

went to call him about 8 a.m. Sunday, and receiving no response, opened the door and found him in his last sleep, into which he must have passed without the slightest struggle. We laid him out in cassock surplice and white stole, with a gold cross on his breast, which he always wore and which was to him the symbol of that faith for which he had so hard to fight, for his work here was indeed a fight. On Monday afternoon he was removed to St. John's church, Bancroft, which was handsomely decorated with flowers. Many people drove from twelve to sixteen miles, through mud and rain, and one walked nine miles to see for the last time the kind and loving face of this faithful priest. In the evening, hymns were sung and the litany was said by one of the congregation. On Tuesday night the Rev. W. W. Burton, of Madoc, in response to a telegram from Canon Spencer, of Kingston, came here. He read the litany and gave a short address. On Wednesday morning at nine o'clock, there was a celebration of the Holy Communion by Rev. W. W. Burton, assisted by Rev. E. Pick from the mission of Montegale, at which there were about thirty communicants. The number would have been much larger if the time of the celebration had been generally known. After the celebration the body was removed to St. George's church, L'Amable, some five miles distant, at which the funeral office was said, and he was laid in the grave by loving hands. All had heavy hearts, and many strong and robust men, as well as women, wept bitter tears for the strong and faithful servant of the Lord, whom we laid facing the west, to meet us face to face and lead to the Lord at the Judgment. He was carried to the grave by faithful Churchmen, four of them being churchwardens. All places of business were closed till the funeral was over. Many brother Masons came from long distances. He was taken from us in the midst of work! Two churches just paid for, and lately consecrated by the Bishop of Toronto! Just beginning to pay for a mission house! Just beginning to build another church at Coe Hill! Where is the Elisha upon whom can fall the mantle of this Elijah, a priest of the Most High God?

REVIEWS.

THE STORY OF THE DISCOVERY OF THE NEW WORLD BY COLUMBUS, compiled from accepted authorities. By Frederick Saunders, librarian of the Astor Library. Pp. 145. Price \$1.00. New York: Thomas Whittaker; Toronto: Rowse & Hutchison.

The fourth centenary of Columbus' arrival at the West Indies, and first news of the Western Hemisphere, is a suitable time for such a volume, and Mr. Saunders has spared no pains to bring out the character, work, and sad end of this bold navigator. He gives a fair, honest picture of the man and his times, and has also a very important chapter upon the Ante-Columbian Explorers. We cannot but admire the pluck that carried the enterprising sailor through so many difficulties, and that of the Atlantic Ocean appears to have been the least. The active enmity, and then the neglect, that closed his career can never be atoned for by any later glorification. The press-work on the volume is beautiful, and the illustrations are very appropriate.

ON EVOLUTION, also COMMON SENSE v. CRITICISM. Two lectures. By John Dignum. Pp. 68. Toronto: Williamson & Company.

The first lecture is upon Darwinism, and the second upon the Higher Criticism. Both lectures accept the facts in the several systems, but refuse to follow the inferences which have no foundation on facts or proofs that can be verified. They are distinctly popular in style, and are very convenient for being slipped into the hand of an enquirer. As to the results of both Evolution and the Higher Criticism the world can wait. Thirty years ago Bishop Colenso and his converted Zulu were to demolish the Pentateuch, but to the present generation his name is almost unknown. At the same time every controversy leaves the Church and her credentials stronger, and readier for the next attack.

THE CHURCH SUNDAY-SCHOOL HYMN BOOK, with accompanying tunes, for use in Sunday-schools and at children's services, compiled and arranged by Mary Palmer; under the musical editorship of John Farmer, Balliol College, Oxford. London: Church of England Sunday-school Institute; Toronto: Rowse & Hutchison.

We have examined this collection with much interest and satisfaction. As intended for Sunday-school use there is a bright hearty ring in the hymns, and the familiar ones are found attached to the old familiar tunes. The earlier part is arranged according to the ecclesiastical year, and the remainder is mostly for general use. The best hymns of the *Hymns Ancient and Modern* are very freely adopted, but in the 365 pieces there is ample scope for both old and new. The Hymn Book, as appealing to a wide public opinion, is not at all distinctive in its Church teaching: its theology is of the popular caste, as "All who love the Lord below—when they die to heaven will go," &c. We doubt if the following can possibly convey any idea, or in fact be true:

"We only know that one is THREE,
And THREE are ONE for evermore."

We prefer Daniell's "Come sing with holy gladness" to the weak adaptation in this collection, and we would rather see fewer bad rhymes in the whole book. But some hymns are improved by resuming the original form: so also is "Come, Holy Ghost, our souls inspire," by being put into six line stanzas. The merits of the Hymn Book, however, far outweigh any faults in detail, and the superintendent of a Sunday-school will find it a boon. In the index to the hymns an attempt is made to assign the author to each, but not always quite successfully.

THE MORAL CRUSADER, WILLIAM LLOYD GARRISON; a Biographical Essay founded on "The story of Garrison's life told by his children." By Goldwin Smith, D.C.L. 8vo. Pp. 190. Toronto: Williamson & Co.

Since the days of "Uncle Tom's Cabin," there has always been an interest in the black population of the States, and December next gives the thirtieth anniversary of the abolition of slavery there. Garrison's crusade was then closed, when the object he had so earnestly wrought for was accomplished, although not by the means he had proposed. Dr. Goldwin Smith presents a very readable account of both the man and the work he set himself to perform. Garrison was able to exert an immense leverage by the unrestricted earnestness that he threw into the pages of his *Liberator*, and the want of fear he showed in telling the slave-holders the full truth. His aim was to destroy oppression, to liberate his fellow-man, and to let every man and woman enjoy the fruits of their own labour. During the greater part of Garrison's life the South was not ready for making such a sacrifice, and the preacher of righteousness had to endure because he had appeared before his time. In the end the Emancipation Act was carried by the victorious North against the South, and the truth is that now the negro problem is one of the most difficult of our day to obtain a solution, but this does not come within the range of our essayist. As an essay it need hardly be said that it is evidently the work of an accomplished writer, and on the frontispiece is a speaking likeness of Mr. Garrison himself.

"WHAT GOOD WILL IT DO THE CHILD?"

BY THE REV. A. W. SNYDER.

"Will Baptism do the child any good?" Yes, much. First of all, it will make him "A member of Christ, the child of God, and an inheritor of the kingdom of heaven." It is an ingrafting into Christ. In Baptism, a child is made a member of Christ in the very way of His appointment, and thus becomes one of "the Elect." Election is not to everlasting life hereafter, but to life here; to grace, to every blessing and privilege of the Church-Militant. The Elect are identical with the baptized. The Church-Militant is made up of all baptized people. They are the chosen, the called, called to "this state of salvation." If, by

the grace of God, they "make their calling and election sure," they are saved here, and will be hereafter. In Holy Baptism, a child is made a party to the Covenant with God. As such, it is an heir of the promises. The promises of God are to His Church, that is, to every member in particular of the one body of Christ.

"But can the application of a little water, in the use of certain prescribed words, convey grace and blessing?" No. In itself, the water has no virtue of regenerating power. But the living God, verily and indeed present in this way of His appointment, can and does convey these blessings. The child is baptized in the Name of the Father and of the Son and of the Holy Ghost. It thus has union with God through Christ, by the operation of the Holy Spirit. It is not the officiating priest who baptizes. It is the Divine Redeemer Himself, then and there present in and through His appointed means of grace. Unbelief and impenitence are the bar to the benefits received thereby. But a child is incapable of either. In the case of a child, therefore, there is no bar to Divine Grace. So, when a child has been baptized, we declare with all confidence, that it is "regenerate and grafted into the body of Christ's Church," and proceed to "give thanks to Almighty God for these benefits." Baptism is "by water and the Spirit." That self-same Spirit, Who in the creation of the world "moved upon the face of the waters" has now His especial abode in the Church on earth. Moving on the face of the waters of Holy Baptism, He makes them to be the waters of regeneration. As by generation a child is born into this world, so in Holy Baptism it is spiritually re-born, made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." By "regeneration" we do not mean conversion. It does not necessarily imply conversion. But it does imply that if there be no subsequent devotion of heart and life to God, it is because the baptized have sinned against God's grace, and "counted the blood of the covenant wherewith they were sanctified an unholy thing," "and have done despite to the Spirit of grace."

"Do you mean then that the baptized child has grace and blessing which he would not otherwise have?" Certainly. How could it be otherwise? Baptism is by the Living Lord. It is by "water and the Spirit." It is ingrafting into Christ, the true Vine. It pledges grace and blessing, the manifold gifts of the Holy Ghost. It does not, however, insure salvation here or hereafter; but it does insure all the means thereto. In the very nature of the case, therefore, the baptized child is the recipient of Divine Grace in Baptism. It cannot therefore but have blessing which otherwise it would not have. Will you, then, by your neglect, deprive your child of blessing? If, as God's Word doth assert, grace is hereby given and received; will you, by your negligence, keep back your child from blessing? Will you presume to estimate or lightly estimate its value? Oh parents! careful and anxious for your little ones as to many things, can you, dare you, keep your child from the inestimable blessing of being made "a member of Christ, the child of God, and an inheritor of the Kingdom of heaven?" From Christ, the great Head of the Church, flows life and grace to every member of His mystical body; just as, from the stem of the vine, its forces flow into every living branch and leaf and twig. There may indeed be the dead branches, in nowise partakers of the life of the vine. So also it may be, and, alas, often is the case, as to those once made members of Christ. See to it, therefore, as you fear God and love your little ones as your own souls, that, not only they have the inestimable blessings of ingrafting into Christ, but that, by your Christian example, your watchful care, your teaching and your prayers, they may, by God's grace, remain living members of Christ!

THE IRON CROSS GUILD IN CANADA.

"TEMPERANCE, REVERENCE AND CHASTITY."

The society will hold its first general council in St. Catharines on June 15th, at 8 p.m. Delegates from the Toronto, Hamilton, St. Catharines and Winnipeg branches will be present. An opportunity for a corporate communion will be given at the early celebration of the Eucharist, Thursday morning, June 16th. The general outline of business to be