

The Bishop of London is credited with saying the chief nonconformist in his diocese is the Dean of Westminster.

The Bishop of Rangoon, when on his way from Tounghoo to hold confirmations among the Karens, met with a serious accident. He was much cut and bruised, but no bones were broken. His pony shied, and threw him over some rocks.

Two years ago a congregation of the "Reformed Episcopal" sect opened a building which they called "Christ Church," at Sidcup. They afterwards withdrew from the pretended "Episcopal" jurisdiction of Dr. Gregg, and the chapel has now been licensed by the Archbishop of Canterbury, and placed in charge of the Rev. W. C. Hawkesley, formerly of St. Silas, Sheffield.

The southern wall of the Presbytery at Winchester, built in Bishop De Lucy's time, 1240, has long been deviating from the perpendicular, and leaning southwards, and is now increasingly so. The caputular architects have had an excavation made near the buttresses, and discovered that the foundations extend seven feet below the surface, and rests on concrete, but beneath the concrete is a loose soil full of water, and mixed up with remains of Roman tiles, pottery, oyster, and wrinkle shells with sundry relics of the pagan past, showing that the church occupies a Roman site.

The death is announced of Canon Pedder, late Rector of St. John's, Lancaster. He was an indefatigable parish priest, a moderately high Churchman, but kept free from all party organizations.

THE FIRST SUNDAY AFTER EASTER.

THE fact of the Resurrection was mainly dwelt upon on Easter Day: the results of it, so numerous, and so important, are now to be considered. Christ died for our sins: He rose again for our justification. The Gospel for the day shows the tremendous power involved in the Apostles' commission, in the emphatic words of the risen Saviour—"Whosoever sins ye remit, they are remitted unto them; and, whosoever sins ye retain, they are retained." In the Epistle the two Sacraments, as the two main channels wherein the Risen Saviour is communicated, are distinctly pointed out.

The Resurrection of Christ from the dead, and the results thereof to the Church, ought to be subjects of frequent meditation by all Christians. Not only did He rise from the dead as the first-fruits of them that slept, and thus guaranteed the rising again of all His people; and also to announce their justification. He rose as the King of His people, and as a demonstration of the truths He had taught—His own Messiahship and above all the certainty of His coming again as the Judge of all mankind. And on this point especially we may build, with certainty on the sure word of Christ more than we can depend upon the pillars of heaven, or upon the strong foundations of earth. When they shall tremble and totter, His word shall remain and be in full force and power. And though since the Fathers fell asleep all things continue apparently as they were from the beginning of the Creation of God; though the accomplishment of these prophecies uttered by Christ just before His departure out of the world may seem to be delayed; and more than all, though intervening

events may seem to disagree with those prophecies; yet in a day when perhaps we shall least expect it, the sign of the Son of Man shall suddenly be seen in the distant heavens, the judgment shall be set, the books shall be opened, and all the generations and families of men shall be summoned to stand before His dread tribunal.

The Resurrection of Christ and His final appearance as the great Judge of the Universe were the topics most frequently urged by the early Christians in connection with their everyday teaching among Pagan nations.

CLERGYMEN UNFAITHFUL TO THEIR TRUST.

A LAYMAN in writing for specimen copies of the DOMINION CHURCHMAN in order to obtain subscribers, says:—"Our people are not much addicted to reading Church papers, and our clergy don't seem to care; the consequence is that a vast number of members of our Church are very ignorant of Church principles and practice. Some brethren have told me again and again, that if one is a loyal member of a certain organization, he has no need to join any Church, *he is sure of salvation*. When the minds of the laity are so confused about Church matters, may we not blame some of our own clergy for setting them a bad example, by their attendance, &c., at so-called revival meetings, Bible Society meetings, &c., degrading the Church to the level of a sect; and when they see their clergyman "Christian Brother"-ing every "bell-wether" of the meeting house and conventicle fraternity, is it any wonder, if they also go to the "meeting," especially if it happens to be most convenient; and then, O dear! what uphill work for the poor wardens to collect the stipend! I know from daily experience how that is. With my best respects, &c., &c."

We entirely sympathise with our correspondent in his remarks, and very much regret there should be such a want of sound churchmanship (that is of true Christianity) as he complains of amongst our clergy. We should have thought every clergyman in this country would have had quite enough to do among his own people without wasting his time in bandying compliments with the sects, who are pledged as far as possible, and as soon as possible, to uproot the Church of which he is the minister. But when clergymen act in the way referred to, they have no right to complain if their people are indifferent not only to Church principles, but also to the payment of the stipend of their own clergyman. For if one religion is as good as another, why should one be supported at the expense of another? We look to the faithful to exercise a salutary influence on their clergy in the maintenance of sound Church principles.

THE UNITY OF TEACHING AMONGST THE SECTS.

WE hear much now-a-days about divisions in the Church. Whatever difference in minor matters may exist amongst Churchmen, they in the main agree upon the fundamental questions of the Faith; and the Church herself in her Creeds and formularies, bears open witness to the foundation truths of Christianity. How is it with the various sects of nonconformity? An answer to this question is ably given in "England, Rome, and the Sects," just published by the Rev. John Watson, Incumbent of Hanly. He says:—

"I am in search, we will suppose, of the truth,

of God. When I go to these Societies, and ask them what they have to teach me, what is their answer? What have they to teach me about God's truth? What have they to tell me about the Being of God? Is there a Blessed Trinity, before whom I must fall down and worship? 'There is,' say some; 'Not so,' cry others, 'God is but one.' 'What must I think of my Saviour?' I ask; 'Is He God, or is He merely human?' 'He is God,' teach some; 'It is false,' says the Unitarian. 'Is the Bible God's word or man's?' English Sectarians say the one; German Sectarians say the other. 'Is there cleansing in the Blood of Jesus?' I ask. 'It is a precious truth,' says the Wesleyan; 'It is an immoral figment,' says the Socinian. 'Did the Death of Jesus Christ avail for the Redemption of the world or only for an elect few?' 'For all,' cry some of the sects; 'For the elect,' cry others. 'May I bring my child to Holy Baptism?' 'Certainly,' say some; 'Not so,' says the Baptist, 'it is a mischievous, unscriptural formality.' 'Is the punishment of the wicked for ever, or only for a time?' 'For ever,' say some; 'For a time,' say the Christadelphians. 'Are there any Sacraments binding on Christians to-day?' The Quaker says 'No;' other sects say 'Yes.' And so the Babel goes on. There seems no single truth, except the Being of God, upon which these communities are in absolute agreement."

THE CENTENARY OF HENRY MARTYN.

WITH the revival and extension of missionary enterprise in the present day, attention is naturally drawn to the pioneers of that enterprise in our own times. Foremost among these is usually reckoned the name of Henry Martyn; and it is remarked that if English Churchmen were asked to name the model missionary our Church has produced, few would hesitate at once to single out his name. Whoever might occupy the second place, it is contended that he must hold the first. And yet, strange to say, with this universal testimony to the reality and influence of his missionary work, no fitting memorial of Henry Martyn—if, indeed, any memorial at all—has been raised in England or India. This frail earthly tenement lies beneath a small slab, as humble as himself, in the Armenian cemetery at Tokat; and to this day the Armenians, from a tradition of his saintly character, kept it clear of weeds. But neither there, nor at Cawnpore, the scene of his earnest but little appreciated ministrations, nor, as far as we know, in England, does any "storied urn or animated bust," or even an inscribed stone or painted window, record the simple virtue and evangelistic labours of the "scholar missionary" who, nearly eighty years since, showed the example—since then how influential in his noble following—of self-dedication to the missionary work, and gave up home, and honour, and comfort, and health, age, and the deepest earthly love, that he might "preach among the heathen the unsearchable riches of Christ."

Perhaps it may not be a cause of unmixed regret that it has been so. The best monument that anyone can leave behind him—indeed, the only true and lasting one—is his work, not his success. That, in God's wisdom, at least in its visible form, is often denied to His most faithful workmen. But his work—whatever he has done for Christ and his brethren, out of pure love for Him and those He has redeemed—is immortal. In that he lives, and will live, even if his name is forgotten, and every record of him perishes till that day when "every man shall receive his own re-

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