

among them, doubtless they covered their heads in such a manner as to appear comely before the angel or angels, especially if the angels were good looking and single. I suppose single young ladies did not care much for married angels.

Yours in the truth,

WM. MONSON.

Wallacetown, March 17th, 1884.

### "Christianity to Renew its Youth."

To the Editor of the Church Guardian.

SIR,—In your late issue of March 19th, I notice an article headed "Christianity to Renew its Youth." In quoting the opinion of your contemporary "The Living Church," without note or comment from yourself, one naturally infers that you are in sympathy with his ideas. Some of the "features" which he notes numerically are unquestionably orthodox, whilst others were evidently drawn up without much thought, as their unsoundness is apparent at a first glance. Of these latter, I would invite your attention specially to Nos. 2 and 3. "The old notion of the justifying power of faith," your contemporary has seemingly yet to learn, has for its authority the testimony of St. Paul, whose "notion" he may find in Eph. ii., 8th and 9th verses, worded thus—"For by grace are ye saved through Faith, and that not of yourselves,—it is the gift of God." Is not this imputed righteousness? And then he adds, "Not of works, lest any man should boast." What could exceed the righteousness of the Scribes and Pharisees, so far as the Levitical law was concerned? And what was it that Christ found insufficient in it, if not the want of this *very Faith* and His *imputed* righteousness, which your contemporary designates as "the old notion." Thank God, it is an old notion, and like good wine, the older it becomes, the more precious it will prove to those who possess it.

Works, I allow, will spring as the natural fruits of a living faith; but remove this faith, and what works can you present but the "righteousness of the Scribes and Pharisees" of which our Lord says, if we exceed it not, we "cannot enter into the Kingdom of Heaven."

Had the thief on the cross any good works to offer as a passport to Paradise? or rather, was not Christ's imputed righteousness an all-sufficient guarantee for his admission there *without* the works?

The expression "it must be a *personal* and not an *imputed* righteousness," sounds, to my, perhaps, unsophisticated ears, far more Pharisaical than the doctrine of justification by faith.

In feature 3rd, your contemporary makes a very feeble defence of the use of the word altar. In quoting Christ's use of the expression, he seems to lose sight of the fact that our Lord was addressing Himself to the *Jews*, and *that* at a time preceding the all-sufficient Sacrifice of Himself on the Altar of Calvary. Does not the word imply a place of sacrifice? And are visible sacrifices an essential part of Christian worship, that we should need altars in our own Churches? Is it not rather written, "the sacrifices of God are a broken spirit," and *that* surely needs no man-made altar wherein to present it, to insure its acceptance with God.

A MEMBER OF THE CHURCH OF ENGLAND.  
Berthier, P. Q., March 24th, 1884.

SOME one wisely says he who strives after a long and pleasant term of life must seek to attain continual equanimity, and carefully avoid everything which too violently taxes his feelings. Nothing more quickly consumes the vigor of life than the violence of the emotions of the mind. We know that anxiety and care can destroy the healthiest body; we knew that fright and fear, yes, excess of joy, becomes deadly. "They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression, who are not wont to be excited either by great chances of living long and happy after their manner. Preserve, therefore, under all circumstances, a composure of mind which no happiness, no misfortune, can too much disturb.

## FAMILY DEPARTMENT.

### Hymn for Passion Week.

BY L. K. W.

For me the Son of God came down,  
Among the sons of men to dwell;  
For me He laid aside His crown,  
To save my soul from lowest hell.

For me! for me!

He bled and died on Calvary.

For me He left the joys above,  
Upon His Heavenly Father's breast;  
For me He wandered here below,  
With ne'er a place His head to rest.

For me! for me!

He bled and died on Calvary.

For me my Master was betrayed,  
For me He cruel mockings bore,  
For my offences He was scourged,  
For me the crown of thorns He wore.

For me! for me!

He bled and died on Calvary.

For me He bore His Father's frown,  
For me He stood the judge before;  
For me my Lord His life laid down,  
That I might live forevermore.

For me! for me!

He bled and died on Calvary. Amen.

### Moses and Elias.

DEAN VAUGHAN, on a Palm Sunday, at the Temple Church, London, preached from the text: "And behold, there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem."—*Luke ix. 30, 31.*

Moses and Elias had been men of mark, men of toil, men of sacrifice—representative men to the nation taken out of all nations, and so to the Church of God for all time, of truths never to be superseded, of divine revelations never to pass away. Yet how little here upon earth had those two men written or spoken—indeed one of the two wrote nothing—of the deeper mysteries of the spiritual life; of the work or need of a Saviour, or of the very existence of a Sanctifier and Comforter. One brief and half ambiguous prophecy is all that Moses left on record of a Prophet like himself, yet unlike. Elijah was contented to do a life's work of controversy and conflict with abounding evil, uttering no word of Messianic prediction, breathing no outcry of soul's hunger or thirst, bewraying no first element of an Evangelist in thought, speech or life.

They come back from the world of spirits to talk with Jesus Christ of His decease to be accomplished in Jerusalem. O, if there were no word of express assurance written in Scripture concerning it, how would this one record prove to us that there is growth and increase in Paradise for such as shall be counted worthy to obtain that world! These two men with all their power and influence left the world dwarfs and babes as to anything of Christian intelligence—they returned to it men of stature, men of maturity, having read in heaven the mystery of the Cross, the revelation of Atonement, the "must needs be" of the great sacrifice of "the lamb slain from the foundation of the world" in the counsels of redeeming love. They were ready now—as they certainly were not ready when they departed—to talk with Jesus Himself, on the Mount of Transfiguration, of the Exodus which He was to fulfil. Paradise is a school as well as a resting-place—what good men know not now they shall know hereafter.

Other thoughts occur.

There is a unity, there is a solidarity, in God's counsels. We sometimes speak as though it pleased Him, suddenly and half capriciously, to introduce and then to supersede one of His dis-

pensations—Patriarchal to-day, Mosaic to-morrow, the third day Prophetic, the fourth Christian. In reality, they are all parts of a scheme, phases of one great "economy," seen below in succession, seen above in unity. Abraham saw Christ's day: Moses and Elijah meet Christ and converse with Him. Patriarchs were the church of the family; Moses was the schoolmaster, "delivering us to law;" Prophets wielded the rod of discipline; all were moving onwards towards Jesus Christ; in Him is their manhood, their maturity, and their satisfaction. God sees the end from the beginning, and the spirits of the perfected righteous learn to view His dealing as one.

### Sources of Strength.

THE right kind of strength to resist temptations and to bear burdens is hourly asked for earnest minds. Lift up your eyes. There is no strength in looking down. Every good and perfect gift comes from—not beneath—above. The forces which rule in nature and keep its currents flowing from mountain-tops to seas, and from seas to mountain-tops again, are celestial. The great elevator for the grain, and the showers that refresh the grain, is the sun. This one centre of manifold motions is a token in the sky, of the love behind the sky. Diverse as are the operations of life, it is the same God, through all and above all. All natural forces and social forces are at their best when God's felt presence is influencing the popular mind and heart. We have a way of mapping out strength into different provinces, as if some deputy in each province supplanted the Divine. How mistaken! Is it intellectual force? God is the fountain of wisdom which men lack. Is it moral force? God is the author of the good thought and the deed which brings it to good effect. Is it emotional power? God is love. These scattered rays of influence are focused and concentrated on our present life by faith in the Lord Jesus Christ, in whom dwell all the sources of strength. There is virtue in even the hem of His garment.

### My Influence.

Do Christian workers keep continually in mind that they are as lights set upon a hill? Many of our friends and acquaintances are daily being influenced by what we do or say or how we act. The Rev. William Arnot, in writing the biography of the late Rev. James Hamilton, says: "He was one of the few good men of whom I should venture to say clearly and advisedly that I was more sharply reprov'd, more deeply impressed and more powerfully drawn to good by intimate contact with the man in private, than by any form of his public ministry." Are we drawing those around us to lead better and holier lives by our example? "Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside. What deep anguish of heart there must have been as the young man reflected upon his past life! A life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil; influences which he felt must, if possible, be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me." Young men, the influence of your lives, for good or evil, cannot be gathered up by your friends after your death, no matter how earnestly you plead. Then remember your influence is now going out from you; you alone are now responsible; you have now the power to govern and shape it. Then live noble, true, heroic, God-like lives.

FAR more acceptable to God is he that thinketh of the greatness of his own sins and the smallness of his virtues, and how far he is from the perfection of saints, than he who disputeth of their greatness or littleness.