

leave the event to God. It was the reproach of the men of Ephraim, that though they were 'harnessed and carried bows,' they 'turned themselves back in the day of battle.'

And if any there be who take upon themselves to contrast one doctrine of the Gospel with another, and preach those only which they consider the more essential, let them consider our Saviour's words: "These things ought ye to have done, and not to leave the other undone."

#### THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

(From the Church Review.)

[CONTINUED.]

But greater than all, there was the remarkable movement of 1878 in Tinnevely, when about 30,000 souls within the limits of the Society's missions were moved to become enquirers and disciples. The task of shepherding these multitudes taxed all resources to the utmost. An appeal to the Christian Church at home produced some £10,000, and the Society's increased expenditure in the diocese of Madras bears witness to the strain which this remarkable movement has laid on it.

If it be assumed from these statements that the Society's resources have increased in a ratio corresponding with its extended work, the inference will be wrong. There has been growth, of course. For example, in 1869 it received in subscriptions, collections, and donations £63,636, while its normal income under the same item has, on one occasion, reached £80,000, and may be taken at an average of between £78,000 and £79,000. The exceptional and ever-growing demands have been met by reductions in the grants to the older colonial dioceses—reductions made not without consideration, and in pursuance of the fixed policy which throws a colonial diocese year by year more on its own resources as those resources naturally grow. It may be taken that little or no hardship has been inflicted by this policy, but rather that a healthy spirit of self-help has been stimulated. To take only one or two examples. In 1869 Newfoundland received £4,100, where now it receives £2,900, and it has in that time increased its clerical staff about 30 per cent: in 1869, the Australian dioceses received £2,250; they now receive £450. But all along, proper and legitimate growth has been checked by lack of means, and apparent injustice has been done to many dioceses. Why, for example, it has been asked, should Pretoria receive £900 per annum, and Grahamstown £3000 per annum; Bloemfontein £1,000, and St. John's 2,530, and Maritzburg £2,125? It is perfectly true that the respective requirements of the several dioceses are by no means represented by the help which they receive; but the fact is that, in consequence of the restricted means at the disposal of the Society, younger dioceses such as Pretoria and Bloemfontein, could have received help commensurate with their just claims only by reducing the help given to Grahamstown and Maritzburg and St. John's, just when to have done so would have destroyed all that had been attained by years of work. The moral of all this is, then, that had the Church at home been more liberal, the Church abroad would have been stronger and ready sooner to stand on its own feet.

While on the subject of finance, we may give a condensed statement of the way in which the Society's income is spent. In America and the West Indies the Society spends £15,000 in helping to maintain 245 clergymen in eighteen dioceses. This sum includes £2,900 for forty-one of the clergy in the bleak and poor colony of Newfoundland; 4,560*l.* for helping the foundation of the Church (including some missions to the Indians) in the regions of rapid settlement

from Manitoba to the shores of the Pacific, to which thousands of persons emigrated each year; and 770*l.* for the famous missions of Guiana. In Africa and the neighbouring islands the Society spends 16,368*l.* in helping to maintain 121 English and twenty-six native clergy. Of this amount 12,023*l.* is spent in South Africa in work among the colonists, the coolie immigrants, and the natives; for the latter there are numerous Kaffir and Zulu missions, with an aggregate of many thousands of converts. The opportunities for extension of the Church's work are without limit; 3,200*l.* is for the work in Madagascar. In India and Ceylon the Society spends 33,660*l.*, bearing the cost of missions in which are working sixty-four English and 113 native clergy, besides more than two thousand native lay agents. Their work embraces about two thousand villages and towns, and includes the following among its large missions or groups of missions:—Ahmednagar, with nearly four thousand converts, including catechumens; Tounghoo, with more than that number; Cuddapah, with more than six thousand; and Tinnevely, with forty thousand. Everywhere there is the same story of undermanned missions, of villages ready to receive teachers, of unused opportunities, of insufficient means, and of overtasked missionaries. In the Straits Settlements, Borneo, China and Japan the Society spends annually 6,485*l.*, a small sum indeed for such important and vast countries, and for the maintenance of some of the most wonderful and promising missions in the world.

The S. P. G. also makes itself the almoner of special funds, and in 1889 it received some 23,600*l.* for special missions. But though its income, from all sources, reaches a grand total of 187,000*l.*, this is a miserably poor sum for the Churchmen of the richest country in the world to contribute to its oldest missionary society. Our people still need much stirring up to their duty in this respect. There is no reason why, with increased zeal, the Society's income should not be doubled; but until this has been done missionary dioceses will languish, and those who have gone forth, perhaps at the sacrifice of cherished home interests and comforts, to carry Church principles and practice to our brethren beyond the seas and to the heathen in darkest Asia and Africa, will be discouraged in their work by straitened means and by the consciousness that Churchpeople at home do not sympathise with them enough to lighten their heavy task by generous offerings out of the store wherewith God has blessed them.

#### THE RISEN CHRIST.

"But chiefly are we bound to praise Thee for the Glorious Resurrection of Thy Son, Jesus Christ, our Lord: who by His Death hath destroyed death, and by His Rising to Life again, hath restored to us everlasting life. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name!"

This is the language in which the Holy Church throughout all the world renders most high praise for the glorious Resurrection of the Son of Man, the Son of God. It is the language of adoration; not of definition. As the woman in the garden, when she recognized her Risen Lord, could only cry "Rabboni!" and fall at His feet and worship Him, so the Church of Christ has ever bent the adoring knee in contemplation of the Resurrection, and seldom have her saints or doctors dared to cast upon the risen Body of their Lord the eye of a too daring curiosity. To St. Paul himself the time came when he no longer even wished to know Christ "after the flesh"; and later saints and doctors of the Church have no more dared to tell how Christ rose from the embrace of death into His glorious state of resurrection and

ascension than they have dared to tell how "the Word was made flesh." They have believed the one fact as they have the other; they have adored the mystery of both; they have devoutly striven to realize how much the two sublime facts mean; they have shrunk from guessing what they do or may not mean. The one sure corner-stone of Christian faith is this, that, in whatever way of God's most secret operation, "now is Christ risen from the dead and become the first fruits of them that slept."

"How are the dead raised up, and with what body do they come?" is an unanswerable question when applied even to the ordinary bodies of the dead; much more must it forever be unanswerable when applied to Christ's body; yet the Saviour's resurrection body is the Pattern of the resurrection bodies of His saints, and somewhat concerning it has been recorded for our comfort. The schoolmen loved to linger on the recorded evidence of its nature which are given in Holy Scripture. It "dieth no more," they said; that is, in its very nature it is immortal. It can suffer no more; in its very nature it is impassible. It rose like vapor from the Mount of the Ascension, because of its inherent agility which no material forces can control. It could pass the locked door of the chamber where the trembling disciples were assembled, because of a quality of subtilty which no material obstruction can impede. It could be handled for the confirmation of the faith of a true but still doubting disciple, and it ate and drank in presence of the whole eleven, because of its reality. And even then it bore the marks of His tremendous passion, because of its identity, in all its majesty of glory, with the crucified and spear-pierced Body of His Humiliation. All these facts might be told in fewer words if one should say that, when the Conqueror of death returned from preaching to the prisoners of hope in Hades, and His resurrection power revived the uncorrupted Body that lay sleeping in the new-made tomb of Joseph, then, in one instant, it became a "glorious" and spiritual Body, still retaining every power of a material body, but no longer subject to material limitations or constraint. That statement summarizes fact of which there is indubitable evidence, and represents the future of the Christian's hope. What shall we say, then? Why say anything at all but this, "Rabboni!"—and, like Mary, fall down at His feet and worship Him?

That is the Christian's Easter duty and his Easter joy!—*The Churchman, N. Y.*

#### THE ATONEMENT.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Passages like this are so plain that a child can understand the meaning of the Atonement. Certain schools of theology, and a kind of popular preaching inspired by their theories, have given a narrow and distorted stress to the doctrine of the Atonement, hedging it about with brain-span technicalities and mathematical calculations in regard to its efficacy and the number saved, in such a manner as to throw the truth out of proportion and to confuse the ordinary Christian. The simple truth told us by the Cross and by Good Friday, that the Son of God suffered death that He might redeem from sin those who believe in Him, is the essential and practical thing to be taken into the mind. It is true there are mysteries about it that baffle the most powerful intellects; but it is not necessary to spend the strength of life in the futile attempt to unfold mysteries, but only with a loving, confident trust to take facts as they are, and God at His word. When this central truth is firmly held as a vital personal matter upon which salvation from sin rests, then all the other truths of the Incarnation take their place, and Jesus Christ