

souls not utterly dead to higher perceptions.

And what happiness can this life bring equal to the consciousness of having done work for our Master, to that of hearing even *here* the blessed voice saying, "Well done, good and faithful servant," FELLOW-WORKER with thy Lord ! of knowing that by thus turning a brother or sister from the error of their way we have given the angels in heaven cause for rejoicing ?

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 "THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."

I bore with thee long weary days and nights,
 Through many pangs of heart, through many tears ;
 I bore with thee, thy hardness, coldness, slights,
 For three and thirty years.

Who else had dared for thee what I have dared ?
 I plunged the depth most deep from bliss above ;
 I not My flesh, I not My Spirit spared :
 Give thou Me love for love.

For thee I thirsted in the daily drouth.
 For thee I trembled in the nightly frost :
 Much sweeter thou than honey to My mouth :
 Why wilt thou still be lost ?

I bore thee on My shoulders and rejoiced ;
 Men only marked upon my shoulders borne
 The branding cross ; and shouted, hungry-voiced,
 Or wagged their heads in scorn.

Thee did nails grave upon My hands, thy name
 Did thorns for frontlets stamp between Mine eyes :

I, Holy One, put on thy guilt and shame ;
 I, God, Priest, Sacrifice.

A thief upon My right hand and My left ;
 Six hours alone, athirst, in misery ;
 At length in death one smote My heart and cleft
 A hiding-place for thee. ,

Nailed to the racking cross, than bed of down

More dear, whereon to stretch Myself and sleep :
 So did I win a Kingdom,—share my crown :

A harvest,—come and reap.

—Christina Rossetti.

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 NOTES ON THE OCCASIONAL SERVICES.

I.—BAPTISM.

(Concluded.)

The Exhortation, the Lord's Prayer, and Thanksgiving, with which the Office of Baptism properly concludes, were added in 1549. In the Exhortation, as the child has not been guilty of actual sin, it can put no bar in the way. Therefore it is entitled to certain benefits. It is "regenerate." This does not mean "converted." Regeneration and Conversion were never confused until since the Reformation. The compilers of our Liturgy knew nothing of the modern usage of the word. Regeneration is simply a change of state. As we were once born into the world, so by a second birth we are born into the family of God. The child is translated from a state of nature to a state of grace, admitted to certain privileges. If these privileges be properly used, they will result in a state of glory hereafter. If not, though the *character* of Baptism remains, the benefits of it are lost. The ancient sense of the word "regeneration" was kept for sixteen hundred years. St. Cyprian says, speaking of children, "The grace of God is equally distributed in Baptism, but it may be either diminished or increased afterwards by our acts and conversation." The other benefit is being 'grafted into