

RANK in the kingdom of heaven is based upon character, and not upon the bulk of the service performed. So that a man might come to God and say: "See all that I have done, and all that I have given up for Thee," and yet find that, measured by God's standard, he has done almost nothing. No, you cannot measure up Christian service in any such way as that. Those who are first here may be last there when the great account is made up. Perhaps there is some Christian here in this congregation looking me right in the face, of whom everybody is saying: "Oh, what a worker he is. How much he is giving up, and how much he is doing for Christ." And yet there may be in his conduct that subtle spirit of self-consciousness and selfishness which will spoil it all, and he may find himself away back among the last in heaven. And others who have perhaps very little to show in the way of outward bulk of work done, so little that they will look at it in sorrow and say, "Oh, I have done nothing for Jesus!" And yet there may be such humility and disinterestedness pervading it all, that in the eye of God that little will be of great price. Some obscure sufferer in a tenement house, some servant who sweeps a room as to God's law, some widow who, unobserved, drops her last mite into the treasury, though last here, shall be first there.—*Edward Judson.*

THE SUNDAY SCHOOL.

BEST MEANS THROUGH WHICH TO INTRODUCE THE CHURCH INTO A COMMUNITY.

Suppose that a missionary rented a room, furnished it for a Sunday school, and advertised his intentions through the neighborhood. He could fill the room with children by less effort than would be required to bring a dozen adults. Children are curious and always ready for something new. They are comparatively free from prejudices. They are not hindered, to any great extent by home duties. In their minds they associate kindness and favors with the Sunday school. And very often parents will gladly send their children to such a place when they would not go themselves. Sometimes the motive is no higher than to get rid of the noise of the children for an hour or two, or to keep them out of mischief.

Once got thus a body of children together and there is a grand opportunity of winning their hearts to Christ, informing their minds with the truths of the Gospel, converting their lives to godliness and of moulding their habits so as to conform with the usages of the Church. Then children who are pleased become the best and quickest of missionaries. The Sunday school lesson leaflets, papers, cards, and books they receive are perhaps the first religious literature that enters their homes. These are a silent witness there to truth and righteousness and to Christ as the Saviour of men. The children's unconscious prattle is also the long line of thought suggested by what they are taught in the Sunday school. At least the children afford the excuse for a visit of the teacher and the pastor, and secure for them a favorable introduction into the home, to the parents, and to the family. If this best hope of getting hold of parents through their children fails, it must be remembered that the children themselves who are in the Sunday-school will grow up no strangers to Christ and His Church, but as the nucleus for the congregation and services of after years.—*Spokane Churchman.*

THERE are souls in the world who have the gift of finding joy everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart.

THE WORLD WITHOUT SUNDAY.

Think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of the labor thus going on in one monotonous and eternal cycle, limbs forever on the rack, fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping and loins forever aching, the restless mind forever scheming.

Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would crush, of the sickness it would bring, of the project it would wreck, of the groans it would extort, of the lives it would immolate and of the cheerless graves it would prematurely dig. See them toiling and moiling, sweating and frothing, grinding and hewing, weaving and spinning, sewing and gathering, moving and repairing, raising and building, digging and planting, striving and struggling—in the garden and in the field, in the granary and the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at sea and on the shore, in the day of brightness and of gloom. What a picture would this world present if we had no Sabbath!—*St. Andrew's Rubric.*

A LENTEN LESSON.

There are many useful lessons suggested by the observances of the Church during this Holy Season. That which is now most prominent before us is the duty of self-sacrifice. This duty is emphasized by the example of our Blessed Saviour and of His holy apostles. His mission was a mission of sacrifice. He gave Himself for us. The mission of His apostles was a mission of sacrifice for they counted not their lives dear unto them.

In the same spirit the Church requires us to sacrifice ourselves for each other and for God. It is not merely the surrender of some coveted possession, or the denial of some special personal gratification, that is asked of us; it is rather such a consecration of our whole life and being to God, and to His cause, that we shall be willing to deny ourselves of ordinary comforts for others, and incur danger, and loss, and pain, if thereby we can advance the Kingdom of God in the world. Under the influence of such a spirit we shall watch for opportunities of usefulness, we shall seek out cases of need that we may meet them, and we shall not only fast and pray, but also labor and give, that human sorrow may be removed, and that the world may be made holier and happier by and through us.

The spirit of self-sacrifice has been the strength and glory of the Church in every age. It is this which has led to glorious acts of heroism and martyrdom which emblazon the records of the Church, of which one of the most notable and impressive is found in the life and death of the late Bishop Hannington. There is need for this same divine spirit in the Church; and, thank God! there are many beautiful manifestations of it. We see it in the clergy at home; we see it among the clergy in our mission fields; we see it among multitudes of devoted men and women in both the upper and lower walks of life. It is adorning the Church as the Church has never been adorned since the primitive times; it is blessing the world as the world has never been blessed since the Son of God ministered in human form. And the more this spirit is cherished and displayed, the richer will be the manifestations of divine glory and grace in and through the Church, and the mightier the in-

fluence the Church will exert for the reclamation of the world.

With the example of our Divine Master before us, let the Church rise to the full height of its privilege and duty in this matter; let there be a willingness among both priest and people to sacrifice time, and ease, and comfort, and money, and even health and life, that the lost ones may be restored, and that the kingdom of love and peace may be established in every place and in every heart, and then how blessed, O how rich in blessing! this holy Lenten season will become.—*Selected.*

THOUGHTS FOR LENT.

FAST.

PHYSICALLY by self-denial of food or luxuries.

MENTALLY by giving up light reading and worldly thoughts.

SOCIALLY by forsaking places of amusement, entertainments and parties.

FEAST.

PHYSICALLY by doing deeds of charity and being active in Church work.

MENTALLY by reading God's word, and by worship both public and private.

SOCIALLY by meditation and sacraments making more real our membership in Christ and communion one with another.

The object in all—not laying up a store of personal merit, but means of winning victories over self and cultivating reserved powers so as in time of temptation to be able to say "no" to evil suggestions and "yes" to those that are good.

The chief lessons taught by Lent are "the insufficiency of self and the self-sufficiency of Christ—the abundance of our sins and the superabundance of Divine Grace;" impelling us with the Holy Spirit's help to be much with Christ and to know Him as our personal and only Saviour.—*St. Andrew's Rubric.*

THE BISHOP OF NORWICH ON CONFIRMATION.

In a letter to his diocese the Bishop of Norwich says:—

"I cannot but fear that there are considerable number of you who have never yet been confirmed; and I write to you with the hope of being able to persuade you. You know from the Bible, especially from the Acts of the Apostles and the Epistle to the Hebrews, that there was, at the time, when the 'Acts' was written, a custom, doubtless, under the direction of the Holy Spirit, that Christian people should after baptism receive the ordinance of the laying on of hands. That is to say the Apostles—the Bishops of the early times—prayed for them, that they might receive the gift of the Holy Ghost, and accompanied their prayer with the sign of blessing, the laying on of hands; and they all received the gift of the Holy Ghost (see Acts viii. 14-17, and xix. 1-6, and Heb. vi. 2).

"It must be evident to all who believe that we have in the Gospel directions for our spiritual life which, as Christians, we are bound to follow, that such a means of grace as this must not be dropped out of our religion. If the first Christians had need of this grace, assuredly we have no less need of it in the present day. Have all of you, then, sought this special confirming grace of the Holy Spirit through prayer and the laying on of hands? If not, does it not seem that, though you have urgent need of God's grace, you are neglecting one special means, set before us in the Bible, of obtaining it?

"You, of course, are aware that you cannot receive this strengthening grace, nor, indeed,