

observe the aged missionary, the Rev. James Settee, receiving the Holy Sacrament at this service, and to reflect upon the difference that there is in the Church in this district now and in the olden times, in this vast Province of Ruperts Land.

The second service, at eleven, was Matins, read by Rev. F. V. Baker, second Celebration and sermon, the Rector, the Rev. C. R. Littler, being celebrant and preacher.

At Evensong, the service was taken by the Rev. Welbury Mitton, the Rector reading the lessons, and Rev. F. V. Baker preaching on the subject of "Eternal Life." This closed a day of spiritual help to those who joined in it, and entered into the thoughts expressed, blending our earthly temples with the eternal life, the faith and practice in the earthly life having as its reward the crown of righteousness.



RICHMOND SPENCER, M.D.

Following is the sermon preached by the Rector, Rev. McAdam Harding, at the memorial service for the late Dr. Spencer, at St. Matthews' Church, on Sunday, July 17th:

St. Luke 23: 43—"To-day shalt thou be in Paradise with Me."

To all men who turn to Christ; to all men who seek the satisfaction of their need in the certainty of the future, the crucified Redeemer, the suffering Christ, addresses these comforting and illuminating words. Rebuking the blasphemy of his fellows, separating himself from sinners by the confession of Christ, the penitent thief offers to the crucified Redeemer the pathetic prayer, "Lord, remember me when Thou comest into Thy kingdom. And the Lord turns to him with these consoling words, full of pity and comfort for that and all broken and contrite hearts, "Thou shalt be in paradise with me." The consolation and comfort which the dying thief desired, all men at some period of their lives are sure to crave. Death is terrible to all men who have not received this consolation. What is death? What is dying? What lies beyond death has ever been and is the cry of suffering humanity. Does a man when he breathes his dying breath go out into non-existence? Can anything that is, ever go out into non-being? As far as we know, this is an impossibility. No particle of matter that is in any human body can ever go out into non-being, can ever cease to exist. It may, it will exist under different conditions, but it cannot cease to be. The indestructibility of matter is now an absolutely certain fact, and if the spirit of man is as real as matter is, how can a spirit cease to exist? And yet, who is there who at times does not feel

this certainty of a future life, of another existence beyond death fall away and die beneath his feet. Whoever has stood by the silent form or lifeless body of a loved one and gazing upon it, has not asked the question, silently it may be, "Is not death the end of all?" What is death? What is dying? I cannot rest until I have received an answer to this question. As a man, I am daily, hourly getting nearer to this given reality, and I must know at all costs what it is, I am shut in to the necessity of dying. Do what I will I cannot escape from it. It haunts me wherever I go, and the longer I live in this world the more frequently it confronts me. What is death? As I look up to the cross of the Redeemer, the answer comes to my fainting soul, clear and distinct: "Death, my child, is not the end of all! After death there is the rest of Paradise. ...Thou shalt be in Paradise with me." Death is but the entrance into a fuller life. Death is but the change of being. This moment in the body, the next moment out of the body, This moment in the church militant on earth, the next moment in the church expectant in Paradise. Death to earth, birth to Paradise. Through the grave and gate of death we enter into a fuller life. But what is this life of Paradise to which I am fast travelling; this conscious life which I am promised by the Son of God after death. It is life in the presence of the Redeemer; absent for a time from the body but present with the Lord. It is passing into a closer communion with God. It is the possession of a clearer vision of His beauty; the enjoyment of a fuller knowledge of His wondrous mysteries of life, living with Jesus; the seeing a greater exercise of the power of Jesus Christ; the living under the immediate power of preparation for Heaven; the experiencing of the great education and developing power of the light and knowledge which comes from the throne of God and from the Lamb, and prepares for even closer union with God. It is a continuation, a perfecting of that work in the church expectant which I began so feebly in the church militant on earth. Trusting implicitly the statement made by my Saviour to the dying thief, I can say with sure confidence and with hope, "This life indeed and my death at hand I shall be with my Saviour in Paradise." The dread of death to most men rests not so much upon our imperfect knowledge regarding the future state as upon the consciousness of sin or a sinful life. To pass from this world into the immediate presence of an all holy God. To be face to face with my judge as well as my Redeemer; to carry with me my sin-stained character; to bear before the Judge Eternal the sins of my youth. The thought of all

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