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friends, he told them his troubles, he ran to them for help and comfort. Now all this is altered; he has secrets from them whom he used to trust. Once he could look father and mother fairly and honestly in the face; it is not so now. There are secrets which are poisoning his life, and making home hateful. The daily round of household duties is dull and wearisome to him; he wants to be free, to go where he will, to do as he likes best. He knows that he owes obedience to his parents; he knows that they have done and suffered much for him, but he cannot know *how* much. The child who breaks his parents' hearts by his wilfulness, can never know all the agonized prayers, the sleepless nights, the saddened days, which his sin has caused. The prodigal determines to leave home. His selfishness has poisoned all the sweet home life for him. He asks his father to give him the portion of goods which in time would come to him. Here we see the selfishness which ever marks the prodigal son. His father has toiled hard for this money, and the son expects him to spend his hard-earned goods on the prodigal's selfish pleasures. The parents may stay at home with reduced means, and meagre food, but the prodigal must go forth and enjoy himself. They may weep bitter tears, but his mouth must be filled with laughter. The selfish sinner cares not what suffering he may cause to others. A father in America, who had a wild and profligate son, tried every means to keep him from going night after night into bad company and evil ways. One night the old man begged his prodigal son, with tears, to stay at home, and the son refused, and tried to pass through the door. The father flung himself on the ground, in the opening of the door, and cried, "If you pass out, it must be over my body." The young man trampled on his father's body, and passed out to his sin. So is it with those who sin against our Heavenly Father. The pleadings and loving warnings of God are unheeded; the selfish prodigal will not be kept back from his evil way; the laws of God, the promises of the Gospel, alike are cast aside, he goes forth to his sin, and tramples under foot the precious Blood of Christ.

REVIEWS.

THE MANLINESS OF CHRIST. By Thomas Hughes, author of "Tom Brown's School-Days," etc. Published by Macmillan & Co., London and New York, and by the Copp, Clark Co., of Toronto.

In the preface the author refers to his former connection with the Workingmen's College, in London, and then to his "Layman's Sunday Evening Addresses," delivered twelve years afterwards at Rugby, bringing him back "into touch with that far away time in his own life,

"When all the world was young, lads,
And all the trees were green."

He pathetically speaks of his old age, and of this as the last book he is likely to publish. The point which strikes us on reading the preface is that he finds it necessary to allow his book to go forth holding questionable views regarding the "Omniscience of Christ" as "being of the essence of His human personality." The Bishop of Oxford, in his second charge, had strongly insisted upon this truth. The author, who had given the Bishop's words the "best consideration," found himself unable to abandon his old belief. His reference to our Lord's own sayings and His last cry on the cross, "Eloi, Eloi, lama sabachthani," do not in any sense appear to us to justify this "old belief." This is very regrettable, and prepares us to believe that the book is an unsafe one, and that the author is likely to mislead minds like his own—not well versed or established in Christian theology. The introduction deals with

the motive of the book. Having received a proposal for a new association called "The Christian Guild," on the ground that the Young Men's Christian Association and others of like nature failed to reach the class which most needed Christian influence, because of a widespread feeling that they did not cultivate individual manliness in their members, he was led to believe that there was an "underlying belief that Christianity is responsible for the supposed weakness of its disciples." This, he believed, might and ought to be controverted. The book is divided into eight parts, followed by a conclusion. After a part on the "Holy Land" and another on "The Tests of Manliness," he writes on "The Boyhood Call," "The Ministry of Christ" and "The Lost Art." The conclusion contains addresses delivered at Clifton College and Rugby School. An effort is first made to convey a right understanding of the conditions and surroundings of our Lord's life in Palestine. He draws a distinction between animal courage and manly courage. He gives interesting illustrations of what he means, and concludes that "courage can only rise to true manliness when the will is surrendered." In speaking of the call of Christ, the temptation and the growing sense of His mission, the writer seems to fail in realizing the fullest and best conception, and treats them too much as being similar to the experiences of other men who have founded or recast the great religions of the world. After speaking of the "new and searching methods of investigation applied to every department of human knowledge and human life," and now applied to the Gospel narratives, and also of the difficulty of harmonizing the various accounts given by the evangelists, the author proceeds to divide our Lord's ministry "into several distinct and clearly marked periods," in all of which he points out that never for a moment do we find any "trace of any failure of courage." The Christian mind will receive a shock when it hears Mohammed classed with Moses and Elijah, when a contrast is drawn between him and our Lord, under the burthen of a great message of deliverance; or when Mohammed is spoken of as returning from Medina "sweeping at last all enemies out of his path, as the prophet of a new faith and the leader of an awakened and repentant people." The author's want of a true conception of the truth of the Incarnation frequently shows itself, and, whatever allowance we may make for the purpose he had in view and his manner of approaching it, for the sake of the needs and character of those addressed, we cannot feel that a writer who compares the bearing of Christ in the Garden of Gethsemane with that of John Brown, the abolitionist, going to his death, somewhat in favour of the latter, and who would account for the agony and bloody sweat merely from a sense of loneliness, "more probably than all the rest of the burdens which he was carrying," has any adequate conception of the God-man and the mission of the great High Priest offering Himself as a propitiation for the sins of the world. This book treats the life of our Lord more as that of a man of transcendent merit than that of God, who humbled Himself and became obedient unto death, and who hesitated not to say, "I am the light," "I am the way, the truth and the life," "I am that I am," "I am the resurrection and the life," and who could say before the Jewish Council, "Hereafter shall the Son of Man sit on the right hand of the power of God," and when they all said, "Art Thou the Son of God?" answered, "Ye say that I am"—words impossible to be used by Him, except on the principle that He spoke and acted as God and was conscious of His Divine personality. "He thought it not robbery to be equal with God." This, instead of derogating from the absolute perfection of His human nature, will enhance the sublimity of His ideal manhood and give a richer and fuller complexion to all that in His life teaches the lesson of true manliness.

MAGAZINES.—The Sunday Magazine for May is, as usual, an excellent composition. It is well worth the subscription price, if only for the sermons to children, given by the Rev. W. J. Foxell,

M.A. The sermon on the Beatitudes, by the Rt. Rev. W. Boyd Carpenter, D.D., D.C.L., is most interesting, and, with the many other contributions, comprises a very readable number.

Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

On Tuesday, April the 23rd, the members of St. George's Society, in the City of St. John, observed the day of England's patron saint by a grand service in Trinity Church. At 4.30 p.m. the members of the order assembled at the court house, whence, after the transaction of routine business, they marched to the church, in full regalia, with their beautiful banner, and headed by the Fusiliers' Brass Band. A detachment of the Sons of England also marched with the St. George's men, and made a creditable addition to the procession. The service at Trinity Church, which began at 5 p.m., was most interesting and impressive. The regular Evensong service, with the addition of a collect taken from the service appointed for the 20th of June, was sung by the Rev. A. G. H. Dickens. The lessons were read by the Rev. Canon DeVeber and the Ven. Archdeacon Brigstocke. The music throughout the service was of a special festival character, and was beautifully sung by a united choir of upwards of forty voices, made up from the surplice choirs of Trinity, St. Paul's and the mission church of St. John the Baptist. The Dean-elect of Christ Church Cathedral, the Rev. Canon Partridge, preached a most eloquent and patriotic sermon from Isaiah lxiii. 21. The service closed with the singing of the National Anthem.

The Lord Bishop recently held four confirmation services in the City of St. John, confirming a total of 151 candidates. At St. Mary's Church the unusually large number of 66 candidates was presented.

The members of the Ruri-decanal Chapter of Fredericton assembled at the rectory, St. Mary's, on Wednesday, the 1st inst. There were present the Rev. the Rural Dean Roberts, and the Rev. H. Montgomery, W. H. F. Whalley, John Parkinson, R. W. Colston, A. B. Murray and H. E. Dibblee. At 7.30 p.m., Evensong was said at St. Mary's Church. The rector, Rev. J. Parkinson, and the Rev. W. H. F. Whalley said the prayers. The Rev. R. W. Colston and the Rural Dean read the lessons. The sermon, an appropriate and excellent one, was preached by the Rev. H. Montgomery from St. Luke xxii. 29. On Thursday at 8 a.m. the Holy Eucharist was celebrated, the Rev. the Rural Dean being celebrant and the rector acting as server. The programme for the business sessions included the reading and discussing of Revelations, third chapter; the appointment of a Governor for King's College; the election of a Rural Dean, and a reading from Staley's "Catholic Religion." The choice of Rural Dean resulted in the re-election of Rev. Canon Roberts. The Rev. H. Montgomery was re-elected secretary. The election of a representative to the Board of Home Missions resulted in the choice of Rev. H. Montgomery. Upon the nomination of a brother-graduate of King's, the Rev. A. Bloomfield Murray, M.A., was unanimously elected Governor of King's College, Windsor, from the Deanery of Fredericton. Previous to the transaction of business, the Rev. R. W. Colston, late chaplain at Grosse Isle, Quebec, but now rector of Douglas and Bright, was warmly welcomed to the deanery by the Rural Dean.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—Mr. A. F. Gault has made the munificent gift of \$100,000 to the Montreal Diocesan Theological College, part of which will be devoted to the erection of a new building for the college on the Holland property, University street, near McGill College. The Diocesan Theological College will, in the near future, remove from the present building at the corner of Dorchester and Stanley streets, to its new home on University street. Plans which are being prepared would indicate that the new institution will be one of the brightest and most complete of the kind in Canada. The property on which the new building will be erected has already been acquired. The cost of erection will be defrayed out of Mr. Gault's gift, and the balance will be devoted to the formation of a suitable endowment fund. In addition to being the home of the Anglican theological students of the city, it is intended—though this has not finally been decided upon—that the dormitories of the new college will also be open to any Anglican