

deeply impressed by the fact that English Churchmen have so universally preserved the teaching of the early Church, that the layman is a priest in his own household. The household is gathered together, including servants, for family prayer, and in no case have I known the episcopal guest to be asked to occupy the father's place. I know of nothing sadder than that in our own land there are so many Christian homes without family prayer. May I not affectionately ask you, brethren of the laity, to take your rightful position, as priests in your own households. It is an inheritance that goes back through the ages as the bounden duty and privilege of the head of every household."

We would that the godly admonition of these two eminent western Bishops might reach to all the readers of PARISH AND HOME, and that in every family where it finds its way God might be honoured and the household blessed by the daily reading of God's Word and family prayer.

Brethren, begin at once; don't put off until a more convenient season, and we will learn that "righteousness exalteth a nation."

WHAT joy and gladness must have filled the hearts of the disciples and followers of the Lord Jesus Christ on the first Easter day! Lonely, discouraged, scattered and almost hopeless, how their hearts must have been uplifted and changed! First Mary, as she enquired of the supposed gardener, "If thou have borne him hence, tell me where thou hast laid him." Oh, what a thrill of joy must have gone through her as she heard the well-known voice saying, "Mary," and in amazement answered, "Rabboni, my master." So also the other women, and Peter and John, or the two disciples as they journeyed to Emmaus, and the gracious stranger walked with them, removing their doubts, and causing their hearts to "burn within" them as He opened to them the Scriptures. Then the ten, as in the eventide they were gathered together at Jerusalem, the doors being shut for fear of the Jews, and Jesus Himself came and stood in the midst of them and said, "Peace be unto you." Let us seek

this Easter joy for our Saviour is a living, risen Saviour, death has been overcome and He is alive for evermore, and able to do for us above anything that we can ask or think, able still to thrill us with His Spirit, filled words of power, able to make our hearts burn within us, and to the most troubled and tried ones whisper "Peace be unto you."

OUR MISSIONARY PICTURES.

On the 12th of this month the Church Missionary Society will celebrate its centenary. We desire to call special attention to the article in this number from the pen of Mr. N. W. Hoyles about this great work. In addition, we give two missionary pictures, illustrating the work of this Society. One is a picture of the late Robert Stewart and his wife, who were massacred at Hwasang, China, with nine others, on August 1st, 1895; and the other is a picture of Rev. J. R. S. Boyd and his wife, who have since gone from Canada to take up and continue the work of Mr. Stewart on the very spot where he fell. We feel sure that these two pictures will show in a very touching way the oneness of desire, the singleness of aim, and the harmony of work that characterizes both parent and daughter—the C.M.S. in England and the C.C.M.A. in Canada. "God buries His workmen, but carries His work on."

THE CHURCH MISSIONARY SOCIETY'S CENTENARY.

"Simeon in earnest," so wrote William Wilberforce, the statesman and philanthropist, in his journal of 9th November, 1797, . . . describing a conference at Henry Thornton's house, as to a mission scheme:

The times needed earnestness.

Europe was Christian by profession, "but with a Christianity corrupted in the south, frozen in the north and formally abolished in France."

Africa was a coast line, harassed by the slave trade.

Asia was heathen or Mohammedan.

South America was sunk in superstition.

Of China—the doors were closed. Japan was hermetically sealed.

India's millions were prevented from knowing the Saviour of the world by the anti-Christian policy of so-called Christian men—the East India Company of England.

A vast part of the world lay in the evil one.

And the Saviour of the world, after 1800 years had rolled away, was still *expecting*.

In England the majority of the clergy were living careless, worldly lives; the people generally were absolutely indifferent to religion—"drunkenness was general, and not even regarded as a disgrace, Bibles were scarce and little read, the laws were barbarous, the prisons dens of appalling wickedness."

To lead a Christian life was to be a "Methodist." To attempt the conversion of the heathen was considered folly, cruel to the heathen, a danger to the State, and injurious to the Gospel itself. But Simeon was "in earnest." His intense desire for the conversion of India's millions had led him on to consider a larger scheme, and the hearts of the so called "serious" clergy and laity who acted with Wilberforce and Simeon were determined to do something for the preaching of the Gospel to the regions beyond.

At a meeting held in London on 18th March, 1799, Simeon, "with characteristic distinctness of purpose and promptitude of zeal," urged that not a moment should be lost.

And so it came about that on 12th April, 1799, sixteen clergymen and nine laymen met at the Castle and Falcon Inn, Aldersgate street, and resolving: "That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel among the heathen," formed the "Society for missions to Africa and the East"; in 1812 the present name of the society was adopted, "The Church Missionary Society for Africa and the East." "It was not an influential meeting, the lay magnates of the evangelical circle" were not present.

The Rev. John Venn, rector of Clapham, was in the chair. The Rev. Thomas Scott, the commentator, who had been the instrument