

Work—taking for one for each day. There are books of devotion, which will help us in this, or if we have not such at hand, at least we have our New Testament. Let us then select one point each day, in the morning, turn it over in our minds many times during the day, concentrate our thoughts upon it in the evening, ask its meaning in regard to our Lord and His work, its lessons for ourselves—for our own lives—how it may bring home to us our defects, how it may throw light upon our duties, how it may lead us to more earnest resolves in the future, so that our life may be purified, elevated, enriched, strengthened. Is not this what we are all professing to aim at? Will anything (service or prayer or sermon or anything else), be of any benefit to us unless it leads to these results? Unless we are brought nearer to God and fitted for more intimate and blessed communion with Him, then all our work is in vain. God grant that Easter may find us "in the Spirit on the Lord's Day."

A MORE HOPEFUL OUTLOOK.

We have just received a report of a very important meeting of the English Church Union, at which the present state of Church matters was discussed, and, more especially, attention was directed to the proposal of the two Archbishops already noticed in the columns of this paper. Lord Halifax presided, and protested vehemently against the notion that he, and those whom he represented, were chargeable with lawlessness. We will not follow him in his lengthy declaration and argument on this subject; but will here only draw attention to the resolve which he expressed on behalf of himself and those whom he represented, with regard to the proposal of the two Archbishops to consider any case that might be brought before them. "We shall never," says Lord Halifax, "get an opportunity for a more spiritual hearing than that now proposed." Let it be remarked that this was the demand of the "Ritualists," that they should be tried by a Spiritual Court and not by a Secular one. There was some fear that they would object to the two Archbishops as not being a legally-constituted court; but we may not hope that such fears are groundless; for Lord Halifax tells the clergy that, if they were to refuse to appear before such a court, "they would put themselves hopelessly wrong with all rightly-informed Church opinion." As the English "Guardian" remarks: "Coming from the lips of Lord Halifax that is very significant, and we believe that the number who will thus put themselves in the wrong will be infinitesimally small." May we hope, then, that there is a reasonable expectation of the establishment of peace?

PUBLIC EXECUTIONS.

We are afraid to say how many years have elapsed since the late Mr. Charles Dickens took a seat at a window in Newgate Street, opposite to the great, grim old prison, in order that he might be present at

the execution of Mrs. Manning and her husband for a foul and treacherous murder of which they had been guilty. There was a pretty general notion in those days that public executions had a salutary and deterrent effect upon those who came to witness them. There is something so dreadful in a human being suffering the last penalty of the law, being publicly strangled for the commission of a heinous crime, that one could hardly imagine a number of people coming together to witness such a sight without being deeply impressed at least by the solemn thought of a fellow-creature leaving this terrestrial scene. Mr. Dickens determined to ascertain, as well as a man could do so by a single experiment, what was the actual effect of such a scene on a multitude of people collected together in London. Mr. Dickens came to his post in the evening, and in the evening the people began to assemble in the street, although the execution was not to take place until about 8 o'clock next morning. All night long the crowds gathered in front of that terrible building, and spent the hours in a manner which Mr. Dickens partly described and partly said he would not undertake to describe. Every kind of horrid ribaldry came from the lips of men and women and boys and girls. Every kind of indecency was a matter of conversation and amusement among them. The one thing that was not seen anywhere among all that multitude was any serious sense of the awful tragedy that was being enacted, any salutary effect on any human being then present. Mr. Dickens recorded his experience in a letter to the "Daily News," and it is believed that this letter had considerable influence in bringing about the passing of the Law which made executions private. Since that law was passed, it has been practically operative—very few persons, sometimes very few indeed, having ever received the Sheriff's permission to be present. We believe that the Law of Canada, in like manner, requires that executions shall take place in private; but we know that its provisions are evaded in the most flagrant manner. When Birchall was hanged at Woodstock, all the neighbouring roofs of houses were covered by spectators, eager to contemplate the strangling of a fellow-human being. Perhaps no one was much to blame for this, but at any rate such an incident should never be allowed again. But nothing so bad has come under our notice for years (if ever), as the disgraceful scene at St. Scholastique, the other day, when not only were a large number of men and women permitted to see the culprits on the scaffold before they were launched into eternity, but where a number of other people present tore away the covering intended to hide the victims in death, that they might look upon their last agonies. We do not know whether anyone in particular can be held responsible for this horrid scene—whether the Sheriff or the Chief of Police—or anyone else; but certainly there should precautions be taken to prevent the recurrence of such a scene. The account of it, if read in another country, would certainly

produce the convictions that we were barbarians and not civilized people.

REVIEWS.

Four Key-Words of Religion. By William Reed Huntington, D.D., Rector of Grace Church, New York. 12mo., pp. 109, 25c., paper covers. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

On the four Key-Words, Life, Light, Law and Love, Dr. Huntington discourses with his usual power, and leaves no one in doubt as to his meaning. His audience is the society of to-day, and he applies his doctrines to the needs of living men, their difficulties, ambitions, and fears. In tracing back, for instance, the genesis of love, identifying its birthplace, and clearing it, as he says (p. 94), from the reproach of a plebeian ancestry, he makes a wonderful appeal to our imaginative faculty, and we quote it as a sample of his terse and powerful style: "Imagine the night before the day when God said: 'Let there be light; blot out the whole universe of visible things at a stroke, and let us put ourselves face to face with Him, whose word called it into being. Consider where we stand; everything familiar to our five senses has been swept away, man, the brutes, the rocks, the earth, the sun, the stars. And now a question: What, in that far pre-historic, nay, pre-cosmic time, was the meaning of the words, 'God is Love.' That the saying must have had as real and as deep a meaning then as it has now we cannot question." The four addresses are full of strong, earnest thought, and every time they grasp the situation.

Lessons from the Cross. Addresses delivered in St. Paul's Cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. 12mo. pp., 132, 75c. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

These addresses are very largely character studies, although the last seven of the twelve are professedly upon the Last Words. They are felt to be the work of a practised teacher and sound theologian. His estimate of the characters of the Chief Priests, Pontius Pilate and Herod is very clear and just, giving to them all, and especially to Pilate, due credit for any better motive that was influencing them. As we read, at this season, the story of the trial and crucifixion, we have always a feeling of pity for Pilate, whose desire was to save Jesus if he could. But he once paltered with expediency, and gave way to what he knew was injustice: the crowd recognized its advantage, and the priests drove the wedge home. The address upon the action of the Penitent Thief is specially beautiful, and views his life and character on a side that is seldom recognized. But all the addresses are very striking, expressed in strong, masculine phrase.

Whatever Dr. Shiron, of Newton, Mass., gives is carefully done and full of information. His latest, "What Everyone Should Know Before Coming to Confirmation," (Thomas Whittaker, New York), strikes us as better adapted to be a manual for a teacher than a text-book for a pupil. Its price, 10c., allows it to be freely distributed among the older candidates who are anxious to instruct themselves.

—The man of faith is never in a hurry for God to explain Himself.

—The aspirations of man are the inspirations of God.

"GIVING TO I

A sermon preached by Lord Bishop of Toronto on Sunday morning words "How much Luke, xvi., 5.

I am moved to words this morning the carrying on of (to the support of distinction must be made which have become the question—giving His worship, and the poor. It is the and endeavour to p Old Testament, we unmistakably assert Jew only but to ma prior—the great scribed in our Lor language, "landlord tenants-at-will, occ from Him advan common and highly very necessities of the light which fe indispensable elements of production, freely enjoyed, He rental, claims a del earnings from the the next place, it Scriptures, as wel the object to whic ment shall be ma of God is the first was created; it is ; it must be mainta tenance God has the dues payable earth and users of ferent matter alt The Bible exhorts urgently, but plac of showing mercy Charity, under th primacy in the tri more excellent w all virtues. But I move you to the to the building o clergyman, or th fitting propriety upon you this du itable sentiments, human sympathetic tive of recompen to alms-giving, "lenth unto the out, it shall be p any case upon ar press upon your question, "How I venture to say answer contains problem of Chur the members of of God to yield answer, every p plexes and I immediately vari as well as not asked of we cannot shelt quision behind individual separa my Lord?" Ar separately for h will have the ar when He will c count of their s count it will be before the judg must needs be v more; another