

, and filled with an honour and glory of essed other qualifi- e stirring times in he tall figure, the nd educated mind, gentle disposition, strument to do the ation and influence p Strachan and his this, and holding —the holy ends, as gained, the Arch- takings. Though the last his intellect lear, and the events wond rful kindness ask assistance for American Church- elp they generously recall. In 1854, in ec, he succeeded cal leaders with the ce to the Church's ngland on a most nteresting English iversity." He was high in Church and he used to recount of his new made nis coming amongst ere the Bishop of op of Canterbury, anley, Keble; and ice was heard were the Lord Mayor's well pass without honours. Trinity him the degree of f D.D., and Trinity D.C.L. In 1867 of Lincoln, and iceose of Niagara he using our notice of with a sense of loss- ively and personal CANADIAN CHURCH- ever shown and use- manner most kind ow the large-heart- f a man old in years, to while a power al, felt equally at to serve interests he Church's pros- ortal souls, were in Ven. Archdeacon rife was Charlotte. Johnston, a highly second wife was of the late Capt- adian Rifles. Two ies S. McMurray, lly of Morrisburg, lege of enjoying a will ever look back me and generous chdeacon and his r we now beg to this sad hour of eral took place on id was very largely church and at the Bishop of Niagara, of Niagara; Rev. v. Canon Houston

Niagara Falls; Rev. Dean Bland, Hamilton; Rev. Dean Gribble, Port Dalhousie; Rev. C. R. Lee, Hamilton; Rev. W. J. Armitage, St. Catharines; Rev. C. Smith, St. Catharines; Rev. Principal Millar, of Bishop Ridley College, St. Catharines; Rev. Dr. Roy, Suspension Bridge, N. Y.; Rev. J. Evans, Youngstown, N. Y.; Rev. Mr. Woodruff, Homer, Ont.; Rev. Mr. Fatt, Merriton, Ont.; Rev. J. C. Garrett, Niagara, Ont. The following gentlemen acted as pall-bearers:—F. Geddes, Niagara; J. H. Lewis, Niagara; H. Pafford, Mayor of Niagara; H. A. Garrett, Niagara; Major James Hiscott, M.P.P., Niagara; Charles Hunter, Niagara. The afternoon was observed as a general half-holiday, all the schools being closed and business suspended in the stores out of respect to the deceased.

THE RISEN LIFE IN THE HOME.

The chief difficulties of religion must be traced to the neglect or the mismanagement of early religious instruction. If the divine grace of baptism were duly cherished and protected on the part of Christian parents, then assuredly Christ's yoke would be easy, and His burden light, to many of the rising generation. Self-denial, self-discipline, self-conquest, would then be habitually cherished and cheerfully embraced as the means not only of future blessedness, but of present peace. And in keeping the very hardest of Christ's sayings, then would there be reaped a rich reward—the reward of an approving conscience, of home-felt serenity, of a free and filial access unto God. Yes, my brethren, if your children were formed by mild parental discipline, and nurtured by religious education, and invigorated by the influence of steady, consistent, undeviating good example; if your domestic sanctuaries, consecrated by cheerful unaffected piety, by solid and substantial goodness, by generous and manly sentiment, by peace, and harmony, and mutual goodwill; if, in the natural and easy flow of conversation, the deep truths of Christianity were familiarized and endeared; not magisterially imposed as a task, not controversially debated as a system, but introduced with unstudied gracefulness, and recommended at once to the taste, the judgment, and the affections, by a happy temperament of elegance, good sense, and cordiality; if youth were thus early and imperceptibly instructed in the principles of happiness and virtue, drawn rather by example than reflection, to regard our holy religion not as a theory but as a sentiment; not as the austere and gloomy prohibitress of pleasure; but as a salient well-spring of the most diversified, the most refined, the most intellectual, the most inexhaustible enjoyment; then, truly, many hardships would be mitigated, many obstacles surmounted, many impediments removed. Then to crucify the flesh with its affections and desires, to be dead to all the vanities of this wicked world, to imitate the self-denying, suffering Son of God, would be accounted not as a wearisome burden, but an inestimable privilege. Then would your children preserve the grace of baptism pure and undefiled, increasing in wisdom as in stature, and in favour with God and man. Then would your sons grow up as the young plants; your daughters as the polished corners of the temple. Then, in the deepest and most spiritual sense of the word, there would be no decay, no leading into captivity, and no complaining in our streets. Happy are the people who are in such a case! Yea, blessed are the people who have the Lord for their God.

Truly, blessed are the people thus delivered from the bondage of corruption; whose advancement in religion is thus daily and hourly progressive; who are thus dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord. To them this season is, in reality, a joyful festival uniting the calm remembrance of the past with the most glorious anticipations of the future, and affording the comfortable assurance that, as their life is now hid with Christ in God, so when Christ who is our life shall appear, then shall they also appear with Him in glory.

REVIEWS.

VILLAGE SERMONS, Second Series. By the late Very Rev. Dean Church. MacMillan & Co., London and New York; Toronto: Rowsell & Hutchison.

This second volume of sermons, from the pen of the late Dean of St. Paul's Cathedral, is a valuable practical commentary upon the subjects treated. Preached presumably by the author while Rector of Whatley, they possess that simplicity of language and directness of teaching which is the result only of ripe scholarship. It is not a book for a few readers, but will interest both clergymen and laymen. In the hands of lay readers, for whom in their preaching the incumbents of missions must provide a book of sermons, the "Village Sermons" of Dean Church would be most valuable. For such a purpose the book is to be commended. Of the thirty-seven sermons, twenty-three were preached from Advent to Trinity, and are upon the subject suggested by the Calendar day. Among other titles are "Holy Baptism," "Holy Communion," "Common Prayer," "The use of Sunday," and "Profession without Practice." No reader can fail to note the author's use of Scriptural phraseology and the oft quotation from the Book of Common Prayer.

CENTENNIAL.—ST. MARK'S CHURCH, NIAGARA, 1792-1892. Toronto: James Bain & Son.

This handsome book comes to hand at a very opportune moment, just when the death of the Ven. Archdeacon McMurray reminds us of the historical interest attached to the parish and church of which he was rector. The work of compilation has been most successfully accomplished by Miss Janet Carnochan, and is "a partial narration of the events in the lives of three successive rectors." Anyone interested both in the early history of the country and in the progress of the Church during the last hundred years, will thank Miss Carnochan for the faithful and delightful manner in which she has made use of the material placed at her disposal, and given to us a memorial of bygone years of pioneer struggle, not only against difficulties incident to the settlement of a new country, but of brave deeds in repelling the attacks of invading foes. Of "the beautiful old church of St. Marks, Niagara," we are told, "it has been said, and well said, that were one to study the history of this church—its tablets, its register, and all that may be seen from its square tower—he would be tolerably familiar with a great part of the history of Upper Canada." This is perfectly true, and interest is increased when we learn that during this long period, through all these times of struggle, and war and peace, three rectors only have presided over the fortunes of this—to us in Canada—ancient church. The first rector was the Rev. Robert Adison. Besides particulars concerning the life of this early missionary, a number of extracts are made from the register of the church, accompanied with quaint remarks written at the time. In 1835 another signs his name "Thos. Green, Rector," and during the incumbency of these two clergymen we have valuable information given touching the Government of the country, the war of 1812, the occupation of Niagara by the American troops, the death and burial of Gen. Sir Isaac Brock, the gradual building of the church and the various uses to which it was put. Reference is made to munificent gifts given during the second incumbency, and to the numerous tablets now on the walls of the church,

"commemorating many who, during the last century, worshipped here, and whose memory is still kept green." One especially claims attention.* It is "rudely carved and imperfectly spelled," and reads thus, "Lenerd Black deceased 5 Aug. 1782." Many names of families in days gone by intimately connected with the history of the country, are also, in one way or another, referred to in this volume. The third rector was the Ven. Archdeacon McMurray, who so lately entered into rest. He began his incumbency in the year 1857. This book gives us a short history of his life and work in this parish; we are told of the progress and improvements made from year to year, and of those who, as curates or parishioners, assisted him in the noble work he accomplished. An account is given of the centennial services held in the year 1892, and of the clergy who took part in them. This volume, which is well written, and nicely illustrated, we commend to our readers as one likely to strengthen and nurture patriotic feeling, and to stimulate zeal and devotion in the cause of our holy religion.

MAGAZINE.—*The Expository Times* (May) is up to its usual high level. Probably the article of Dr. Davidson—No. 2 of his series on the Theology of Isaiah—will be the most carefully studied of any of those in the present number; but it is full of good things. Dr. Robson brings forward, in his paper on the Paraclete, an aspect of the gift of the Holy Ghost which is too often ignored by Christian teachers. Dr. Salmond writes on the loss we have sustained by the death of Dr. Robertson Smith. There are some careful and excellent notices of books; and, altogether, *The Expository Times* proves itself a necessity to teachers and preachers.

THE CHURCH'S SACRED TRUST.*

BY THE BISHOP OF DELAWARE.

There are those who are seeking, although it may be quite unconsciously to themselves, to revive in the Christianity for which the Church stands the very spirit of Paganism. Among the attractions which the Pagans recognized in Christianity was the claim which it made to sovereignty. It was the one only religion which men were to believe. It was not simply one out of a number, any one of which might be with equal safety and profit embraced. But it was absolutely supreme, and therefore could not compromise with, or even tolerate, any other religion. To many the advent of a system of morals which assumed authority over all mankind and for all times brought such confidence and helpfulness as had been lacking in the various conflicting codes hitherto claiming their allegiance.

But what do we now see now among some who call themselves Christians? A more than readiness to account their religion as but little, if anything, more than one among the many, and Christ, its Divine founder, as one only among the founders of other religions. I do not know but that some would go even as far as the Emperor Alexander Severus, and place the image of Christ by the side of Orpheus and Apollonius.

Only lately in the so-called Parliament of religions a well-directed effort was made—if reports of its proceedings that have reached me are correct—to show the representatives of Oriental religions that there was but little difference between themselves and what is termed liberal Christianity; and not without success, if again reports are correct that have come to us from some of the representatives since their return home.

Such as protest against this lowering of Christianity are accused of narrow-mindedness and want of culture. If it be narrow-mindedness not to know Buddha and Confucius and Mahomet because of spending one's time in learning the more of Christ; if it be bigotry to claim for Him supreme and undivided sovereignty in the soul; if it be proof of one's want of culture to leave unstudied the Koran that one may study the Bible more—then write me down narrow-minded, and bigoted and uncultured; but never will I, God helping me, so far betray the trust committed to me as to lower Christ and His religion to the plane of those who practically adopt the language which Tennyson puts in the mouths of such: "All very well, but the good Lord Jesus has had His day."

"There are some who say that this age needs less dogma and more religion. This appears to me to be a very contradiction of terms, if by the term religion is meant—as I mean—Christianity, which in its early days was, with Judaism, excluded from an otherwise universal toleration of the religions of the

* From the Sermon at Bishop Hall's consecration.