

The Chaplain of the English Church at Pallanza, the Rev. William Owen, is dead. He was ordered by his physicians to Egypt for his health, and for a short time ministered to the congregation at Luxor. He died near Cairo, and his beautiful book on the Italian lakes, written in a style far above that of most guide books, made his name familiar to all who sought the shores of Maggiore.

THE THIRD SUNDAY AFTER EASTER.

CHRIST'S perpetual presence with His Church in His own Person, as well as by His Spirit is chiefly the point of the Church's teaching just now. Christ, the First and the Last, the Beginning and the Ending, at the Head of a vast creation—but mainly as the Fountain of all the grace and mercy flowing in the Church's ordinances, and the Fountain of all ministerial authority and life. Christ has erected a spiritual government in His Church, and He is the controlling and guiding influence of that government. A company of men cannot be united by laws without having some governing power to rule by those laws, and exact obedience to them. We are not made Christians, nor are we made a Christian Church by the laws of the commonwealth, but by the constitutions of Him Whose name we bear, which were given to the world long before there were any laws of the commonwealth on which a Christian Church could be founded. There was likewise a Christian Church for three hundred years together, before it had the least favour or protection from the laws of nations. It then subsisted a part from all other societies, and was as much a Church or Christian society as it is now; and as it is now, it is only a continued succession of that primitive church; and therefore as to the constitution of it must necessarily be as distinct now from all other societies, as it was when it subsisted not only a part from all other societies in the world, but in opposition to their laws and enactments. It was Christ's Presence then which constituted it a Church; it is Christ's Presence now which makes it the same. What can a religious organization be without the authority and Presence of Christ, but a sounding brass or a tinkling cymbal? And what are all the ordinances of Christianity without His presence? What is Baptism without Him? And what the Blessed Eucharist without His all-pervading Presence? What indeed would Heaven itself be without the infinite and perpetual Presence of Him Which is, and Which was, and Which is to come, the Almighty? "I will see you again, and your heart shall rejoice, and your joy no man taketh from you;" and why, but because the Source, the Fountain of that joy shall be perpetually present with His Church?

THE SUPPORT OF MISSIONS.

IT appears strange that so much has to be said and so much to be written about the necessity of devising means for supporting the operations of the Christian Church, in regions where her ministrations are but partially furnished, as well as in those countries where the name of Christ is not yet known. The Church herself is a missionary institution, and the moment her strictly missionary operations begin to flag, she at the same moment begins to stagnate; so essential are purely missionary operations to the well being of the Church herself!

That these missionary operations should be

carried on systematically—with some degree of continuity and regularity, and not spasmodically—sometimes with energy, and at other times almost entirely omitted, it is surely of the greatest importance that something like stability and permanency should be given to the means and appliances, by the use of which the extension of the Church is to be secured. In this respect the men who have devoted themselves to the work and service of the ministry are generally to be relied upon as to the permanency of their work and service. The difficulty lies in the support they are to receive that is absolutely essential to a continuance of their work. In a former issue of the DOMINION CHURCHMAN, a letter from the Rev. T. Wright makes a suggestion which, if carried out as extensively as it ought to be, would give a considerable amount of permanency and stability to the Mission Fund for the North-West, or indeed to any other parts of the world to which it may be applied. He asks:—"Could not one hundred persons be found to contribute fifty dollars each, payment to be made immediately upon the number being completed?" This proposal has immediate reference only to an emergency which appears to have arisen just now. But if the system were adopted in reference to annual contributions, in a way that is very considerably used in England, a far greater amount of permanency and regularity would be found to exist in the work of the Church. We trust the subject may be more fully discussed, and that the plan will be more generally adopted, especially with regard to annual subscriptions, than the proposer of it ever anticipated.

CHURCH THOUGHTS BY A LAYMAN.

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THE WORLD AND EASTER.

IN the happier days when men were content with leading a Christian life in peace, unvexed by disputes about dogmas they could not have intelligently stated; and, unworried by those

"Whose breath is agitation, and their life
A storm whereon they ride,"—

ride to popularity with kindred spirits of unrest, the English nation and the English Church were one. Citizenship gave Church privileges, for it involved Church membership; the unity of the Spirit was manifested by the outward and visible sign of that bond of peace—a common altar for all ranks and ages, and conditions of the English people. A sight so glorious stirred this world's king to rage, and in his councils was concocted scheme after scheme for marring so divine a spectacle as a Christian nation within the fold of the Catholic Church. These schemes failed, until Satan, clothing himself as an angel of light, deceived the very elect by tempting them to discord, by discussions upon topics not convenient, not profitable, save for breeding spiritual conceit and setting men together by the ears. Sectarianism came thus as a power for evil and in the sacred name of Jesus, His head was again crowned with the thorns of disputing sectaries, and His side again pierced with the spear of spiritual pride wielded in His name by the captains of the sectarian hosts. So far has blindness fallen on these men that they declare boldly that although Christ proclaimed Himself Head of the Church, yet that the Church has no body but is rather comparable to a jar full of wriggling vipers, each struggling to get its head above the rest.

England's Easter vestries thus are at times painful displays of party passion or personal spleen, and our Canadian vestries have caught the contagion of so sad an example. Nought so lovely as life, nought so shocking as death and corruption. The Easter vestry in the days of old was the meeting of brethren to arrange family business, none were kept out, for love reigned, and trust and peace. But alas! the trail of the serpent has defiled the Church's path, the spirits of self, of party, of ambition, of pride, all the children of this world, have come into the once united family, and Easter meetings are now, at times, ruled by the King of the World rather than sacred gatherings to promote the kingdom of Heaven.

No chance arises which does not find some men waiting for it to gratify their instincts or fulfil their destiny for good or evil. Sectism has bred in men a morbid love of ruling others. A new phase of an old vice has been developed by the sects. Diotrophes loved personal pre-eminence, but his successors love personal ascendancy, they must not only be prominent, but must govern—or quarrel, peace they will not have save with men on whose necks they have laid their impudent feet.

The Easter vestry thus opens two chances, one for those base spirits in whom the god of this world excites a love of wielding unlawful authority, another chance for those baser souls whose hearts quail at the word of audacity, and whose cowardly knees bend to the god of this world when he comes in the person of a high official or a man of wealth seeking to rule the Church because of his status or money. To what unspeakable baseness men will stoop was shown at one meeting in the Diocese of Toronto. The clergyman is a man of scholarship, ripe and rare, of purest piety and full of good works, a man of peace, a lover of quietness in his flock, his services of the "Low and Slow" type, he is however a non-party man, he has not found any Bible warrant for courting those who make divisions or imitating those who follow not after peace, or joining those who delight in party warfare. Such a man and his sympathizers are so grave a rebuke to some that they organized a raid upon his Easter vestry. Men who were not Churchmen, not even decent living Christians of any class, men who were profane persons, notoriously ungodly, men notoriously sceptical, men notoriously as much strangers to the parish as their actions showed them to be to their God and duty, men who were not even men, such cowards were they, were sent by an organization to rule that Easter vestry, and elect representatives to the Synod. Those who had never attended that church once, save at their child's baptism, signed their names under a declaration that they were "habitual worshippers" therein, a lie of the deepest rascality, a lie which would bring a blush to many a convict, and a lie which was essentially a criminal act. Yet all this revolting spectacle, hideous in its baseness, was the organized plan of some who are by many credited with superior sanctity, superior zeal for evangelical truth, superior anxiety for the souls of men!

The world's king ruled that Easter gathering, yet from so scandalous an assembly, three persons were solemnly commissioned to go forth to share in the ruling and governing of the Redeemer's Church! Oh! shame upon that Synod, if it suffers its sacred responsibilities to be shared by men whose commission was won by a conspiracy of liars. But this dastardly crime serves party ends, and party men will justify and applaud its villainy. To all who have any enlightened sense of the true relation of the world to the Church the intrusion