

words of the poor Jester that should make us glad that we belong to the same religious communion? Is there not, in our grand old Burial Office, an inheritance of which we should be proud? Can any one point to a Form of Service, in any branch of the Christian Church, which is so full of comfort, so replete with the hope of a glorious future, so calculated to move even the most careless as is our Burial office? When all England was mourning the death of her great Archbishop, the beloved partner of his joys and sorrows could kneel in humble resignation to the Divine will, and hear the words of solace ringing out clear and confident, "I heard a voice from heaven saying unto me, write from henceforth blessed are the dead which die in the Lord: Even so saith the spirit, for they rest from their labors." Never has there been in the Christian church, a service more suited for its purpose than this! And whence comes its suitability? Is it not because it contains all the most precious portions of God's Holy Word, relating to the Great Beyond? It breathes the spirit of the apostles and Christians of the first days; it is an echo of the sentiments which caused the martyrs and confessors of the ages of persecution, to look on death, not as an evil, but as the entrance to another stage of life, the life of Paradise, the life of quiet rest and waiting for the final consummation of all things. The writer recalls a scene which happened a goodly number of years ago, and which shows how other religious bodies have come to regard our Burial office. A well known public man died. He was a member of the Presbyterian church and he was also a Freemason. The service at his home, on the funeral day, was taken by a well-known Presbyterian Divine, one of Her Majesty's chaplains for Scotland. The writer, as chaplain of his lodge, was to conduct the service at the grave. On arriving at the house, the two ministers met, The Presbyterian said—"I knew you would take at least a part of the burial office of your church at the grave; but still I could think of nothing so comforting so blessed, as your grand old service, and I confess I used it in the house. When the day of union comes, and God grant it may come soon, one of the richest gifts you Episcopalians can give us, will be your glorious Burial office."

The whole service is arranged in such a way as to be a complete lesson on the virtues which ought to be possessed by all who are bereaved. As the body is brought into the church the sentences from St. John's gospel, and from the book of Job are pregnant with Faith—"I am the resurrection and the life, saith the Lord"—"I know that my Redeemer liveth" etc., etc. Faith leads on to Patience; and Patience in its turn leads on to Thanksgiving. Truly, the Church's lovely service changes the whole aspect of things, and compels even the most apathetic to feel that Death, viewed in its proper light is no enemy, but rather the summons to the Faithful Soul to begin the life Quiescent

which is but the prelude to the Life Eternal. We sometimes see, in our churchyards, memorials that show how many go astray in respect of this; e.g., a broken pillar, meant to indicate broken, incomplete life. There is no such thing as premature death. No man is called away until his work is done. What he may have to do in the other world we know not; but, one thing is sure, the work allotted to him here is done. The Church's Burial Service recognize this, and speaks of every one, even the little child, whose life here was numbered by days or weeks, as having come to the point when he is called upon to rest from his labors. The more that we recognize this, the more shall we strive to fulfil the task laid out for us; and the greater comfort shall we have when the summons comes to call us hence. As the Baptismal office is the introduction to the Life Militant here on earth, so is the Burial Office also an introduction to the Life Quiet; so shall the words of the Great Assize be the introduction to the glorious Life Triumphant.

CUTHBERT.

COMMEMORATION SERMON

St. John's College Nov. 2, 1896., Rev. ill., 35, "The Wise Shall Inherit Glory."

The popular conception of success in life is not that set before us as the ideal life by Almighty God. With Him the most successful life is that which most closely conforms to the life of Jesus.

At this All Saints service our thoughts are directed to the blessed ones, who, having triumphed in life's struggles, have won a crown of glory. Not the most noted Saints, but those who won true success in life, by a patient walk with God. We do right to the k e d y of the benefactors of this college and thank God, for their beneficence. It is a happy thing to connect this commemoration with All Saints' Day. It is justifiable because of the educational value of the examples of holy men and women. The inspiration of a noble example is a tremendous force in both the national and spiritual life of a people. Ours is a rich inheritance of inspiring memories of "just men made perfect"—from St. Paul and St. John—down to Gordon, Patteson and Livingstone. Such memories refute the sneer of the cynics that man at his best is either fool or knave; they revive within us the hope that we, too, may do some useful or even noble thing to help our race.

So we do well to remember our benefactors. We thank God for the motive that inspired them. It was the hope that here in God's light some have deeper revelations of His eternal wisdom, and find Him who is the fountain of eternal life. They believed that only "The wise shall inherit glory," and that only they are truly wise that are taught of God. The force of the text is increased if we note that "glory,"

in the Hebrew means not material or heavenly splendor, but "influence," "honour," "the wise shall inherit honour."

Experience proves this to be true. The names most honoured by the world today, are not those of shallow wits or the recklessly audacious. The minds which dominate a race, shape its destiny, and mould its character, are those of men, who helped men to solve the problems of life and extended the knowledge which dignifies and blesses humanity, or who showed the power of religion in heart and life.

The true end of all knowledge ought to be to illustrate the wisdom and goodness of God. Every science cultivated leads naturally to religious thoughts. As we study the mysteries of nature we hear again the voice of God, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." No candid mind can approach these subjects without being filled with admiration and gratitude, nor without seeing in the laws of nature the presence and the providence of the law giver. Thus in every age the evidences of true religion have advanced with true philosophy, and science in honoring herself, has at the same time reared an altar to the deity. All nature's secrets are not yet revealed. There are rich rewards for diligent seekers. We may do but little in this way, yet if we can have one new fact, or give one more example of Divine wisdom we shall not have lived in vain. If you can discover a new means of soothing pain or preventing poverty, or a better method of using the gifts of nature—you will leave a blessed memorial of yourselves, and be rightly called "fellow workers with God."

Thus "shall the wise inherit honour and glory." Here is the true idea of education. It is to draw out the noblest and best in us. This is the ideal before the warden and staff of the college. They believe that your ultimate success depends upon your having that "wisdom which is from above. For only the wise are within measurable reach of the wonderful possibilities before humanity. In the college motto "In thy light shall we see light," is enshrined the hope and truth which sustains your teachers. For he to whom God reveals himself, is transformed and transfigured in heart and life. He is an heir of glory. So we see that the ideal of success must ultimately be found in the life of the "perfect man"—Jesus. In Him and His life is our ordeal. Keep this life ever before you. Note the secret of its strength and influence. He ever did His Father's will. Herein for us lies the true pathway to success. Recognize God as the supreme force in your lives. This is to be wise in heart and heirs of glory. May God make each of you "to be numbered with His saints in glory everlasting."

Rev. W. A. Burman, B.D., paid a visit to Foxton, Victoria, and Netley, last Sunday, and preached on behalf of the Home Mission Fund of the diocese of Rupert's Land. There was a liberal response.