

And the experience of Mary Magdalene in the garden, and of the women outside the walls, and of the two disciples at Emmaus, and of the Apostles in the upper chamber, and of the fishermen on the shore of the sea of Tiberias, will also one day be our experience. "We also shall know even as also we are known." And thus we understand why such joy comes to Christendom year by year on Easter morning. The certain historical fact that Jesus Christ rose from the dead with the very bodily frame which was crucified, is the warrant of what will happen to us hereafter. The Almighty Chemist, Who gave matter its being, and Who gave to what we call energy or force its original impact, He will by His resistless world bid the agencies which He incessantly controls undo what they have constructed, and reconstruct what they have destroyed, so that the earth and the sea shall give up their dead. The heaviness of separation between soul and body will have "endured for a night," joy will have come in the eternal morning.

BOOKS RECEIVED.

Faith yet Pursuing and other Sermons. By Rev. E. J. Hardy, M.A., Chaplain to H. M. Forces, Thos. Whittaker, New York. These sermons are by the author of "How to be Happy though Married," "Manners maketh Man," etc. They are eminently readable, being written in a bright, vivacious style, at the same time full of earnest, practical, spiritual thoughts and teaching.

THE BEST MODE OF WORKING A PARISH. By Dr. Spalding, Bishop of Colorado. The Young Churchman Co., Milwaukee, Wis., U.S. The Church is under deep obligations to the publishers of this admirable book for the many valuable works it has placed before us. Dr. Spalding well says in one of the Lectures on Parish work, "Every family in the Church should take the best of Church papers and periodicals. It is indispensable that you should be thoroughly conversant with the religious needs, with missionary intelligence at home and abroad, with all the various operations of the Church, diocesan and general, and with the movements of thought and opinion in the Church and the world about us. It is strange that any intelligent Churchman should be content to remain in ignorance of the constitution of the Church, its polity, history, doctrine and usages, its operations for human good, its progress, its wants, the instrumentalities employed in its extension. Have your Church books, pamphlets and periodicals as an armory from which to draw arms and ammunition needed to repel assaults of unbelief and sectarianism, and to fight the battles of the Church." These Lectures deal with practical work needed in every parish, such as Lay work in religious teaching, in the Sunday School, in cultivating a missionary spirit, in training the people to intelligent worship, in promoting Christian fellowship, in relation to pastoral care and visitation, &c. Other sections deal with the Mission of the Church, the true motive of work, the strength of unity and co-operation, Church aggressiveness, &c. While of especial value to young clergymen, elder ones will find Dr. Spalding's lectures inspiring and encouraging, and all laymen need such instruction and exhortation as "parish work" gives wisely and in all senses well. We trust the work will find a place in all parochial and S. S. libraries.

PARISH LECTURES ON THE PRAYER BOOK, by the Rev. Dr. Snively. Thos. Whittaker, N. Y. The preface to these most interesting and instructive lectures declares their purpose to be "an explanation of the services of the Church in their general structure and their minor details." Dr. Snively remarks that "well informed Churchmen

are already familiar with the rationale of the offices; but to the larger number of persons who are seeking the Communion of the Church, and to the younger members of the Household of Faith who desire to comprehend the system and worship of that branch of the Catholic Church to which they belong, it is hoped they may be at once acceptable and edifying." There can be no doubt the readers of this work will fulfil the author's hopeful anticipations. We especially admire in these addresses the reverential avoidance of disputation and controversy, more especially in regard to the Holy Communion. The learned author thus deprecates vain and unprofitable wrangling over the Sacrament. "The second part of the prayer of humble access expresses an implicit faith in the participation of the Body and Blood of Christ. And for this we need no theories and no definitions. For a theory of the mode of this great mystery is a process of reasoning, and a definition is an attempt to philosophize, but neither reason nor philosophy can explore its depths or express its meaning. It must be accepted in simple faith." The work is printed in very beautiful type. Churchmen who have means could not do a kinder or a more truly charitable deed than providing copies of such books as the above as presents to those candidates for confirmation whose means do not allow of such being purchased.

THE CHURCH ECLECTIC for May.—We have every month ample confirmation of the verdict already passed by us on this publication as far away the best Church Magazine now published. The opening article on Anglo-Saxon History v. Latin Imperialism, by the editor, is a charming historical sketch. The author eloquently summarizes the result of the Angle's settlement in Britain as "not so much a conquest as an extermination" of the existing races, and most justly attributes to the new masters of Britain, who made England, "the modern development of English history, of the love of personal liberty, the sacredness of domestic relations, the equality of all before the law, the personal accountability to God, the independent spirit of enterprise and adventure which has created a commercial character that distinguishes the English speaking people above the rest of the world."

KNOX COLLEGE MONTHLY.—We are much obliged by the courtesy which has placed the March and April numbers of this Magazine before us, and congratulate the editors upon the substantial and appetizing bill of fare they present. We have enjoyed reading the papers, and we trust the same pleasure has been felt by every member of the Presbyterian body, whose pride it should be to have so ably conducted a periodical published under the auspices of Knox College. The papers on Sacramental Wine by Mr. Mitchell are especially valuable. He very calmly, logically, and with scholarly precision examines the objections to the use of wine in the Sacrament, and demonstrates their utter groundlessness and folly.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

THE LATE HON. THOMAS WHITE.—Obituary.—Discourse by the Dean of Montreal.—The late Minister of the Interior, Mr. Thos. White, was a member of St. George's, Montreal. On the 29th ult. the Rev. Dean Carmichael preached a sermon on the death of his friend.

The rev. gentleman took for his text, Ecclesiastes vii. 1: "A good name is better than precious ointment." After dwelling at some length upon the text, Dean Carmichael spoke as follows: Such thoughts as these furnish a natural introduction to the few words that I would say to you with reference to the death of Hon. Thomas White, the personal friend of many listening to me, my own friend, and as true a friend to our common country as ever it possessed.

If I had followed his own feelings expressed to me and my own on the subject of post-mortem eulogies, I would remain wholly silent, but as one wisely said: "He was not a private citizen, he was the public's, and not his own or ours." I feel that even he, if he could, would pardon my simple words, as not through forgetfulness but in justice; an old friend would lay aside the well-known wish of the departed in order that he might speak of the well-known worth of him that is gone.

Few public men have been called away more sincerely mourned by all sorts and conditions of men, and in his own special field by all schools of political thought. His death came upon us not only as a great public calamity, but as a void made in the friendships of thousands who knew and prized him throughout the land; for his was the native-born gift of gathering friends around him everywhere, of winning to himself an unsought for admiration and of holding to himself an unshaken trust in age the warm friendships of his earlier years. His growth in power and position never changed him. Some way he was always the same. Such, I feel would be the unanimous verdict of his lowliest and oldest friends; nor need one wonder at this when you view the whole man.

His talents, his bent of mind, his adopted profession, all combined to turn his life into the service of his country; and we have been so long accustomed to view him in that connection that if he had been spared, it needed no prophet's gift to mark out for him in time the highest honours that his country could bestow. It is not for me to comment on the field of life in which he lived, nor to picture the countless dangers with which the path of political warfare is hemmed in. Suffice it to say, he passed through it all, the thoughtful and successful statesman, the brilliant and eloquent debater, the loyal and devoted Canadian, and, best of all, the pure, clean, and untainted man, unswayed by one breath of political scandal or imputation, admired most by those who fought him hardest, and drawing from lips of eloquent opponents at the last the noble tribute of proud and patriotic praise. It followed him to his very grave; hushed in his honor the House, through which his voice so often rang; hushed the strife or pleading of opposing minds; hushed everything around the coffin in which he lay; save the inner tribute that "would not down," and lived in the breast of every mourner. The tribute of old and young, and rich and poor, of friend and foe in party warfare was: "He was great; but he was better than great, he was good."

And if those who knew him best dare only speak of the same man in the quiet of his homely life, they would reveal a mind and a heart tender as a woman's; the happy, bright, sunny companion as well as father of the children he loved; the faithful and devoted husband, and to the very last the thoughtful master to those who served him. All was sunshine there, dimmed at last (though God knows best) too soon to our poor faithless minds.

More clearly may I speak of his faithfulness to God's Church. Naturally of a reverential mind, his religious life lived in deeds rather than in words; and in him the Church of England has lost not merely a faithful Christian son, but the wisest of her counsellors and the most patient and devoted of her workers. Well must all remember how true to everything his conscience told him was right, his influence, always great, was used in the interests of peace; and how he reminded even God's ministers themselves through his conduct that peace was ever better than party, save where it was purchased at the expense of principle. There was no honor in the highest council of the Church that the laity could bestow that they did not feel happy to bestow upon him. His selection for any duty or his appointment to any post of representative dignity was ever hailed by the clergy as a wise and judicious choice. Missed, for long he must be, in the councils of the State—missed more keenly than tongue can tell by hearts and home and amongst his dearest friends. But in no public place will his loss be felt more keenly, his gentle spirit and strong mind and peacefully persuasive voice be treasured more tenderly than in the councils of that church whose growing life he ever loved to foster, and in whose faith he calmly, and as a Christian, died.

My text is but a partial one. "A good name is better than precious ointment," it says, and then it goes on and adds what seems at first a note of sadness, "and the day of death is better than the day of one's birth." But is it wholly a note of sadness? If in the light of Jesus Christ, who died to give us light, the good name survives the fragrance of the richest gifts, and he who bears it linked to a Saviour's love passes out beyond, "bringing his sheaves with him," where is the sadness? Not for such can be sadness, for "light is sown for the righteous and gladness for the upright in heart." For us the sadness, for those nearest and closest to him of all the sadness; but not for him, whose good name to-day

will guide who died.

The Miss doubtless, n services of a great natur soil—a large containing a people. At firing incur with a fair Peter's, Se promised a minister on there with tion and a c

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