to confer the Freedom of the City of Dublin on the Rev. George Salmon, D.D., Provost of Trinity College.

The proposed memorial to the late Bishop of Down and Connor and Dromore is to take the form of a portrait of the late Dr. Reeves, to be placed with that of the other bishops of the diocese in the episcopal residence. A subscription list has been opened.

It has now been decided that the memorial of the late Dr. Hanna, of Belfast, shall take the form of a statue, to be erected probably in Carlisle circus, near to St. Enoch's Church.

The Prince and Princess of Wales have decided to erect a monument to the Duke of Clarence in the chancel of Sandringham Church, while the Queen intends to place a statue of her grandson in the Prince Consort's Mausoleum at Frogmore.

The Prince of Wales has acceded to the request, preferred through Lord Mostyn, that the church which it is proposed to erect at Llandudno should be regarded as a memorial to the Duke of Clarence and Avondale. Lord Mostyn has given the site, and Lady Augusta Mostyn heads the subscription list with 1,000 guineas.

The Duke of Westminster has written to the Bishop of St. Asaph to say that the Prince and Princess of Wales, owing to the deep mourning in which they have been placed, are afraid it will not be in their power to visit Wales this year on the occasion of the Welsh Eisteddfod, and for the same reason they have been obliged to cancel other important engagements.

The Bishop of Lichfield intimates that he will confer the office of catechist in that diocese upon any superintendent of a Sunday school or schoolmaster engaged in definite religious teaching in the diocese; and that he will license such catechist, upon application from his parish priest, to catechise children in church at any time other than during the Sunday services appointed by the Book of Common Prayer.

Canon Wynne is delivering a course of sermons on Sunday mornings during Lent at St. Matthias' Church, Dublin, on five controverted topics of present interest, the first, last Sunday, being "Views in the Christian Church." The Lenten course of sermons by Canon Wynne last year was much appreciated by large numbers, and have since been printed in a volume which is widely read.

A Rome correspondent of the *Daily News* says that a sale by auction of all the works of art, jewels, and collections of the Borghese family took place on the 29th ult., in Rome, for an approximate total of £80,000, while they have cost at least five times as much. The silver alone weighs about 79,000 pounds, and will be sold by weight, and not according to its intrinsic value as works of art, which many of the pieces are.

The *Church Review* ascribes Mr. Spurgeon's altered attitude to the Church of England in later life to the influence of Bishop Thorold over him. In a fine speech at the Bible Society's meeting two or three years ago, Mr. Spurgeon spoke of Bishop Thorold (then Bishop of Rochester, the diocese which includes London south of the Thames) as his diocesan, and said it was a very difficult task to follow him or to take his place.

In the list of baptisms recorded in All Saints', Hatcham, Magazine, one is noted as having been by immersion. In the face of the prevalence of the Antipædobaptist heresy and schism, says the *Rochester Diocesan Chronicle*, "it would be well if our people were taught by such object lessons in church, that baptism by immersion is contemplated as the rule of the Church of England even for infants, not only by the size of all old fonts, but also by the rubric, which says baptism by affusion 'shall suffice,' if they certify that the child is weak."

The Archbishop of Canterbury has done without a Sunday's post for thirty years. This was elicited through a communication made to the Archbishop by the vicar of St. Saviour's, Westgate-on-Sea, on the subject of Sunday deliveries of letters. For the last thirty years the Archbishop has never permitted postal deliveries to be made at his residence on Sunday. Some years ago the Westgate

vicar endeavoured to raise a memorial in order to exonerate the local postman from his Sunday duties, with a view to enable him to enjoy one day's rest and attend the services of the church, but the signatures were so few that the movement failed.

The Rev. Nicholas Bjerring says of the religion of his native land: "In formal, external religion no country in the world can surpass Russia. In internal religion and true Christian life few Christian countries can afford a worse example. A nation, assailed by the most determined and deadly enemies that ever sought its ruin, needs some better safeguard than a despised, subservient priesthood and a formal religion. There are in Russia about 50,000 churches, with 90,000 priests crushed by this rule of tyranny. What the Russian people need is a strong and moral influence for good."

Sunday School Lesson.

Palm Sunday.

April 10, 1892

DEAD AND BURIED.

There is no event which causes so much trouble in a family as the death of one of its members. Some one is seriously ill. The doctor is called in. Perhaps he comes several times, before any great danger is feared. The clergyman of the parish comes too, and offers prayer for the sick man's recovery. But the friends are taught that if God should will it so, they must prepare themselves for a sorrowful parting. After a time of anxious waiting all hope of recovery has to be abandoned. The children of the house are called in with others to receive the last kiss, and to hear the last broken words of the dying. Then when all is over, they again see the face so pale and rigid. It is all very sad; the presence of death brings solemn and awful thoughts—and we try to understand what it means. But let us consider to-day a different death, one that took place not in the midst of sorrowing relatives, with none of the comforts which dying people have to soothe their last hours. For the Son of God is hanging in mute agony upon His cross, and only in a few hearts of all the multitude that surrounds Him is there a thought of sympathy for His sufferings.

I. DEAD.

The Lord Jesus had suffered much already. But in the last moments a more terrible anguish than all came upon Him. The comfort of the Father's presence was denied Him. "My God my God, why hast Thou forsaken Me?" (S. Matt. xxvii. 46). But He had already accepted the full bitterness of the cup of suffering (S. Matt. xxvi. 42). A little after He cried with a loud voice, "Father, into Thy hands I commend my spirit: and, having said thus, He gave up the Ghost." (S. Luke xxiii. 46.) Death is these paration of the soul from the body. So the Creed, after telling of the death of our Lord, speaks of His Body that it was "buried," and of His Soul that it "descended into hell."

II. BURIED.

(1) His burial was a proof that he was really dead. If His executioners had not been satisfied He was dead, they would not have let His Body be taken away; if His friends had not been sure of it, they would not have buried Him, but would have gladly waited to see if He would revive.

(2) The burial was also a fulfilment of a prophecy. It was not usual for crucified persons to be buried at all. Their bodies were left exposed on the cross. But the burial of Jesus was a fulfilment of Is. liii. 9.

(3) The burial was an example for Christians. Except in the case of persons dying at sea, interment in the earth has been an almost universal custom. Burial is the outward expression of our belief in resurrection of the body. It is like the planting of a seed (S. John xii. 24).

III. DESCENDED INTO HELL.

His Body was laid in the sepulchre, while His Soul descended into hell. (Read Ps. xvi. 10.) Hell in Holy Scripture sometimes means the place of torment (as in Ps. ix. 17); what is meant in the