

to the teaching of Christ. There are many evidences of a determination on the part of the Church to stand fast. In the dioceses of Melbourne and Ballarat the Anglican clergy have been instructed not to solemnize the marriages of persons who have obtained divorce on grounds other than that of adultery. The Bishop of Melbourne (Dr. Goe) has issued a circular letter in which he cites scriptural authority for the refusal of the Church to comply with the laws of the country. The Bishop of Ballarat has also expressed himself very strongly on the subject. In the course of his annual address to the Church Assembly of the diocese the Bishop said: "With all of whatever authority my sacred office gives me, I direct the faithful clergy and laity of this diocese never to avail themselves of the fresh provisions for divorce in the Victorian Act."—*Church Year.*

**GAMBLING**—"The questions involved in the subject, when pursued in detail, are complex and difficult; but as it meets us in the streets and under the hedges, in our towns and in our villages, the issue is simple. The gambler seeks to enrich himself by another's loss. He aims at getting that which he has not earned by honest toil. His action is absolutely selfish. His pleasure is purchased at the cost of his neighbor. If he has exceptional knowledge he uses it to outwit his fellow. At the same time the passion for gambling grows swiftly by indulgence, and the newspaper and the telegraph make that indulgence easy. Gambling is, then a temptation which belongs peculiarly to our own time. It offers, in other words, a test to us of the power of our Christian faith, and when once we see that it tends to hinder all true and generous labor, to extinguish brotherly sympathy, to paralyse the social instincts which lead us to aspire to the noblest types of life, we shall seek with fresh devotion that help which will guard us from great perils and enable us in little things to avoid the appearance of evil."

#### WITH WHAT BODY DO THEY COME.

Walking by some stream, whose waters are impregnated with the stone over which it flows, you will pick up what may seem to you a hickory nut, or a bit of wood. But as you lift it, it is quite heavy, and you find, too, that it is hard, 'Petrified,' you at once say: 'turned to stone.' Yet it is a hickory nut still; it is a bit of wood still; for the shape and general appearance are the same. How came this wonderful transformation?

Wonderful indeed, but both beautiful and simple when we understand it.

A piece of wood, left in the water will separate its particles, until there is nothing of it left. But if the water be impregnated with stone, every minute particle of the wood which wears away, will be replaced by a corresponding particle of stone, and when the process is continued for a sufficient time, there will result the petrification of the wood.

So the particles of our body now are disappearing, and new particles of our body are taking their place, and in this continual round of death and life, of wearing away and building up, we see only one unceasing resurrection.

Thus 'in God we live and move and have our being,' and therefore He, who is able to preserve us, so that our bodies in one sense are not the same which we had in childhood, and yet in another sense are the same, must also be able to clothe us at the last day, not with 'flesh and blood,' for 'flesh and blood cannot inherit the Kingdom of God,' but with immortal bloom, and yet keep perfect our identity of shape and feature, so that the union of this body to the soul will be a reunion, most joyful and most satisfactory to the whole nature.

Modern theology is so permeated with a false materialism, and a false spiritualism, that in the working out of salvation, many are led to think that the body has no part. But through the mist of error, the Church, as a lamp fed with the oil of Holy Scriptures, shines with a clear light.

At the most solemn of her rites her faithful children hear these words of comfort: The 'Body of the Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.'

The body is, therefore, a sacred thing; and, not as flesh but as a body it is as immortal as the soul. It was redeemed by death on Calvary, and by the same intimate connection it is nourished, in the sacrament of that death, by the spiritual food of His most precious Body and Blood.

The body is not, as the Oriental Philosophy would teach, a mere shell to be cast off at death as of no further use, but a part of self, a part of the 'living soul' which man became when God breathed into him the breath of life, separated from the soul for a time by death as a punishment for sin, but united again on the day when we shall wake up after the likeness of the Redeemer.

The body is not the prison house of an independent intelligence, as heathen philosophy has taught; nor the cage enclosing the spiritual body, as Swedenborgianism and Spiritualism would teach.

The spiritual body is not yet. It is actual only in Christ, but is potential for those who are 'laid to sleep in Him.'

The larger life is not in the sweet twilight of Paradise; but in the noon-day splendor of the Resurrection.—*Rev. J. D. Herron.*

#### CANON LIDDON.

##### THE FUNERAL IN ST. PAUL'S.

In the crypt chapel of that spacious and majestic Cathedral, whose walls have so often echoed from end to end the eloquent words that fell from his lips, the remains of Henry Parry Liddon were laid to rest. Notwithstanding the claims which Oxford had to the body of one of its most eminent members, common consent assigned St. Paul's as the most fitting place for the interment of one who had done so much to make it what it is—not only the Mother Church of the capital of the world, but in a spiritual sense the Mother Church of many devout members of all denominations and of all classes. It was almost difficult to realise on Tuesday that the Church had lost one whom just now she could ill afford to lose, as the service was moulded rather in the spirit of the joy of the resurrection than in that of grief for the departed.

The arrangements were admirably carried out. There was no confusion and no difficulty in finding allotted seats. The body was conveyed from Weston-super-Mare on Thursday, and was taken in a hearse and placed in the library at the late Canon's official residence, 3 Amen Court. It was encased in three coffins, the outer being of polished oak with brass ornaments, including a handsome cross. The inscription was as follows:

HENRY PARRY LIDDON,

D. D., D. C. L., LL. D.,

Canon and Chancellor of St. Paul's Cathedral.

Born August 20th, 1829;

Died September 9th, 1890.

R. I. P.

The funeral service was fixed to begin at twelve o'clock, but an hour before that time there was a large congregation, which as time passed on rapidly increased.

At twelve o'clock the opening sentences of the Burial Service, sung unaccompanied to

Croft's music, announced to the vast congregation, which extended from end to end of the Cathedral, that the procession had begun to move from the west end of the nave. Onward it moved, slowly and solemnly, to the music that has so often done duty before, when dignitaries of the Church and of the nation have been borne to their last resting place on earth. The coffin having been placed in the chancel, near the altar, and the robed clergy taken their allotted places, both the Psalms in the Burial Office were sung, the 39th to Percell in G minor and the 90th to Felton in E flat. Then followed the anthem "Blest are the departed," from Spohr's *Last Judgment*. Canon Gregory read the Lesson from the leetern outside the choir. Having been appointed as Canon two years before Dr. Liddon was installed, and thus intimately connected with him in carrying out the great improvements which have been effected, it was natural that Canon Gregory should deeply feel the loss which the Chapter of St. Paul's has sustained; but thoroughly entering into the spirit of the service, he read St. Paul's arguments for the truth of the resurrection of the body with all the vigor with which his late colleague used to enforce the same truth from the pulpit. Then followed the hymn, 'Blessed city, heavenly Salem,' sung to the ancient plain song tune in *Hymns Ancient and Modern*. This and the other hymn which followed were selected as being favourites of the late Canon, who was very fond of Gregorians. During the singing the coffin was carried to the aperture in the floor under the dome, and the Dean, Canon Scott Holland, and Minor Canon Russell proceeded thither to conclude the Burial Office. At the close of the hymn there was a dead silence whilst the coffin was being lowered to the crypt. Canon Scott Holland then read the sentences commencing, "Man that is born of a woman hath but a short time to live." The next stage in the service was certainly the most affecting part of it. The Dean read the prayer of committal, 'Forasmuch as it hath pleased Almighty God,' but his voice was so weak that he could scarcely be heard. Those who could hear his tremulous tones were deeply touched, his voice at the words, 'Earth to earth, ashes to ashes, dust to dust,' being so low that the sprinkling of the earth upon the coffin was more audible than usual. "I heard a voice from heaven" was sung to Sir John Goss's setting, and the service was concluded by Canon Scott Holland. The 'Amen' to the concluding prayers were not so well rendered as usual, the choir seeming unable to take the note from the speaker's voice. The closing hymn was "When morning gilds the skies," which, like the last, is from the Latin, and was a special favorite of the late Dr. Liddon, who always joined in it with great heartiness. The jubilant ring of this hymn and its familiar tune were thus a fitting close to the obsequies of the illustrious preacher who so earnestly contended for the faith. Whilst the procession left the choir, the "Dead March in Saul" was played.

The coffin was afterwards removed to the grave, which is situated about ten feet to the westward from Dean Milman's. The last Canon buried in St. Paul's was Henry Melvill, a famous preacher of the Evangelical school, who died in 1871.—*Family Churchman*

#### NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order

The label on each paper shows the date to which subscription has been paid.

OUR list of Subscribers in Winnipeg, Brandon, and other centres in the Northwest might be much enlarged by local effort. Favorable terms will be made with local canvassers.