

should have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. At the Crucifixion, the Jews and the Roman soldiers represented human nature and human society in that last act of high-handed violence upon the Sacred Person of the Son of Man. And therefore, His Resurrection was not merely a conquest of death; not merely a reversal of humiliation; not merely the leading evidence of His religion, and the crowning proof of His Divinity. It was a triumph over the power that killed Him. It was the conquest over the world. He had conquered it by His doctrine, by His moral excellence, by His death. But at length, on Easter Day, He sealed these various victories, by a new proof of His supremacy: He rose from the dead and became the first fruits of that slept.

"The Lord is risen indeed!" And the fact forms the Keystone of the whole fabric of Christianity. Deny the Resurrection, and the Christian system must altogether collapse. But admit the Resurrection—and it is supported by better evidence than almost any other historical fact in the world;—admit it, and it guarantees the absolute truth of Christ's teaching and mission. It leads to the Ascension and the perpetual intercession in Heaven. It is the warrant that He will come to Judgment. And its admission must have a permanent influence upon every thing human. The phases of mere feeling which pass rapidly over the minds of men are like the forms of clouds, beautiful but evanescent. But a fact like that of the Resurrection remains. It is like the glorious sun in the heavens, which though it may be deemed commonplace by a race of barbarians, is the daily study and wonder of the astronomer. It remains through years and ages to claim the vast homage of the mind and heart of man; and while it hallows the things of time, it unveils, it warrants the true glories of eternity.

MISSION WORK IN OUR HOME DIOCESES.

MISSIONARY operations are generally understood to have reference to sending the Gospel among the heathen, living in distant parts of the earth. In many articles we have written and admitted to the subject, we have directed especial attention to the Diocese of Algoma as being emphatically the Mission Diocese of the Dominion, or at least that part of it embraced by the Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, and Huron—a large array, it will be seen, of Church organization, and amply sufficient, it might be supposed, for the purpose of keeping alive, and extending Church work throughout the whole of Algoma.

But there is another application of the term "Mission work," one that is of the greatest importance ever to bear in mind, and one that is so necessary in a new country like this, where very limited provision has been made for the regular ministrations of the Gospel. This branch of Mission work is entirely of a home character, and if charity is to begin at home, matters of duty will also begin at home, although they may not confine themselves there.

Now the question of the progress of the Church in the Dominion is one which cannot be anything but interesting to every Churchman. That the Church is making great and unlooked for progress in every Diocese of the Dominion, is a fact undeniable by any one who knows anything about this country, and is honest enough to acknowledge the truth. That there is a far larger proportionate number of thorough, zealous Churchmen, Church-

men of the Bible and Prayer Book, than there were twenty years ago, is a certain truth. That there are more individuals who merely "lean that way," or who "are nothing else but Churchmen," and therefore claim that they must be Churchmen," we do not pretend to say. And it is here that the fallacy of some arithmetical figuring comes in—when people claim to be Churchmen simply because they are nothing else; and then construct their arguments accordingly.

But much as we may rejoice in the real, substantial, and undeniable progress of the Church, we must express our regret that it does not make even more progress among us. It is certainly making far more proportionate progress in England. It is, we believe, making far more proportionate progress in the United States. And why should Canada be so much behind? It is not because Ritualism is more rife here than in either England or the United States. For as compared with either of these countries, it is difficult to find even the shadow of such a thing in any part of Canada. But the fact cannot be disputed that there is not so much zeal and energy manifested in the Mission work of the Church as there should be. And we especially refer to the Diocese of Toronto; although it may not be exactly the model Diocese of the Dominion. And where lies the fault? For when things do not go on as they ought to do, there must be a fault somewhere. It may be in the half-heartedness of the people; it may be in the incompetency of Mission Boards; it may be in the want of tact in the clergy. There is no question that in the Diocese of Toronto, and probably in other Dioceses also, there are several parishes receiving Mission grants that ought to be self-supporting. This must be a "heavy blow and great discouragement" to the general and real Mission work of the Church; and the Churchmen of such parishes must be highly culpable for damaging the Church's general work by such supineness, such half-heartedness, and such miserable covetousness. Indeed, it may perhaps be suggested that such parishes as these are the greatest drawback to the Church's success that can be imagined. They not only appropriate the funds which belong to other parts of the Lord's vineyard, but they dampen and thereby obstruct the whole of the Church's operations throughout the Diocese of which they form a part. It is the opinion of some people that the Mission Boards are at fault. Others think that the Churchmen in this country do not study their Prayer Books enough to know what the Church really teaches, and so are unable to discriminate between truth and error, as the Church has decided these matters. Others again think the reason why we are not making so much proportionate progress as in England and the United States is because the Church's teaching and the Church's discipline are kept back, from motives of worldly expediency, from fear of the world's dread scorn, or lest the Church's foundations themselves should give way; forgetful of the unassailable Rock on which the Church is built, and of the all-powerful Guardian Who has promised His eternal protection.

We invite correspondence on this subject from all parts of the Dominion, and shall be glad to receive brief communications from clergy and laity in reference to it. We regard it as one of the most important practical subjects that can be discussed.

To CORRESPONDENTS.—A large quantity of Diocesan Intelligence and Correspondence has to be held over from want of space.

BOOK NOTICES.

THEOKLESIA: or, the Organization and Perpetuity, Conflicts and Triumphs, of the One Holy Catholic and Apostolic Church. By the Rev. J. P. Labagh. New York: Pott and Amery. Toronto: Rowsell & Hutchison. 2nd ed. 8 vo. cl. pp. xxi. 806. Price \$1.

The motto of the title page,

Ecclesia Dei, sempiterna, sancta,
Quia sanguine Christi empta,

appears to have been ever present to the author's mind and to have guided his pen as he drew the picture of the Church constantly exhibiting in the midst of a divided Christendom, that cohesive power which has secured her owners in faith and order unbroken, amidst the contentions which have now and again arisen within her on points of policy or theology. Through Pagan persecutions, Mohammedan apostasy, Papal domination, the rise and antagonism of various denominations, the Church's course is traced down to the present time. The author modestly disclaims to have made any new discoveries on a subject which has been so frequently discussed and so thoroughly canvassed as has that of the primitive organization of the Church. His chief object is to give such a new arrangement of old details as may present the entire subject rather in the light of a continued historical argument than of syllogistic arrangement, and in tracing her ministry to the Apostles, and showing all the links of the chain which connects her present Episcopate with the first Apostleship, he fulfils the condition which Tertullian demanded as necessary to prove a true Church. The chapters on "The Holy Catholic Church compared with the Roman Catholic Church, and the various Protestant denominations," show the deviations of the two latter from primitive Christianity and ecclesiastical belief and rule, and that superstition and infidelity are the antipodes which have been reached by Romanism and ultra Protestantism, going in opposite directions, in adding to or taking from Apostolic faith and order. Unusually full lists are given of the genealogy of the Church in the records of Apostolic succession which are brought down in the case of England to 1862, Ireland 1862, Scotland 1788, and America to 1869. Much valuable information is also given under the head of "The Church in her several" (and in some cases less known) "branches throughout the world."

Diocesan Intelligence.

FREDERICTON.

FROM OUR OWN CORRESPONDENT.

APPEAL.—The people of Canaan Rapids, New Brunswick, are trying to build a small Church in which to meet for Divine worship. The frame has been got out, and logs are, during the present winter, being hauled to be sawed into boards and shingles. Land has been given for the site, and the men intend doing the main part of the work themselves. It is much wished that the building should be plastered before the next winter, so as to be fit for service. That this may be done a sum of money is required for the purchase of lime, lath, nails, glass, &c., &c. As the Church people are few, and poor in this world's goods, an appeal is made to Churchmen at large to assist in the good work. The smallest pecuniary help will be most gratefully received, as well as anything in the way of furniture and fittings.

Will not some of the Clergy in prosperous parishes assist us by an offertory? Contributions may be sent to John O. Ingleden, Coles Island, Queen's Co., N.B. Reference is permitted to Rev. B. Shaw, Rector of Cambridge.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PERTH.—On Sunday, the 7th inst., the Lord Bishop held a Confirmation in St. James' Church, at 11 a.m.

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