

not then complain that we were serving God alone. Oh, the numbers, the voices, the rapture of that heavenly host! Not one complaining note, not one discordant string. How many thousand years has the harmony been strengthened by the hourly accession of new voices!

I sometimes compare this earth to a temporary gallery or stage erected for all the heirs of glory to pass over, that they may join in the coronation of the Great King; a solemnity at which they shall not be mere spectators, but deeply interested parties; for He is their brother, their Lord. They bear His name and shall share in all His honors. Righteous Abel led the van. The procession has been sometimes broader, sometimes narrower; after many generations had successively entered and disappeared, the King Himself passed on in person preceded by one chosen harbinger; He received many insults on His passage, but He bore all for those He loved and entered triumphant into His glory.

He was followed by twelve faithful servants, and after them the procession became wider than ever. There are many yet unborn who must (as we do now) tread in the steps of those gone before; and when the whole company is arrived the stage shall be taken down.

"Then all the chosen race shall meet before the throne,

Shall bless the conduct of His grace and make His wonders known."

Let us then be of good courage; all the saints on earth, all the saints in Heaven, the angels of the Lord; yea, the Lord of angels Himself, all are on our side. Though the company is large, yet there is room; many mansions, a place for you—a place, I trust, for worthless me.—*Selected—Richard Newton*

ON THE SUPPORT AND EDUCATION OF THE CHILDREN OF MISSIONARIES TO THE INDIANS.

In answer to a question asked upon the above mentioned subject at the annual meeting in London, of the W.A.M.A., in March last, Mrs. Chance, of Tyrconnell, expressed herself to the following effect.

That she had read most of the many letters ably written, setting forth the advisability of removing some of the children of missionaries to the Indians from their missions homes and of having them placed, at the expense of the W.A.M.A., and other members of the church, in some of our city colleges or schools.

That she was further aware of the decisions of the General Convention of the W.A.M.A., on the subject, nevertheless the opinion which she entertained last year remains unchanged, grounded as it was not on supposition, sentiment, or second-hand information, but on many long years of personal experience as a missionary's wife.—That with all due deference to the General Convention, she is still of the opinion that in isolated missions, where the missionaries have of necessity to make long journeys and to be absent from their wives and children for days and weeks together, duly qualified lady missionaries would prove unspeakable blessings both as companions to missionaries wives, and also as assistants in educating their children and those of the Indians; and the latter would have the example, which they so much need of purity, goodness, obedience, and truth, which the former from their superior education and religious training would afford them. And when the necessity arises for their higher education they could be sent away for that purpose. Is it the intention to train the children now being adopted by the different dioceses for missionary work? There is no natural probability that missionaries children will become missionaries than that the children of lawyers will become lawyers, or

that the children of doctors will follow the medical profession. The children of missionaries have like all other children, their aptitudes, likes and preferences for the different callings and occupations in life, and it does not follow of necessity that they will be fitted for or choose the missionary enterprise. A bias may be given possibly in that direction, but it is the Holy Spirit alone who can call them, and the love of Christ only that can effectually constrain them.

Then if they are not to be trained for missionary work, why should Christian people be called upon to educate them any more than to educate the children of scores of clergymen whose means are equally as narrow and limited as those of Missionaries if not more narrow and limited? It is cause for profound thankfulness that in answer to prayer the members of the Canadian Church have been at length aroused from a death like apathy and indifference, to a lively sense of their obligations to the Indians and Indian Missionaries. But there is danger in the laudable reaction of going to extremes, of adopting hasty measures in eagerness to atone for past neglect.

The proper way of treating the ministers of Christ at home or abroad must be that laid down in Holy Scripture. God made a wise and ample provision for the priests of the Jewish Church, and did not leave them or their children dependent upon the impulse, the sentiment the grace of charity. The blessed Saviour laid it down as a principle 'that the labourer is worthy of his hire,' and the Holy Spirit through the Apostles taught that they who preach the Gospel, should live of the Gospel, that every man should provide for his own house 'that parents should lay up for their children and not children for their parents.'

It is on this highest authority the declaration is boldly and fearlessly made that the course now intended to be adopted towards the children of Missionaries, though very plausible and charitable is not according to the true ideal; it is not on the lines of God's own appointment. It is a sort of compromise far below those lines, and tending towards that indirect way of supporting the cause of Christ bordering on the objectionable. Why should a compromise be eagerly adopted by Christian people, in the face of the Divine appointment, towards those of the most sacred and highest profession and calling in the world, which would be indignantly rejected by those of every other profession? Why should not the Ministers of Christ be dealt with as He appointed, and have their full hire given to them, sufficient to provide for themselves and their families without being any more dependent upon charity than doctors, lawyers, bankers, merchants and clerks? Would any of those accept second hand clothing for themselves and families, or an offer to educate their children, instead of direct payment for their services? It is said that Missionaries have no objection to become objects of charity in this respect, but if they had the choice of an ample provision, would they refuse it? To do so would be something lower and more than humility, and does the Divine Master require it? And should Christian people demand it of them? The Lord Jesus says that His ministers are worthy of their hire, and He has wisely ordained that it should be given to them. The W.A.M.A. should not rest satisfied with a compromise by way of an expedient, when a prior, higher, and imperative duty is neglected. Greater efforts should be made and more earnest prayer should be offered that Christian people may be impressed with a deep sense of this their higher duty, and moved to the discharge of it. Then Christian ministers would be able to provide fully for their families according to God's ordinance, then duly qualified female members of the Church would be found (as they are found in other denominations) to go forth as Missionaries to the Indians, to educate the Indian children and the children of the Missionaries,

for which they could make them some compensation in addition to what the Church would give them, and the Missionaries could enjoy the invaluable privilege of companionship and communion with intellectual, refined and devoted sisters in the faith, so much needed in distant and isolated missions.

"THE LIFE THAT NOW IS."

When we think or speak of life we usually turn our thoughts backward to the past—to what has been, or to the future, and speculate as to what may be or will be. To a degree this may be right and profitable. The past is a great experience, and should be full of instruction and suggestion. We may gather much wisdom from experience if we will. A wise person is never too old to learn. And so of the future. It may, and generally should, afford inspirations of hope and high endeavors. Sad is the condition of one who has no future. But "the life that now is" most deeply concerns us. Each day, each hour, and each moment, by every fleeting thought, word and act we are developing ourselves, our minds, our hearts, our affections; indeed, our whole character. We are making ourselves to be what we shall continue to be through all time, and, so far as we know, to all eternity. And this being which we are developing, the character we are shaping and building up, are to be our own. By them we are to be known to be called by name by all who live with or about us. And as these are, so God will know us and judge us. How should such a thought startle the Christian out of every evil way, into the life of righteousness and true holiness. May the life that now is be daily fashioned after the divine pattern of the Son of God.—*The Parish Visitor, N. Y.*

PRAYER.

Matins and Evensong (or the Morning and Evening daily services) end with Prayer.

This part of worship is spoken of in the Exhortation as the asking "those things which are necessary as well for the body as the soul." We have much to ask—God has much to give; and if we were to consider only our own necessities, this would seem the most important part of the service. But you see, the Church does not give it the first place. Preparation is needed to enable us to pray aright, and we have also to learn that religion is something more than a means of getting our wants supplied.

Christian worshippers must not come before God merely as suppliants for His bounty. We have something to give as well as something to receive, and God, in His great condescension, permits us to make an offering to Him, of our poor imperfect praise and thanksgiving.

But now the time has come when we may, 'by prayer and supplication, make our requests known unto God.' The minister says, 'The Lord be with you.' The people answer, 'And with thy spirit.' Let us remember that if He is not with us we cannot pray at all. At the words, 'Let us pray,' all devoutly kneel.

The short Litany which follows is a supplication to each Person in the Blessed Trinity, the third "Lord have mercy upon us," being addressed to God the Holy Ghost. Then comes the Lord's Prayer; it is not followed here by the Doxology (or ascription of praise), this is added when it leads from prayer to praise. The versicles which come next are said alternately by the priest and people. They go over, in a few short petitions, the heads or chief subjects of the prayers that follow. Observe how we are again reminded here of the true nature of public worship. We do not meet together to seek a blessing for ourselves only.

(To be Continued.)