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Dr. Roe, Arch-

deacon of Quebec, hastened from Lennoxville, where he resides, to express his deep affection for his friend, and to do what he might to comfort his sorrowing family. The Archdeacon was requested to take charge of the services in connection with his friend's burial. In compliance with Dr. Carry's own request, his body was carried to the church on Wednesday morning, and as he lay there cold and still in the midst of his flock, the Holy Communion was celebrated. The church was filled with sorrowing friends, and the whole multitude gathered around the table of the Lord, and in that solemn presence pledged themselves to strive after a worthier service for the time to come. At two o'clock the clergy, vested, entered the already crowded church, and the solemn burial service was said. Archdeacon Roe delivered a brief address, in which he said that he had been the bosom friend of the deceased for over forty years; for a large part of that time they had exchanged weekly letters, and so he probably knew not only the history of his friend's life, but his mind and heart, better than anyone now living. He expressed his great admiration for the ability, character and learning of the deceased. He felt himself in a position to speak, and did not hesitate to state his conviction that Dr. Carry was, at the time of his death, the most learned theologian on this continent. As to his religious character he did not express opinions; he knew the secrets of his soul, and he knew that his brother, now gone, was a man of earnest faith and deep religious feeling. Dr. Langtry being called upon by the Archdeacon, expressed his deep sense of personal loss in the sudden departure of his friend. For many years they had been soldiers together in actual battle for the faith which they alike believed, and on many a well-fought field they had stood shoulder to shoulder and back to back. Few men therefore could experience the deep sense of personal loss which oppressed him as he stood there and realized that his old companion in arms had been so suddenly called away to serve in other scenes. There were lessons which, they ought to gather up from their brother's life and try to put in practice when they had said their last farewell to him. He would not dwell upon the history, life, or religious character of the deceased, of which Dr. Roe had so beautifully spoken. No one could meet Dr. Carry without being impressed, not only with the extent, but with the accuracy of his learning. He remembered not only facts, but details in a way that was quite amazing. How was that extensive and accurate knowledge acquired? Simply by unremitting diligence. I am speaking with the authority of knowledge obtained from his own lips when I say that early in life Dr. Carry resolved to save the odd five minutes which make up so much of every life. And so he always kept open on his desk some work of scientific theology, to which when he had nothing else claiming his attention, he always devoted himself; in that way one standard author after another was mastered, and day by day his knowledge grew. The first lesson, therefore, was diligence in whatever calling might be ours. And the other lessons which everybody who knew Dr. Carry would at once recognize as characteristics of his life, were honesty, earnestness, fearlessness in saying and doing what he believed to be right. The Rev. J. P. Lewis being then called upon, expressed in glowing eloquence his sense of the great loss which the whole Church in Canada had sustained, and yet the great cause she had to be thankful for the life and learning of our brother departed. Canons

Middleton and Davidson, old and intimate friends of the deceased, took part in the devotional services in the church, and then we bore the dead warrior away through the driving snow to lay him down in his lonely grave till the morning breaks and all clouds and shadows flee away. In the language of the ancient Church, many throughout the land will cry from the ground of their hearts:

"O Father, grant to him eternal rest,
And on him let thy light perpetual shine;
O make him glad in Paradise the blest,
And in the judgment day declare him thine."

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 6.

St. Matthew, xix. 13-15; St. Mark, x. 13-16;
St. Luke, xviii. 15-17.

The incident relating to our Lord's taking the children into His arms, putting His hands upon them and blessing them, is one of the most beautiful and touching that we find in Scripture. It is beautifully used in our Baptismal Service for Infants, and much kindly feeling has it evoked by its frequent repetition. And yet our commentators give us only half of what should be said: they most persistently overlook what is the real point and object of the scene. In its direct teaching it has nothing whatever to do with infant baptism: those who brought the children could have had no such notion, and it is not agreeable to His general principles that Christ should lay up in chrysalis form the future life and action of His Church. His kindness to little children is applicable in ten thousand ways as we walk in life, and we hinder the very grace that ought to be fostered by it when we limit it in the least, even to little children. Our first assumption is at fault when we picture the mothers bringing the children; we know not who brought them or how many there were. In the illustrations given to our Bibles we see our Lord surrounded by a crowd of rollicking chubby children who are evidently presented by their mothers, and the grandeur of the scene is hidden away under a load of weakly sentiment that culminates in the pride of the mothers' hearts in exhibiting their babies. But the question must be asked and fairly faced, Why were these children brought to Christ? What was the motive that influenced the action of those who brought them? What was their petition when they came? St. Mark and St. Luke say that they brought the young children or infants that he should "touch them"; St. Matthew says, "There were brought unto Him little children, that He should put His hands on them and pray." They were evidently of tender years, but what was the object of His prayer for them? St. Matthew says that "He laid His hands on them and departed;" St. Luke gives no account of what He did, or if He even looked at or spoke to them. St. Mark alone relates how "He took them up in His arms, put His hands upon them and blessed them." It is clear that a mere blessing was not the object for which the children were brought; there is probably not an instance of such pure desire in all the Gospel narratives. All prayer of any value must have some definite aim, and the prayer from Him that was sought for the children, must have been for some defined object, which mere blessing is not. We read then, in short, that they were brought in order that He should touch or lay His hand upon them with prayer. That was the object of those that brought them; it is thus far clear and definite, and he added this, that He "blessed them," although it may have been but a fuller form of carrying out their desire that He should touch the children.

This naturally suggests our enquiring into the idea connected in those days with *touching*, and we find at once a new light. The word comes to have a technical force, and is very frequently used in connection with our Lord. He not only "put forth his hand and touched" the leper, and, to cure St. Peter's wife's mother, "touched her hand," but others resorted to Him for the same purpose, or one even more distant, that they might "touch if it were but the border of his garment; and as many as touched Him were made whole." But there is a case so closely parallel to that of the little children, that we cannot but use the one to illustrate the other; even the phraseology employed is most noticeable. St. Mark tells us how at Bethsaida "they bring a blind man unto Him, and besought Him to touch him . . . and He put His hands upon him . . . After that He put His hands again upon his eyes." The conclusion, then, that we are compelled to draw is that the children were brought to Jesus by those who imagined that the children would be benefited by such touching, and that the children were in need of being touched by Him. In all the parallel cases He was called on for the cure of disease, and so it must have been with the children. He was not asked for a general blessing, but that He might touch them, or put His hand upon them and pray for them. Infantile diseases and deformities both there and here are innumerable, and this presents our Lord in a new light as the Physician to little children and infants, as well as to those of more mature years. Each little suppliant has its own special reason for appealing to the Lord. One is lame, another blind, another rickety, another full of disease, but for all the ills of humanity His *touch* is a cure, and no appeal can be stronger than that for the helpless babe. Even the leprous is safe and clean in His enfolding arms; His very touch is their richest blessing. What might not a Rubens have done with the crowd of little sufferers, crying to Him from the cradle, and being embraced and made whole by the Great Physician. What a depth and purity of moral and spiritual teaching is found enshrined in all the grouping! It is wide, deep, and full, applicable to all the needs of infancy—tender, sweet, and true, as the child's own little heart. Infant baptism touches but one fringe.

REVIEWS.

THE DOCTRINE OF SACRIFICE.*

There are very few subjects of equal importance, theoretical or practical, to the theologian, with the doctrine of Sacrifice. It cannot be said that the subject has been neglected either among English or among German writers. We have Magee and Oxenham and Bushnell and McCleod Campbell and Dale and Simon, not to mention many others; whilst the Germans have Hengstenberg and Bahr and Kurtz, and their schools, with much valuable discussion on this perennial subject. And here we have before us a new edition of one of the very best books on Sacrifice that we have ever seen.

It is thirteen or fourteen years since the first edition of Dr. Cave's book made its appearance; and we believe it may be said with truth that it was at once recognized as of standard importance and authority. Whether we have regard to its careful analysis of the ancient sacrifices of Israel, or to the full examination of all the passages bearing upon the sacrifice of Christ, or to the relation between these two subjects, or to the different theories by which it has been endeavoured to bring out the essential meaning of the Atonement or to the significance of sacrifice in the spiritual life of man, we shall not consult this volume in

*The Scriptural Doctrine of Sacrifice and Atonement. By Alfred Cave, D.D. New edition; 10s. 6d. T. and T. Clark; 1890.