

was held. The Rev. Mr. Newnham, rector, officiated at the three services. By the way the Chime of Tubular Bells which this Church possesses benefits more than the Cote St. Antoine people. Their sweet tones can be heard in the adjoining municipality of St. Henri, and even in Cote St. Paul at times; and were distinctly heard on Easter day—to the gratification of many.

COTE ST. PAUL — Church of the Redeemer.—The decorations at this Church were exceedingly fine. Upon the Super Altar there were vases of flowers containing cut Calias, and also a superb floral cross about two feet and a half high, beautifully decorated with choice flowers. On each side of the Altar stood pots of Easter lilies in full bloom, and in front, a pot of beautiful red lilies; as also likewise at the foot of the lectern, reading desk and on the font. Pots of flowers also adorned each window in the Church; and the Easter covering (white) with beautifully painted banner on the Lectern gave an unusually rich appearance to the chancel end. The Morning service, in which the children of the Sunday school and the Confirmation class rendered effective aid was choral. Miss Susie Gilmore acted as Organist in the continued absence of her sister in California.

The attendance was good and the services were as is usual in this Church extremely hearty and devotional. In the absence of J. W. Marling, Esq., the valued collaborer in the Mission, Dr. Davidson, Q. C., the Lay Reader in charge was unassisted. Praise is due to Mr. W. Staines for effective assistance in teaching the children the "Easter Echoes"—three of which they sung very sweetly and heartily.

THE CHURCH HOME.—This Institution, one of the most deserving in connection with the Church of England, in the City of Montreal, has been for many years carried on at 116 University street, under considerable difficulty, and in fact it may be doubted whether without the watchful care and earnest and faithful labor of such ladies as Mrs. Howe, Mrs. Macdonald, the late Mrs. Blake and others, it could have been maintained. We learn however that now under the energetic management of Mrs. G. W. Simpson, as President, an enlarged field of usefulness is to be entered upon, and that a portion of the property known as the "Major" property, situated on Guy st., has been acquired for the work of this institution. A considerable sum of money will doubtless have to be raised within a short time in order to pay for the property, and enable the ladies to carry on effectively the work which they propose to do in this new locale; but doubtless the well-known liberality of Churchmen will not fail them. We venture specially to recommend it to the consideration of all our readers in this Diocese, and would venture also to express a hope that the authorities of this Institution may not be content with acquiring only a portion of this desirable property, but also may from the support given them, feel justified in purchasing the whole of the ground attached to the house; as we feel sure the whole will in a few years be necessary for the purposes of the institution, more especially if (as we sincerely hope) there is no intention of throwing off any part of the work, for the carrying on of which the Society was incorporated; and that the care of the poor and aged or infirm Church women (which was the chief work of the Home in the past) may not be dropped; but that on the contrary in larger premises still greater attention may be given to the wants of these needy ones. We understand that the hope is entertained of being able to provide here a home for ladies in reduced circumstance; but we hope that this may not entirely engage the attention of those interested in and now controlling this Corporation.

ST. VINCENT DE PAUL—The Protestant Chapel of St. Vincent De Paul was beautifully decorated with flowers on Easter day through the kindness of Mrs. Henderson and Miss Hastie, who sent two large pots of Easter lilies, one calla, four hyacinths, and two ferns. The services were bright and hearty. Sixteen of the convicts came forward to the Holy Communion.

LACHINE — St. Stephen's.—After an observance of the Lenten season, rather more lax than is usual here by reason of the vacancy of the Rectory, this parish responded most heartily to the call of the wardens for preparations for Easter day. The decorations were lovely—a profusion of flowers and plants adorned the chancel and nave, while the Holy table was beautifully arranged with Easter lilies only. The festal white replaced the more sombre purple of Lent, and we have also to note a very handsome brass altar desk presented by Miss E. F. Wilgress, as a further memorial of her late father.

The services on Easter day was very bright and hearty, and were conducted by Rev. J. C. Cox. The number of communicants was a trifle larger than last year, and the congregations were considerably larger; the offertory also shewed a slight increase.

At the Easter Vestry on Monday evening a most satisfactory statement of accounts was presented, and everything seems at the present time encouraging. We hope that the new Rector, Mr. Hewton, who takes charge next Sunday, may be abundantly blessed in his work in Lachine.

LACOLLE.—Easter Morn was brought in by nature most gloriously, apparently rejoicing at the Resurrection of our Lord. It had wept on Good Friday at the Crucifixion; and even on Easter day the sunshine was followed by a few of nature's tears, reminding us that even in our rejoicing we must remember the suffering of our King and Redeemer.

St. Saviour's Church was graced by a few lovely plants and flowers and a good congregation. Mr. Dennis, the Rector, preached morning and evening; his sermon in the morning was on the Resurrection of Our Lord, and well did he portray it in all the benefits to us. In the evening his subject was more upon death, and the victory of our Lord over death for us, and giving to us eternal life. The Easter hymns and chants were well sung by the choir; and the hymn, "The foe behind the deep before," beautifully arranged as an anthem by Charles Dennis in England, brother of the Rev. John Dennis. Mr. Dennis had taken a deal of trouble in teaching the choir to sing it; and he also added greatly to it by his perfect singing of the tenor solos.

Monday morning at 10 o'clock, a vestry meeting was held in the vestry of the church, at which there was a good attendance.

Mr. Joseph Braithwaite, of Henrysburg, was re-elected churchwarden; Mr. James Stewart, of Lacolle, was elected warden, in place of Mr. Charles Robinson, resigned. Sidesmen as last year: Messrs. Stephenson, Wm. Featherston, Robt. Outhet and Herman Derriek. Delegates to Synod: Messrs. Jas. O'Connor, C. Robinson.

An offer was sent in by the Ladies of the Guild to take the care of the church for the ensuing year, which was accepted by the wardens, thereby helping them financially.

DIocese OF ALGOMA.

The Rev. Alfred W. H. Chowne having resigned the Mission of Rosseau, and accepted that of Emsdale in the same Diocese of Algoma, requests his letters to be addressed to Burk's Falls, at which place he will reside until the new parsonage is built at Emsdale.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

To the Editor of the Church Guardian:

SIR.—Courtesy seems to require that I should notice the minor criticisms with which my critic retorts upon me. I will do so as briefly as possible.

I object that it is a late and uncertain tradition that St. Peter and St. Paul were put to death on the same day. Well, everyone knows that; but for my argument it was substantially true. For surely my critic does not mean to defend his friend's statement that St. Paul's letters were written after St. Peter's death. Of course the writer of 'the Article' knew as well as I did that it could not have been so, inasmuch as St. Peter himself speaks of the letter as in general circulation in the Church. The statement was what I called it, 'slipshod writing,' and unpardonable in a paper on a subject of such gravity and importance.

2. When the Article said that 'the Church was established before it had any Bible at all,' and that 'the Bible had no place in the propaganda of the Gospel,' it was obvious to point to the prominent and authoritative place which the Old Testament filled in that 'propagandism' from the first. My critic thinks it an answer to say that the Article meant the New Testament. But what is that to the purpose? The question was not between the use of the Old or the New Testament, but between a missionary with or without a book in his hand. 'The modern notion of a missionary as a man who goes to the heathen with a Bible in his hand from which to enlighten them was inconceivable to an early Christian.' To this assertion it is a complete answer to show that what was here said to be inconceivable was actually done by all missionaries from the first, including the Apostles themselves; and the answer is overwhelming when one can add from Eusebius that the earliest post-Apostolic missionaries, in the days of Trajan, carried the written Gospels in their hands and delivered them to their converts.

3. Professor Salmon as quoted by my critic certainly does appear to contradict me when I wrote, that 'the conclusion of Prof. Salmon is that St. Mark was written last of the Three.' This, however, is due to a mistake of my critic. The words which he quotes are not Prof. Salmon's conclusion on the point; that is given two pages later on, in a paragraph, the value of which independent of this controversy will excuse its reproduction. He says: 'Believing then the existing conclusion (the last 12 verses of St. Mark) to have been a part of the second Gospel even since it was a Gospel, I look upon the marks of posteriority which it exhibits as affecting the whole Gospel; and I am, therefore, disposed to believe that St. Mark's is at once the oldest and the youngest of the Three Synoptics: The oldest, as giving most nearly the very words in which the Apostolic traditions were delivered; the youngest, as respects the date when the independent traditions were put in their present framework.' Here Dr. Salmon's final decision is beyond dispute.

4. Dr. Salmon's use of the phrase, 'I am disposed,' in this passage will help to make clear what he intends to convey by the same phrase used with reference to the question of a Hebrew original of St. Matthew. His rejection of the Hebrew original is not, as my critic suggests, doubtful because Prof. Salmon modestly gives expression to his judgment in this favorite phrase. 'I am disposed to pronounce in favour of the Greek original of St. Matthew,' means, in his mouth, 'I do so pronounce.' And I think that no one acquainted with the facts will question that modern criticism as a whole confirms Dr. Salmon's judgment.