

ON CERTAIN DEATHS LAST YEAR.

[The news of Lord Shaftesbury's death, and of three boys in U-Ganda being roasted to death, reached arch-deacon Moule in Shanghai at about the same time, and suggested to him the following lines.]

How sets in glory the wide-circling sun;
The latest hour of evening toil is done;
And soon before their Lord
The elder and the younger workers stand,
Then, humbly kneeling, from that pierced Hand
Receive the same reward.

Here, where with murmuring swell or tempest roar
The heaving channel frets along the shore,
The good Earl falls asleep.
There, where with distant blue Nyanza gleams,
Down the long shafts of Africa's fierce sunbeams,
Three fiery chariots sweep.

Blest psalm and promise from th' eternal word,
Like heaven's notes, by his dying ears are heard
Who "loved and served" so long;
And there, triumphant over sword and fire,
The three, heard by the hushed celestial choir
Still their own cries with song.

Here the great Abbey's doors thrown open wide
Welcome the feet of London's mourning tide
In transept, aisle, and nave;
There, circled round as by a fiendish wall
Of gibe and curse, the martyrs' ashes fall
Into a nameless grave.

O wondrous meeting in the home above!
By blest acquaintance with the Saviour's love
All hearts and hands are tied.
The great philanthropist forgets his fame,
The martyrs speak not of the sword and flame
Before the Crucified!

A. E. MOULE.

MISSIONARY PROBLEMS.

At the annual meeting of the S.P.G. held on the 9th June, the Archbishop of Canterbury said:—

As the Secretary proceeded with his report, and mentioned the names of place after place, and country after country, it must have reminded the meeting of another great document, namely, the Catalogue of the great Indian and Colonial Exhibition, which ought to be a great call to all Missionary work, and especially to the S.P.G., because the society originally went to work upon His Majesty's plantations, those plantations which have since grown into our great colonies. This great Exhibition enforced upon us the lesson which Professor Seeley has laboured to impress upon us, that the Kingdom of England is no longer confined to three islands in the north-west of Europe, but that it is a kingdom over the whole world, that the great growth of these colonies is literally making a great Empire, with England for its centre, and the colonies in any part of the world are as much a portion of England as is any English county. When we learn from the report those fatal words that there is danger here and there of *Christians becoming pagans*, it is enough to make one's heart stand still. The Society existed in order that all our people might be Christians indeed, and in order that every settlement of ours should send out the Gospel light which should spread into all the surrounding regions which still lie in darkness; and it was stated that the Society is so little able to meet its duties in some of these regions that there is risk of Christians becoming pagans! That being the case, the Society wants very much larger means, and it is incumbent upon all of us to do what we can to increase them, and to inspire as much as we can Christian youths to become Christian evangelists.

The great development in the Mission work of the Church is bringing her face to face with very deep and difficult problems to solve. Then, referring to the difficulty which had arisen in the east with reference to the baptism of polygamists, he said a committee had been appointed to prepare a report in regard to this matter to be presented at the great gathering at Lambeth in 1888, when there will be Bishops assembled from all parts of the earth to give their experiences. But there are other great problems, for all of which the Church ought to be prepared beforehand with a solution. Thus, there is beginning to appear a tendency to have native Christians assembling by themselves and English

congregations assembling by themselves, a tendency which, in my opinion, must inevitably lead to the setting up of two separate Churches in a diocese, and lay the foundations of schisms far more serious than any which divide Christians from each other now. It is also very singular to notice how at the very time there is this tendency to divide Churches from one another, there is, for convenience' sakes in other parts of the world a tendency to unite congregations which I think it would be dangerous to unite. Of course we all ought to have in our hearts *tendencies towards unity*; but it is no unity when, for mere convenience' sake, congregations are united together which are not united together in principle and objects; such unity of congregations will delay the real unity of Christendom. I believe that it will lead to coupling together unnaturally and for worldly ends principles that must be kept apart, and which must work themselves out to their fulfilment. Therefore, I think that it would be premature for the Church of England thus to unite with other communities differing from her; for I believe that there are many forms side by side with our own which are less perfect, and we could not unite with them without diminishing the whole cycle of Catholic doctrine in which we believe. Besides, if there are documents drawn up upon which the congregations are to act, there will arise a still more unfortunate state of things, for it will lead to a rigidity which in time to come will be found very far apart from that elasticity which we desire to see both in ourselves and other bodies of Christians. I am very desirous for real elasticity. For instance, when in some lands it is found that the only posture which suggests real devotion before God is prostration, it is folly to insist upon the native converts adopting our habit of kneeling, which only suggests to them the idea of rest. Similarly, in a country where the colour for expressing mourning is white, it is folly for the ministers to be vested in robes of that colour. That surely needs inquiring into, and alterations made in that direction, as well as changes made in the actual prayers that we use, and the working in of phrases and expressions to be found in the ancient liturgies, and so adapting them to Eastern modes of thought. Surely in these things we have a real elasticity. The worst thing that the Christian Church can do is to insist upon a brick-and-mortar or cast-iron rigidity, and say, "On this, and this only, shall we consent to your being Christians. Already the very exigencies of India have created a new order of Catechists, quite a distinct order of persons from deacons and priests. Then, again, other dioceses have found it necessary to introduce sub-deacons. In other parts of India I am assured that an exceedingly ascetic character must be assumed by those who desire to make any great impression upon the community. Let us be ready to admit that offices like those which St. Paul describes as essential to the Church of his time may be found essential again. By means of a real elasticity of this kind, which is the very opposite to the false elasticity which professes to make nothing of differences that really go very deep both in thought and history, we shall be promoting the final unity of the Church. There can be nothing so distressing to us as the divisions among Christians. But I think that when this is too sorely felt among ourselves, it is from want of a thorough understanding of what the history of the Church has been, and what the Church is intended to effect. It proceeds upon the false theory that the Church is entirely one, and that it is broken up into fragments. The divisions among heathens are infinitely more dreadful than they have ever been amongst Christians, among whom, *divisions are decreasing*. The bodies which exist are grouping themselves into fewer and fewer bodies, and I believe that the divisions will become fewer and fewer, and the bodies grow larger and larger, until at last they will run together like two drops of dew. The union of Christians depends on their union with Christ; but I believe that the external systematic union of the Church will come from the circumference of the Church, the effect of converted nations where differences seem smaller and smaller reacting on the Church at home. In the noble 60th chapter of Isaiah, which describes to us the future of the Christian Church, this seems to be very beautifully pointed out: "Arise, shine; for thy light is come, and the glory of the Lord is risen

upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." That is to say, little by little the eyes of distant kingdoms and of heathen nations shall be directed towards thee, and they shall approach the centres in which Christ is known. And then, said the Prophet: "Then thou shalt see and flow together, and thine heart shall fear, and be enlarged." The coming in of the nations is the very thing that we shall see, and our hearts will be enlarged thereby, and we shall flow together. So let us reverse the taunt which is so often thrown at those who labour for the Missionary cause, "Why don't you look first at home?" Let us obey that His last and dearest precept, and He will take care of us here, and when we have done it, "we shall see and flow together.—Mission Field.

A T-PARTY.

She twirled upon her tip-toes light,
Tossed back her tangled tresses bright,
And cried, "I'm truly tired of play;
I'll have a tea-party to-day!"
She set the table 'neath a tree,
With tempting tarts, and toast, and tea.
Ten tiny cups upon the tray,
Ten plates and spoons in trim array,
Ten twinkling tapers thin and tall,
And then the feast was ready all.
The thrushes trilled and twittered sweet,
The turf was tender 'neath her feet;
Her tidy cap with lace was rimmed
Her tasteful gown was tucked and trimmed.
"Now here am I, and here's the treat!" she cried.
"But who is there to eat?"
"I'm very thirsty for my tea, I think I'll be the company,"
And sipping now and tasting then,
She ate and drank for all the ten.
—Margaret Johnson, in St. NICHOLAS for September.

FUNERALS.

They should not be held on Sunday, unless unavoidable:

Because they are likely to interfere with Church services or other engagements of the minister, which have been previously made.

Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's day.

Funeral services should always be held in Church if possible.

Because the family of the deceased can then take their last look at the remains at home, without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the Church than in a private house. There is generally seating room enough in Church for all who attend, and they can be so seated as to see and hear all that is going on in the service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because in Church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful burial service is provided by the Church to be used in the church.

Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.

Because we are committing our beloved ones to the merciful keeping of God for whose worship and praise the Church has been set apart.

Because by our baptism we became members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God, and inheritors of the kingdom of heaven.—Christ Church Register, Dayton, Ohio.

—The Earl of Carnarvon at a banquet, in proposing the health of the clergy, said that "in these days clergymen were expected to have the wisdom and learning of a Jeremy Taylor." His lordship was next day reported to have said: "In these days clergymen were expected to have the wisdom and learning of a journeyman tailor."