

mercy on all men." There is one grand prayer which is always to me the grandest of all missionary prayers, and every Sunday we are obliged to use it."

*James*—"I am sure I have never heard it."

*John*—"The grandest of all missionary prayers. Listen! 'O God, the Creator and Preserver of *all mankind*, we humbly beseech Thee, for all sorts and conditions of men, that Thou wouldst be pleased to make Thy ways known unto *them*, (*i. e. to all mankind*), Thy saving health to *all nations*.' Incomparable petition! so brief, and yet so full, so comprehensive. Why, James, nothing could exceed in grandeur and simplicity such petitions as these. It is impossible for any man to cover always the whole field of supplication just as it is impossible for any man to preach the whole gospel in one sermon. Something must be omitted, something included, but it is hard to conceive of any kind of prayer which would cover a greater field, and express the cravings of a greater number in a better way than the prayers of the Church of England."

*Halifax, N.S.*

DYSON HAGUE.

#### RECONCILIATION.

In thou wert lying, cold and still and white,  
In death's embraces, O mine enemy!  
I think that if I came and looked on thee  
I should forgive; that something in the sight  
Of thy still face would conquer me, by right  
Of death's sad impotence, and I should see  
How pitiful a thing it is to be  
At feud with aught that's mortal.

So to-night,  
My soul, unfurling her white flag of peace,  
Forestalling that dread hour when we may meet  
The dead face and the living, fain would cry  
Across the years, "Oh, let our warfare cease!  
Life is so short, and hatred is not sweet!  
Let there be peace between us ere we die."

—*Century.*

FOR PARISH AND HOME

#### ASCENSION DAY.

THE beautiful Scriptural teaching of our Church service is never more apparent than on the occasion of some great festival of the Church year.

As Ascension Day is not generally regarded as a holiday, and many in consequence may be debarred from attending church, it may prove helpful to point out how the services of the day bring before us this last and crowning fact in our Lord's earthly life—His exaltation to Heaven.

In the Psalms appointed for the day

we find expressions, which, though they have a lower and more general application, apply most beautifully in their highest sense to the humiliation and exaltation of the Son of Man. For example, in the Psalms for the morning service we find expressions such as these—"What is man that Thou art mindful of him; and the Son of Man that Thou visitest him? Thou madest him lower than the Angels to crown him with glory and worship." "Lord, who shall dwell in Thy tabernacle; or who shall rest upon Thy holy hill? Even he that leadeth an uncorrupt life; and doeth the thing which is right, and speaketh the truth from his heart. He that is lowly in his own eyes." "The King shall rejoice in Thy strength, O Lord. Glory and great worship shalt Thou lay upon Him."

In the Psalms for the evening, we have further expressions of triumph—"Who shall ascend into the hill of the Lord; or who shall rise up in his holy place? Even he that hath clean hands and a pure heart." "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? the Lord Strong and Mighty, the Lord of Hosts, he is the King of Glory." "O clap your hands together all ye people. The Lord is gone up with the sound of the trumpet. God sitteth upon his holy seat." "Thy truth, O Lord, reacheth unto the clouds."

In the lessons from the Old Testament, we behold in the morning as in a vision, the Ancient of Days upon His throne of fiery flames, and One like the Son of Man coming with clouds, and brought near to the throne and given dominion and glory. We hear, in the evening, the record of the typical ascension of Elijah, who went up by a whirlwind into heaven.

In the lessons from the New Testament, we listen, in the morning, to the brief but touching account of the Ascension, given in St. Luke's gospel. "Jesus led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them and carried up into Heaven." Instead of mourning over their loss, the disciples, we are told, "worshipped Him and returned to Jerusalem with great joy." Their faith fully established in their Risen

Lord by His visible exaltation to heaven.

We are reminded, in the evening, that "there remaineth a rest for the people of God," that "our great High Priest has passed into the Heavens," that "he was in all points tempted like as we are, yet without sin," therefore we should hold fast our confession, and come boldly to the Throne of Grace, since our High Priest in Heaven is touched with the feeling of our infirmities.

In the Epistle for the day we have read to us St. Luke's second and fuller account of the Ascension. From it we learn that our Lord while blessing the disciples, also solemnly charged them to wait for the promise of the Father, the outpouring of the Holy Spirit; thus they would become His faithful witnesses. We learn further that the Ascension took place forty days after the resurrection; that it was from Mount Olivet; that it was while the disciples were looking that He was taken up, and that a cloud received Him out of their sight. Then the final touch to the picture—so perfectly harmonious with the rest of that wonderful life. "While they were looking steadfastly into heaven as he went up, behold, two men stood by them in white apparel, which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.'"

In the gospel for the day, we have our Lord's last ringing command to His Church—"Go ye into all the world and preach the gospel to every living creature." "So then after the Lord had spoken unto them He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them."

After hearing this unmistakable testimony of Scripture, we declare in the creed with renewed fervour our belief in this crowning fact in our Lord's earthly life—"He ascended into heaven, and sitteth on the right hand of God the Father Almighty."

In the Collect, we pray that we may "in heart and mind thither ascend and with Him continually dwell." In the proper preface in the Communion Service, we recall the comforting truth, that Christ "ascended into heaven to