

papers show what ignorance exists, and they are not all fiction. We have heard of a school teacher who had never heard of St. Luke. And there is the story of a missionary bishop in the States, who asked a settler whether he thought he could have a service in his neighbourhood, and explained that he was an Episcopalian. "So am I," said the settler, and he rushed round the country side, and on Sunday the bishop had a large congregation, and a successful start to a mission. On leaving his supporter, he had a little private conversation which disclosed that the Episcopalian knew nothing of episcopacy and very little of Christianity. "But," he explained, "when I was in town I happened into a church, and there I found all the people saying they had left undone the things they ought to have done, and done the things they ought not to have done, and when I found they were Episcopalians, I was sure that I was one, for that was what I did." The worst feature is that such stories, if not true, should be so probably so. There is no need of elaborate schemes of lessons; a joint agreement both as to these and the choice of teachers would develop what to do and avoid in future. The difficulty is to get a start, but a united effort would overcome that, and in most, if not in every school, a suitable time would be allotted. United action has a wonderful effect in overcoming difficulties, and day school teaching would improve Sunday school teaching, and best of all, might lead parents to discuss such subjects with the children.

THE WAY OF SORROWS.

"He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."—Psalm cxxvi. 6.

i. *The Man of Sorrows passing to His death.*

1. Suffering in soul, weeping over Jerusalem's impenitence, "If thou hadst known . . . the things that belong unto thy peace: but now they are hid from thine eyes."

2. Suffering in body, hungering beside the barren fig-tree (St. Mark xi. 13), and thirsting on the cross; enduring all the innumerable pains of His passion and death.

"I was an hungered, and ye gave Me no meat." "When I was thirsty they gave Me vinegar to drink." "They shall look on Me whom they have pierced." This is our share in His sufferings.

ii. *"Bearing forth good seed." His own life.*

1. Sowing the seed, by His voluntary death; "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

2. Feeding His people with the bread of life, the fruit of His sowing, "The bread which I will give is My flesh, which I will give for the life of the world."

3. Winning all men by the power of His death; "I, if I be lifted up, will draw all men unto Me."

iii. "Shall doubtless come again with joy;" "the joy set before Him."

1. To see of the travail of His soul and be satisfied with the fruits of His sowing in the souls for whom He died, whose life He nourishes. "He that abideth in Me and I in him, the same bringeth forth much fruit."

2. To find the victory of His cross wrought out in the triumph of His Church; "this is the victory that overcometh the world, even our faith," in Him who makes us more than conquerors, in the Church triumphant, and in the individual conflicts of each member of His body.

3. To taste the joy of His harvest-home, "bringing many sons unto glory," opening the kingdom of heaven to all believers, when "death is swallowed up in victory."

"Ride on! ride on in majesty!
In lowly pomp ride on to die;
O Christ, Thy triumphs now begin
O'er captive death and conquered sin."

Lessons.—Courage in going forth with Christ, bearing His reproach in the conflict with sin, being ready to say with St. Thomas, "Let us also go that we may die with Him," not merely to be spectators of His passion, but to share His suffering in a life of penitence. Watchfulness, lest He should have to mourn over our blindness to the "things which belong unto our peace," our ignorance of the day of visitation, our unfruitfulness when He hungers and thirsts for some proof that the good seed of His life has not been sown in us in vain! ever seeking to bring Him some victory in our own lives through His cross and passion, that there may be joy to His heart, and in the presence of the angels of God, over one sinner that repenteth.

"For our sakes the cruciform blossom of His mortal life was agony and shame; for our sakes the salutary fruit of His life immortal is glory and grace. And now He looks down from heaven, from the habitation of His holiness and of His glory, if so be He may see in us of the travail of His soul and be satisfied. Once he looked, and there was no man. Once he looked, and one penitent went out and wept bitterly. Now He looks on you, on me."

EASTER DAY.

i. *The universal worship.*

1. In heaven; "I heard the voice of many angels . . . ten thousand times ten thousand, saying with a loud voice, worthy is the Lamb."

2. In the Church militant, and triumphant; "We praise Thee, we bless Thee, we worship Thee,"—"for Thou wast slain, and hast redeemed us to God by Thy Blood . . . and hast made us unto our God kings and priests."

3. On earth; "Then they came and held Him by the feet and worshipped Him."

4. Throughout the whole creation; "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea . . . heard I saying, blessing, and honour, and glory, and power, be unto Him that sitteth on the throne and unto the Lamb."

ii. *"How great is His goodness, and how great His beauty."*

1. The Lamb "without blemish and without spot," "for Thou only art holy."

2. The Lamb of sacrifice, "which taketh away the sins of the world"; "Who loved me and gave Himself for me."

3. The Lamb in meekness (the moral, as well as the sacrificial significance of His title), "I am meek and lowly in heart."

4. "The Lamb is the light thereof," illuminating the heavenly city as "His life was the light of men" on earth.

iii. *The consequent life of self-oblation.*

1. "Follow the Lamb whithersoever he goeth"; from Bethlehem to Calvary, from the sepulchre to the risen life, hid with Christ in God.

2. Shall I offer unto the Lord that which costs me nothing? Love and adoration must so fill the heart, that the pain of self-sacrifice is lost in the joy of having "somewhat also to offer" in union with His oblation.

3. "For all things come of Thee, and of Thine own have we given Thee" in the faithful exercise of our earthly stewardship.

4. "That Thy power, Thy glory, and the mightiness of Thy kingdom might be known unto men,"—the triumph of God manifested through the perfect obedience and co-operation of His children.

"O worship the Lord in the beauty of holiness."

Lessons of practical devotion, that we may show forth His praise not only with our lips but in our lives, by giving up ourselves unto Him who is worthy to receive.

Honour, when we seek God's glory only, and not the honour that comes from men.

Power, when His strength is made perfect in our weakness.

Riches, when all our treasures of wealth, talents, and powers are consecrated to Him and used for His service.

Dominion, when we rise from the sad confession, "other lords beside Thee have had dominion over us," to resolve that henceforth He shall rule and reign in our hearts, and until He hath put all enemies under His feet, when the kingdoms of this

world are become the kingdoms of our God and of His Christ.

"Jesus lives! for us He died;
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving."

Jesus lives! to Him the Throne
Over all the world is given;
May we go where He is gone,
Rest and reign with Him in Heaven.
Alleluia!"

REVIEWS.

THE COMMENTS AT THE CROSS. Six Lent Sermons By Cameron Mann, Rector of Grace Church, Kansas City, Mo. Price 60c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The quality of this work is far above the average of such sermons, and takes up new ground. The subject is the sayings that were used by the external witnesses of the Crucifixion, and these witnesses are taken as representatives of the human race throughout all time. The six sermons are suggestive, thoughtful and edifying. Their drift may be gathered from the titles—the Comment of Indifference, of Hatred, of Despair, of Faith, of Superstition, and of Thought. There are many striking points brought out, as the utter indifference to the crucified, the entire want of religious motive in his persecutors, the probable careers of the thief or bandit taken, and of the other left. All such volumes show that we have not reached to the depths of that awful scene. These sermons are good for public or private readings, and are in every way to be commended.

THE GATE OF PARADISE, a dream of Easter Eve. New York: Thomas Whittaker; Toronto: Rowsell & Hutchinson. Price 20c.

NOT CHANGED BUT GLORIFIED. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison. Price 20c.

MAGAZINES.—*Worthington's Illustrated* comes to hand with a generous supply of good things for the entertainment of its rapidly growing circle of readers. The April number of this vigorous young magazine is the best that has yet been published, its table of contents showing great diversity of material and a most excellent list of contributors. The interest and value of its leading articles, the exceptional literary quality of its stories, poems, and Department matter, are admirably supplemented by the fine press work and artistic illustrations which make this number as attractive as it is readable.

NEGLECT OF RELIGIOUS TEACHING.

DISASTROUS RESULTS IN THE COLONIES.

The Bishop of Manchester made a very striking speech at the Folkestone Church Congress on the results of the neglect of religious teaching in Victoria, showing not only the great increase of crime that had followed, but also, what was a surprise to many, that their adoption of the secular system during the week had been followed by a very remarkable concurrent decrease in attendance at the Sunday School. Here are the Bishop's words:—

"I am afraid, my lord Archbishop, that it is difficult to estimate in any particular case what is the moral result of the neglect of religious education, for that neglect is only one moral influence out of many, and it is difficult in the first place to isolate its effects, and secondly to take due account of those influences which have been set up by religious people to counteract those effects. For instance, as you have heard this morning, in France and in America where education is purely secular, religious persons have not only endeavoured to set up, but have set up, religious influences in opposition to the general results of a secular education. Therefore, as those efforts to counteract the influence of secular education must have a serious moral effect, both direct and indirect, upon the population, it becomes exceedingly difficult to say what precisely is the result of the neglect of religious education in any such country. But, obviously, our hope of attaining to a definite result will be greater in proportion as the education of a country is purely secular, and the efforts made by religious people to counteract its influence are small. Well now, those conditions meet in a colony with