

churchmen of the day, and was not only a regular attendant at its weekly meetings, but sometimes acted as chairman. He was one of the most prominent in the formation, in 1701, of the Society for the Propagation of the Gospel in Foreign Parts, the oldest, perhaps, of the English missionary societies, and sat regularly at its board meetings in friendly conference with men whose principles were odious to a Nonjuror.

True Christianity can never be exclusive when a good work is to be done, and, though his creed seems to us very inflexible, Robert Nelson was at the service of every good work in England. Like his Master, he spent his life going about doing good. No vulgar ambition marred his motives, and made him seek fame or notoriety. In that work, which never ceases, of lifting up the masses, and bringing them nearer to God, he buried himself, and the story of his life can be discovered only by delving into the records of philanthropic Christian work in England. In 1710, he labored as a commissioner for the erection of new churches in London. He also worked for the promotion of parochial and circulating clerical libraries throughout England, for the advancement of Christian teaching in grammar schools, for improving prisons (anticipating Howard), and for giving help to the French Protestants in London and the Christians in Armenia. Still greater is the list of institutions which he proposed and commended to the rich. In these he wonderfully anticipated many ideas of our day, and, had his life been spared, some of them would, no doubt, have taken definite shape. Ophthalmic and consumptive hospitals and hospitals for the incurable; ragged schools; penitentiaries; homes for destitute infants; associations of gentlewomen for charitable and religious purposes; theological, training, and missionary colleges—such were some of the designs which he was not permitted to carry into execution. As a writer, too, he was not idle, and by many devotional works he sought to infuse into the hearts of Englishmen a spirit of practical piety and an appreciation of the church ordinances.

A prominent characteristic of Nelson, and a striking one, too, considering his church views, was his love of the word *Protestant*. It was to him, and to all those of his school, a term hardly less precious than *Catholic*. The Church of England was Catholic or universal, in the sense of being true to the doctrine and practice of the one primitive ante-Nicene

church, but it was staunchly Protestant in resisting all the errors of Rome. The term was very frequently on the lips of all Nonjurors.

In January, 1715, Nelson died. He was a man so universally esteemed that not one word of adverse criticism can be found in the writings of the time. In his true, Christian character, the warmth of his love, the sweetness of his disposition, the nobility of his aims, and the restless energy of his life, he may well serve as an example to Englishmen of all time. Canala needs many men like him to-day—men who will use great gifts and powerful influence strictly for the furtherance of the kingdom of Christ.

His life is a touching example of how true devotion to Jesus Christ overleaps the bounds of rigid creeds, and makes all men akin, and teaches further that real liberality of mind is not to be found in indifference as to doctrines or creeds, but rather a loyalty to truth and conscience, so Christlike that it brings love for all those for whom Jesus suffered and was crucified.

PLANTING THE SEED.

"SINK, little seed, in the earth's black mould;
Sink in your grave, so wet and so cold.

There must you lie;
Earth I throw over you,
Darkness must cover you,
Light come not nigh.

"What grief you'd tell, if words you could say!
What grief made known for loss of the day;

Sadly you'd speak,
'Lie here must I ever?
Will the sunlight never
My dark grave seek?'

"Have faith, little seed; soon yet again
Thou'lt rise from the grave where thou art lain.

Thou'lt be so fair,
With thy green shades so light,
And the flowers so bright,
Waving in air."

— *Littell's Living Age*.

ARCHDEACON SINCLAIR ON PREACHING.

"SERMONS will be very largely what you, the congregation, make them. If the preacher fires them off over your head, and you take no notice of them, and never let him know whether you agree or disagree, whether you understand or were puzzled, whether you were moved or remained cold, what can he do? He knows nothing of what you are thinking and feeling. If you want sermons to be a reality and a living, sympathetic help, you must let the preacher know your doubts and difficulties; you must tell him what

kind of effect his discourses have had; you must suggest subjects which you wish to hear treated; you must encourage him without reserve to be practical, effective, useful, and suggestive; bringing the light of the Gospel of Christ into every department of human life. He will be greatly indebted to you on his side; and you will find the interest of the weekly exhortation or discussion so growing and increasing that you will never wish to be absent from it. You have lost your right of free speech in the Christian assembly by reason of ancient disorders; but in this way you can still exercise its equivalent. It is in your own power to make the pulpit as vigorous, effective, real, and pertinent for every aspiration of your heart, and every inquiry of your mind, as it was in its most powerful and popular days."—*Family Churchman*.

THE SIN OF SINS.

"THE question is not so much, Have I lied? Have I stolen? Have I murdered? as, What have I done with the words of Christ? What reception have I given them? How have I been affected by His mighty works and mightier sufferings?

"There is but one sin in the world, properly speaking, and that is the sin of not loving God; the sins we commonly speak of are but different manifestations of this one sin—different in degree, diverse in various respects, diverse in enormity, but the enormity is chiefly to be determined by the measure of the revelation made of the character of God unto us. God becomes manifest in Christ; and lo! this unknown God is found to be a being of most amazing love, humbling Himself to the meanest of mankind, bearing all things, suffering long, seeking not His own, answering the insults and contradictions of sinners with words and acts of incredible blessing.

"Thus does the glorious being who upholdeth all things by the Word of His power draw near to you with papers of manumission, whereby you may escape the captivity of sin and Satan, the liability to death and hell; with hands pierced in the conflict with him who has the power of death, winning for you a path to life and glory, and now the universe looks on to see how you will receive the words of this Redeemer. It is possible for you to commit a sin of greater magnitude than you conceive of, by simply neglecting the words of Christ. How fearful the alienation of the heart from God when such a surpassing embodiment of divine love fails