

be the daughter of the Auxiliary, and judging by the several mentions of hospitable intent which have reached me every here and there, "our daughters" would have many a home welcome during the holiday seasons, whilst a very small grant from the several Branches would amply provide the modest cost for her maintenance during the school year.

Many of our Huron members have already given practical proof of their sympathy with our undertaking such work as this, and I trust that there may be but few dissenting voices elsewhere. It would not be fair to say that no objections have been raised—but then there is no rule without an exception—and the exception to this one is of a texture so frail that I feel sure it will float away on the first breath of friendly discussion. It is this, that our missionaries should not marry at all! for then there would be no wives to "endure hardship" with them, and no children to educate! When our hearts are turned to stone, and our sympathies are contracted to the limit of a nut-shell, then let us contemplate sending forth, unmated and alone, these messengers of the Gospel of Peace. I think our Creator settled the point for us, once and for all, when He gave a wife to Adam and said even in the beautiful garden of Eden itself "It is not good for man to be alone."

Some of our friends seem to be terribly afraid of that "Bugbear, precedent." They say if we begin this kind of work it will grow, and grow, and grow. So does every tree once planted if the blessed dew bathes it, and the glorious sunshine draws it upwards, and the soft rains of heaven descend upon it, but not otherwise, and I think that we may safely trust the Heavenly Father to send all these for its growth and fruit-bearing, if He honors our soil by letting us plant it within our borders. I ask them, which responsibility shall we assume, that of making trial of this new but very important little duty, which is now knocking at our very doors, or shall we in faithless faint-heartedness, and with timid hands, close the portals, and let the blessed privileges pass us by, and be given unto others? Of one thing I am sure, that if with willing hearts and hands we fearlessly "Enter in and occupy" any field of usefulness Providence may open for us as a Woman's Missionary Auxiliary, we may, having safely done our utmost, leave results to God.

I am afraid that I have let my letter grow to an unconscionable length, although I have yet left much unsaid after all. I can only plead the deep importance of my subject, and my firm conviction that you will never close your columns to any plea which may have for its object the furtherance of the mission cause take what shape it may, or through whom brought to your notice, and through your kindness to that of your many readers. I remain, Sir,

gratefully and sincerely yours,
H. A. BOOMER.

W.A.M.A., Diocese of Huron.

SKETCH OF LESSON.

THIRD SUNDAY AFTER EASTER. MAY 12TH, 1889.

"Behold My Hands and My Feet."

Passage to be read.—St. Luke xxiv. 36-48.

The portion of Scripture set apart for our instruction to day, while containing an account of one of the most remarkable appearances of Jesus after His Resurrection, is yet one of those passages in which there is scarcely any room for scene painting and description properly so called. Still if we bring to bear upon it the use of a reverent imagination we shall no doubt find much to interest us as we see these various disciples, men of different characters and temperaments passing through the various stages of despair, fear, hope, doubt, surprise, and joy. The springing into being of these emotions, their transitory though intense character; their causes, all are graphically described for us and all convey to us so real a picture of what might have happened, and what we feel certain would happen to us if we were situated as they, that the narrative convinces us of its truth, and appeals to our human experience.

First we have the birth of fear arising out of a probable condition of despondent unbelief,—then a reaction to unbelief again mingled with wonderment, a hopeful unbelief,—then a state in which the mind was in the condition to receive a gradual conviction, the doubt and surprise would not be wholly absent,—and lastly, with the opened understanding fullness of joy and blessed peacefulness, glorifying and resting upon the restored presence of a Loving One. The whole forming for us a very vivid representation of mental states and changes of human feeling.

I. The first Sunday evening.—We see a group of the disciples discussing the strange, (and to some of them) improbable news. The first report of the women they had not believed, (S. Luke xxiv. 10-11); yet two of their number had gone to the Sepulchre, found it empty, seen the linen clothes lie, and the napkin for the head folded by itself, the whole tomb

deserted, (S. John xx. 8-7). Some, too, had actually seen Him, heard Him speak, and had spoken to Him, so that some believed and some believed not. The discussion is in progress. Suddenly a sound at the door. Who can it be? They are afraid, but have taken the precaution to bar the door for fear of the Jews (S. John, xx. 19). Why? Perhaps because of their well known intimacy with the supposed political criminal just lately crucified, which they imagined might yet involve themselves in trouble. But they will see who it is, or who they are who thus knock at this late hour. The door is opened. What a relief! only friends—yes, the two men who as friends had walked to Emmaus, have returned, to the surprise of all. How eager their manner, how hurried their appearance. They are burning to tell their news, and can hardly wait for salutation or exclamation from the rest. They tell what things were done in the way, and He was known of them in the breaking of the bread (S. Luke xxiv. 35).

II. The appearance of Jesus.—Then follows more questioning, more arguing, more doubting, more affirming, and lo! in the midst of them, though doors were fast shut, though none of them had seen Him entering—there, in their midst, stands Jesus; and He speaks and says, "Peace be unto you." Was it any wonder that they were terrified, affrighted at what was so unexpected, so unaccountable, so like an apparition, an optical delusion—Jesus in the midst, the subject of all their disputation. How came He here? Whence came He? What would be the end of all the wonders they had seen and known in connection with their strange Master and Teacher?

Let us mark in the next place, what Jesus did.

(1) He satisfied them that it was Himself.

They could not mistake His voice, so loved, so familiar, and yet He would afford them three proofs to make them quite sure that it really was He.

(a) He continues to speak (for perhaps their cry of terror had stopped His utterance for a moment). "Why are ye troubled, and why do thoughts arise in your hearts?" "Behold My hands and My feet, that it is I myself?" The nail marks are there still, though His body was so changed. Before it was a weak, mortal body, such as our own, sensitive to pain, hunger, cold, nakedness, weariness, &c., now it was a glorious body (Phil. iii. 21), perfect and immortal, all its infirmities left in the grave, but not the nail marks nor the wound in the side, that shameful death was never to be forgotten.

(b) "Handle Me and see." Know by the sense of touch as well as of sight, for eyes are often deceived, eyes may fancy they see, touch would prove that His appearance was real. He was not a ghost, not a phantom, but a real substantial being, and so yet another proof.

(c) "He did eat before them." Eating! Did He need to eat, no. And yet he could do so. How satisfying this proof; there could be no longer any doubt. What a wondering joy was theirs, how 'glad' were they (S. John xx. 20). It was almost too good to be true.

But not only did He satisfy them that it was He Himself, but

(2) He also assures them of His forgiveness and love.

Twice He repeats the assurance "peace be unto you" (S. John xx. 20). Surely it would remind them of the words spoken by Him just three nights before, probably in that very room, if so, they would feel, perhaps, like Joseph's brethren when he made himself known unto them, "troubled at His presence." (Gen. xlv. 3). But that word "peace" would speak to them of forgiveness of their unbelief and hardness of heart, that "His property is always to have mercy and forgive;" and another proof that He did so would be that He would renew their commission, and this he does after breathing on them (S. John xx. 23) They shall preach repentance and remission of sins in His name, and shall be His witnesses unto all nations, beginning at the spot whereon they stood as the centre of a religion widespread o'er all the earth.

DR. T. HEMAN BREHMER, an eminent German authority, says: "Consumption is always due to deficient nutrition of the lungs, caused by bad blood." At the Brompton Hospital for consumptives, London, Eng., a statement has been published that 52 per cent. of the patients of that institution have unsuspected kidney disorder. This explains why the proprietors of Warner's Safe Cure claim that they have received many testimonials which they have not published, because of the incredulity with which they would be received were it claimed that Warner's Safe Cure cures consumption. But the fact is that if your kidneys be cured and put in a healthy condition they expel the uric acid and poisonous waste matter, and prevent the irritation of the delicate substances of the lungs, thereby removing the cause. When the effect is removed the symptom of kidney disease, which is called consumption, disappears, and with it the irritation which caused it.

THE UNSEEN FUTURE.

I know not what will befall me;
God spreads a mist over mine eyes;
At every step in my onward path
He maketh new scenes to rise;
And every joy He sends me
Comes with a sudden and strange surprise.

It may be, the bitter future
Is less bitter than I think;
The Lord may sweeten the waters
Before I come to drink;
Or, if Marah must be Marah,
He will stand Himself by the brink.

And so I go on, not knowing—
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk with Him by faith,
Than go alone by sight.

FREDERICK T. ROBERTS, M.D., Physician to and Professor of Clinical Medicine at University College Hospital, London, Eng., says: "Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or that vicinity." This accounts for many people dying with Bright's Disease, or advanced kidney malady. The disease is not suspected until it reaches a fatal period. If Warner's Safe Cure is used at the proper time, the fatality from that disease would be greatly decreased. Dr. Thompson also says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption."

EASTER.

BY D'O. H.

I.

Christians! awake, rise up;
The Blessed Day has dawned;
Christ is risen, and fills your cup
Of Life, o'erflowing with love; "His Bond."

II.

Glory, gracious King, to Thee,
Whose Life for ours, Thou'st given,
By Easter's Fast, what numbers see,
Christ lives, loves and is risen.

III.

Peel forth, ye chimes of churches;
Ring out again the glad refrain
Of Easter Tide; man needs no further searches;
For Truth or Faith, as ever, Christ and God remain.

IV.

What sweeter sound to human ear,
Than comes through that of "Christ is Risen?"
E'en nature joys, by spring of year;
Heralding wide, "New Life" and sin forgiven.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

"As round as Giotto's O" is a common proverb in Italy even to this day. Giotto's reputation spread rapidly soon after he began to study with Cimabue, who had discovered, a poor shepherd-lad, scratching drawings of his charges upon a flat stone, and had taken him home to instruct him. Pope Boniface VIII. invited young Giotto to Florence. The Pope's messenger, in order to make sure that he had found the right person, demanded some evidence of the artist's skill. With one stroke Giotto drew a perfect circle, which satisfied the messenger that this was the great Giotto. "Rounder than the O of Giotto" is a favorite hyperbole to indicate impossible perfection.