

to the cemetery in the following order:—Students, graduates, faculty and their corporation of Trinity College, clergy and friends. The service at the grave was conducted by the Dean of the University.

At the forenoon service at Trinity College chapel, on the Feast of St. Mark, Professor Clark, preaching in his turn, referred to the recent lamented death of their friend and colleague, Professor Boys. He said it was hardly necessary to do more than refer to the testimonies already deliberately given by the Corporation and Chancellor of the University. The Corporation, in most reluctantly accepting his resignation, had expressed their sense of the late Professor's great ability, of his deep sense of duty and of the kindness of his intercourse with his associates in the College; and their much honored Chancellor had recently borne public testimony to his great worth and the high estimation in which he was held. These expressions of regard had been echoed by his friends and pupils. Their friend, he said, was a man of real and deep kindness, which was often veiled under a superficial cynicism. He was a man with a keen sense of the ludicrous, which had been expressed in his writings, and often flavored his conversation. Those who knew only this side of his character might overlook that which was well known to his more intimate friends—his deep and warm kindness of heart, of which many instances could be given. They had heard of his sense of duty, and connected with this was a strong feeling of self-respect. Men might go so far with him, but no further. And now he had left them. And they would soon have to follow him, and to take the place which they were prepared for, which they had made for themselves. But it was not so much of death that he wanted them to think, as of life. We were all of us here to do some work for God. Our Father had a distinct purpose with each of His children, and we were doing our appointed work or we were neglecting it. In the presence of this sorrow let us ask if we were taking life seriously as God's gift, or were not even thinking of what He meant us to be and to do. Perhaps there was one thought which would come home to them more forcibly than any other—the thought that they might have been kinder to the man who was now gone from them. They would remember the lamentation of the child in Mrs. Heman's poem, who wished that while his brother had been with him he had loved him more. It was a pleasure to remember that there had never been anything to be regretted between the departed and his colleagues. Indeed, there was no excuse for unpleasantness with so kindly a man. But, perhaps, if they had only thought that he was soon to leave them, they might have been more considerate towards him. That could no longer be, but at least the living were with them. Let us be kindly towards each other, tender-hearted, forgiving one another. Let us try to make the burden of life lighter for our brethren, for this would be a grateful remembrance when it became heavy on ourselves.

#### THE CHRISTIAN MINISTRY.

##### CHAPTER III.—Continued.

##### JESUS THE PERFECT MEDIATOR.

##### THE KINGDOM PRESENT AND FUTURE.

In one form, and that its highest, the kingdom of God belongs to the uncertain future—the time of the second advent, when all restraints shall be removed to the full exercise of this divine mediatorial power. Then, and not till then, the full display of His royal authority and divine glory will be made, and all things that are in the heaven and that are in the earth shall kneel and bow before Him, and confess that His dominion extends to all persons and includes all things. In another sense, the kingdom of God was set up on the Day of Pentecost, and was and is that visible society, the Christian Church, which acknowledges an invisible King, and is administered by His representatives whom He has appointed to govern by His laws and in His name. And, yet again, the kingdom of God is used to signify that ideal state, that spiritual condition, in which men live as before God, and acknowledge in their hearts the power and grace of God, whether within or outside

any visible society which is called by His name. And this too may supplement our conception of the kingdom of our Lord and fill up the meaning which is not exhausted in the visible Church of the present and the glorious Church of the future. For our Lord has a dominion, spiritual and unseen, sometimes outside as well as within the pale of His visible communion, exercised now through the written word, and again through an irregular, yet living and working ministry; sometimes, it may be, through no human or tangible instrumentality. It would seem as though the history of His Church were destined to break down in working the rigidity of any theory, however scriptural or sound; and to show how partially and imperfectly every effort to realise the ideal which He has set before us, must be attended with success in the present condition of the world; how needful it is that we should wait patiently for the accomplishment of our Lord's gracious purposes towards mankind.

##### THE CHURCH AND THE WORLD.

There is one special instance in which our Lord Himself announced the limitations of His own regal power from which many of His disciples have failed to learn the lesson which He apparently designed to teach. We refer to His non-interference in the civil affairs of mankind. He Who proved Himself to be the Lord of nature, as well as of grace, who had all power in heaven and in earth, yet refused to be "a judge or a divider over" those who contended for an earthly inheritance. (S. Luke xii. 13, 14). He, moreover, declared that His "kingdom is not of this world;" and He gave no intimation to His disciples that even after His ascension into heaven it was to be different with them. They were to preach the Gospel, to baptize, to bless, to cast out devils; but they were not to assume the civil government of the nations in which the Church was planted. He knew that a day would come when not only the spiritual kingdom would be His, the Church with her doctrine, her discipline, and her members; when not only should the principles of the Gospel control men in their civil and social as well as in their religious life; but the "kingdom of this world" should be His, and for that day He was content to wait. By forgetting or voluntarily perverting the principles which He inculcated, men have brought error and confusion into the place of the truth and order of the Gospel, and have built up a gigantic tyranny in the place of that liberty with which Christ makes His people free. In this connexion one need only refer to the various theories of the fifth monarchy which have at different times prevailed in the Church, and among the heretical communities which have separated from her; and, on the other hand, to that vast system of ecclesiastical tyranny which was built up during the Middle Ages, and which has recently received an implicit sanction from an authority which claims to be infallible.

Considerations like these will show that we cannot claim for the ministers of Christ the right to exercise temporal authority. Whatever influence they exert must proceed from the truth which they teach and not from any direct authority to which they can lay claim. Whatever relations may subsist between Church and State must be arranged by mutual agreement, and not asserted as flowing from the intrinsic prerogatives of the clergy. The power of the ministry is spiritual and moral, and not temporal and secular, because that is the power which was exercised by Christ Himself, and was by Him committed to them.

##### THE MINISTRY.

There are two thoughts which connect themselves with these considerations. In the first place, that ministry will be most in accordance with the will and intention of God which is most like the ministry of our Lord; in the second, no ministry will be of any real value to the Church or the world unless it is a means of leading us to recognize in Him, Jesus Christ, the true ministry of mediation; the Teacher who is alone infallible and authoritative; the Priest who offers all prevailing sacrifice and intercession, and blesses truly and effectually; and the King under whose sceptre of love the claims of the conscience, the heart, and the will are alike satisfied.

(Chapter Three Concluded).

#### ON THE SUPPORT AND EDUCATION OF CHILDREN OF MISSIONARIES TO THE INDIANS.

In answer to a question asked upon the above mentioned subject at the annual meeting in London of the W.A.M.A., in March last, Mrs. Chanée, of Tyreconnell, expressed herself to the following effect:—

"That she had read most of the many letters ably written, setting forth the advisability of removing some of the children of missionaries to the Indians from their mission homes, and of having them placed, at the expense of the W.A.M.A. and other members of the Church, in some of our city colleges or schools. That she was further aware of the decision of the general convention of the W.A.M.A. on the subject, nevertheless, the opinion which she entertained and expressed last year remains unchanged, grounded as it was, not on supposition, sentiment, or second-hand information, but on many long years of personal experience as a missionary's wife. That with all due deference to the general convention, she is still of the opinion that in isolated missions, where the missionaries have of necessity to make long journeys and to be absent from their children for days and weeks together, duly qualified lady missionaries would prove unspeakable blessings both as companions to missionaries' wives and also as assistants in educating their children, and those of the Indians, and the latter would have the examples, which they so much need, of purity, goodness, obedience and truth, which the former, from their superior education and religious training would afford them. And when the necessity arises for higher education they could be sent away for that purpose. Is it the intention to train the children now being adopted by the different dioceses for missionary work? There is no natural probability that missionaries children will become missionaries, than that the children of lawyers will become lawyers, or that the children of doctors will follow the medical profession. The children of missionaries have, like all other children, their natural aptitudes, likes and preferences, for the different callings and occupations in life, and it does not follow of necessity that they will be fitted for or choose the missionary enterprise. A bias may be given possibly in that direction, but it is the Holy Spirit alone who can call them and the love of Christ only that can effectually constrain them.

Then, if they are not to be trained for missionary work, why should Christian people be called upon to educate them any more than to educate the children of scores of clergymen whose means are equally as narrow and limited as those of missionaries, if not more narrow and limited. It is cause for profound thankfulness that in answer to prayer the members of the Canadian Church have been at length aroused from a death-like apathy and indifference to a lively sense of their obligations to the Indians and Indian missionaries. But there is danger in this laudable reaction of going to extremes, of adopting hasty measures in eagerness to atone for past neglect.

The proper way of treating the ministers of Christ at home or abroad must be that laid down in Holy Scripture. God made a wise and ample provision for the priests of the Jewish Church, and did not leave them or their children dependent upon the impulse, the sentiment or grace of charity. The blessed Saviour laid it down as a principle that "the labourer is worthy of his hire," and the Holy Spirit, through the Apostles, taught that "they who preach the Gospel should live of the Gospel, that every man should provide for his own house" "that parents should lay up for their children and not children for their parents." It is on this highest authority, the declaration is boldly and fearlessly made that the course now intended to be adopted towards the children of missionaries, though very plausible and charitable is not according to the true ideal, it is not on the lines of God's own appointment. It is a sort of compromise far below those lines, and tending towards that indirect way of supporting the cause of Christ bordering on the objectionable. Why should this compromise be eagerly adopted by Christian people, in the face of the divine appointment, towards those of the most sacred and brightest profession and calling in the world, which would be indignantly rejected by those of every other profession? Why should not