

Literary Department.

ONLY WAITING.

[A very aged man, in an almshouse, was asked what he was doing now? He replied, "Only waiting."]

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth has faded
From the heart once full of day,
Till the stars of heaven are breaking
Through the twilight soft and grey.

Only waiting till the reapers
Have the last sheaf gathered home,
For the summer time is faded,
And the autumn winds have come;
Quickly, reapers! gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
By whose side I long have lingered,
Went, poor, and desolate;
Even now I hear the footsteps,
And their voices far away
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Then from out the gathering darkness,
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread the pathway to the skies.

A MINISTER WANTED.

Thriftyville wants a minister. They are looking far and near to find one; but they want the "right man." Thriftyville is not one of your old, offbeat, worn-out places. It is a place grown up quickly on Rapid River, in the beautiful valley of Eureka. It is a very important place; standing directly over the centre of the earth, so that if a hole were dug, and a stone dropped into it, it would pass through the very centre of this great world. It has a growing population, and boasts of "a circle of very intelligent people." Moreover, it seems to be "the centre of a great moral influence," and it now wants a minister second to none. They want to get the society out of debt, to repair the old wastes which time has already made in their half-built sanctuary, to gather in the young, to "draw" a full house, and to make the concern every way prosperous and respectable, and easy to support.

New for the qualifications desired. They are so few and simple that "the right man" probably stands at your elbow. Item. He must be a man mature in intellect, and ripe in experience—and yet, so young that all the young people will rush after him.

Item. He must be quick, ardent, flashing, nervous in temperament, so he may kindle quick, and burn bright, prompt, ready, and wide awake—and yet a man of the most consummate prudence, whose nerve shall never be unstrung, nor out of tune.

Item. He must be a man of great, burning zeal, so that he can startle arouse, and kindle and move the congregation,—and yet so cautious, so cool, that he is always safe, calm, self-possessed, unperturbed.

Item. He must be strong and original in the pulpit, and bring none but beaten oil there—and yet be at leisure to receive any call, any interruption, be prepared for every occasion, and like the town pump, never sucking for water, or giving out dry.

Item. He must be a workman who shall go down deep into the mines of truth, and quarry out its pillars, and set them up, and make men come and wrestle around them—and yet, the most gifted man in light conversation, and on all that floats in the everyday world around him.

Item. He must have health, so that his body never wears, his nerves never quiver: a real specimen of muscular Christianity—and yet a hard severe thinker, a close reasoner, and a most diligent student: getting his books from any quarter.

Item. He must be poor in this world's goods, to show that money is not his object, and so that he can sympathize with the poor, and so that he can't help feeling humble and dependant—and yet his family must be the most hospitable, and entertain more company than any other in town; his children must be second to none in education and training;

they must be respectably dressed: he must give away more, and more cheerfully, than any man in the place, not even excepting Esquire Rich himself; and his family must all be models, in all respects, for the community.

Item. He must be a man who can be permanent, (though vastly superior to Dr. Solid of the next town, who has been with his flock over thirty years!) and his congregation must hear the same voice, on the same subject, several times every week—and yet he must come every time, as original, as fresh, as glowing, as if it were done but once a year.

Item. He must be able to live in a glass house, always acting in public, coming in contact with all sorts of men and of prejudices, so original that all will respect and fear him—and yet never odd, eccentric, morose, repulsive, or awing in manners. He should have the lofty attributes of an angel, with the sympathies, the gentleness, and softness of the little child.

Such, in a few words, is the man they want for Thriftyville. If they can light on him they will pay *Five Hundred Dollars* annually; and not let it run behind unreasonably. This is not, to be sure, half what their clerks receive, but they think that their minister, if he be only the "right" man, can "manage" to live on it. Who is ready?—*John Todt, D.D.*

"RITUALISM" THE GOOD AND EVIL OF IT.

A short time ago, a gentleman of Cheltenham, England, wrote to the Rev. Dr. Littledale (the author of "Plain Reasons against joining the Church of Rome"), asking certain questions. The nature of the inquiries may be gathered from the letter which Dr. Littledale wrote in reply, and which we subjoin, commending it to candid and thoughtful men, both "High" and "Low."

MY DEAR SIR:—I was too unwell yesterday to answer your letter in which you ask my opinion of what is called Ritualism. The question is a wide one, and I can only set down the barest jottings of reply.

In the first place, then, I look upon the present importance and prominence given to Ritualism by its opponents and its defenders alike as being a mere temporary and transitional thing, which will pass away ere long, leaving the good and rejecting the evil. The good I apprehend is this: There are two main reasons which induce people to attend Christian religious assemblies, (a) their own edification, i. e., to get something for themselves; (b) to pay homage publicly to God as their King, i. e., to give something, namely, worship. Now, this most important duty was very generally lost sight of as lately as my own youth; and in my earlier clerical experiences I have ministered to congregations where kneeling to pray was practically unknown. People did not realize that they were assembled to do honor to a Person, and that Person one Who had ordained a very stately worship for Himself in the Old Testament, that yet more splendid Heavenly worship of which the earthly ritual was but the type and shadow. This error has been corrected by Ritualism, and the truth forced on people's attention, that the chief motive for attending church ought to be an unselfish, loyal, and grateful one, and that we ought to give God our best and costliest for His Service.

On the other hand, the bad side of Ritualism is, that unless held in check—which it can be readily enough by plain teaching, and by plenty of unadorned Services in Church—it tends to satisfy people with the mere outside of things spiritual, and to make them consider the mere physical pleasure they take in beautiful sights and sounds as a test of religious acceptance and piety, and as a substitute for an active Christian life of well doing.

The rocks on either side are thus irreverence and formalism. It will not do for men to choose either of these as the lesser evil of the two, and then encourage it. Both must be stamped out. But Ritualism is necessary to kill the former, just as personal religion independent of forms, is necessary to kill the latter. The true Christian thinker will therefore try to refuse the evil and to choose the good; and by giving the question of forms of worship its due place, and no more, in the Church system, bring it down from its present exaggerated position.—*Living Church.*

MORNING PRAYER.

"Choose you this day whom ye will serve." Joshua xiv. 15.

Whom have I in Heaven but Thee, O Lord! and there is none on earth that I desire besides Thee. Thou art my God and I will thank Thee; Thou art my God and I will serve Thee. Be Thou my only Ruler and Governor.

They that have a convenient place to sleep in, and they that have the comfort of sleep, have both great reason to be thankful. And even they that want these mercies ought to bless God, if in the midst of their afflictions, He is pleased to refresh them with the comforts of grace.

Gracious God, continue to me these favors so long, and in such a measure as shall most contribute to Thy honor and my salvation. And in great mercy support and relieve all that want these blessings.

What shall I offer unto the Lord for His mercies renewed unto me every morning?

"The sacrifice of God is a troubled spirit; a broken and a contrite heart God will not despise."—*Bishop Wilson's Sacra Privata.*

SACRA PRIVATA.

"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. vi. 6.

How good is God! who will not only give us what we pray for, but will reward us for going to Him, and laying our wants before Him. May we always present ourselves before God, with a firm faith and hope in His promises and mercy; with great reverence to His infinite Majesty; with the humility of an offender; and with a full purpose of keeping all God's Commandments.

Let the thoughts of eternity quicken your devotions; let your wants make you earnest; your backsliding make you persevering; and never wilfully give way to any distracting thoughts.

We should wait with patience and leave it to our God and Father how and when to grant our petitions.

He that has learned to pray as he ought, has got the secret of a holy life.

It is of greater advantage to us than we imagine that God does not grant our petitions immediately. We learn by that that whereunto we have already attained, it was the gift of God.

The best way to prevent wandering in prayer is not to let the mind wander too much at other times; but to have God always in our minds in the whole course of our lives. The end of prayer is not to inform God, but to give a man a sight of his own misery; to raise his soul towards Heaven, and to put him in mind that there is his Father's and his inheritance.

"Ask and it shall be given you." Matt. vii. 7.

Grant me, Lord, a faith which shall make me know my wants, that I may ask them with earnestness and humility, and depend upon Thy gracious promise.

"Ask and ye shall receive that your joy may be full."—*Selected.*

THE LAYING OF THE CORNER-STONE OF TRURO CATHEDRAL BY THE PRINCE OF WALES.

A GREAT DAY IN CHURCH HISTORY.

[From the London Guardian.]

"It is not at once that we realize the full meaning of the ceremonial of last week. A little reflection is required to make us feel how fully it deserves to be regarded as one of the greatest days in the history of the Church of England; making a new starting point and inaugurating a new epoch. It is not merely the foundation of a new Cathedral—if it were no more than this it were much—but it is the calling into being of a new centre of corporate life for a freshly made diocese; the first step in the erection of a fitting home for a living organization destined to ramify through every part of the country, and bind together its widely scattered and seemingly isolated parishes and pastors into one body corporate. The event of last Thursday naturally calls up the memory of the foundation of other English Cathedrals. We think of Bishop Poore descending from the bleak, waterless chalk hill of Old Sarum, and in 1220 cutting the sods and laying the first stone of his fair Cathedral in the green Marnfield, by the side of the cry-

stal Avon; or to go back to still earlier times, of Aelfbert Loringa removing the Cathedral of the East Anglians from Thetford to Norwich; or the transference of the see of the South Saxon from Selsey to Chichester; and of Remigius taking up his Bishop's stool from Dorchester on the Thames, and planting it on the "sovereign hill" of Lincoln. But, however, these parallels are more seeming than real, for they were but the transference of existing Cathedrals to new sites—not the creation of new ones. To obtain an exact parallel, we must recall the times: when, in 625, Paulinus began to build at York "a larger and more august Church of stone," enclosing the little tabernacle of wood in which Edwin had kept his first Easter; even as the new Cathedral of St. Mary's, Truro, is destined to absorb into itself all that is worthy of preservation of the old Church endeared by the memories of the earliest Episcopal acts of the first Bishop of Truro.

We must go back to the day when in 669, Chad, "that man of prayer," laid the foundations of Lichfield, and when, in 681, Wilfrid the ubiquitous—whose noblest and most lasting works were ever the farthest away from his Yorkshire home—established an Episcopate for his South Saxon converts in Ehelwald's Royal villa at Selsey. The foundation of Wells as a Cathedral brings us down a little—but only a little—later. Other sees have, it is true, been created in subsequent times. Ely in the twelfth century; Carlisle about the same time; Henry VIII.'s bishoprics in the sixteenth century; Ripon and Manchester in the life time of the elder of us, St. Albans' later still. But all these were formed round existing Churches—monastic or collegiate—which formed the nucleus of the diocese and gave it its name. Never since Anglo-Saxon times has the Church of England seen what it saw last week—the first stone laid of a new Cathedral Church for a newly formed diocese, destined, we doubt not, to attain as high an antiquity and to be the source of as widespread blessings as those of the great apostles of our National Church—Paulinus and Wilfrid and Chad. All else is changed. Every circumstance and surrounding is altered. But the Church of Christ remains ever the same—"the pillar and ground of the truth"—and working on the old lines, repeating the same Creeds, administering the same Sacraments, declaring the same life-giving Name, with the same old threefold ministry inherited by her from Apostolic times, she is—and whatever storms she may yet be called to pass through, whatever outward changes may await her, ever will be the healing salt and the protecting strength of our land. It is a fact of happiest omen that a prelate endowed with such marvellous gifts to attract, to win, to organize, to direct, to vitalise and elevate, as Dr. Benson, should, in God's providence, have been called to inaugurate so marked an epoch in our Church's history."

COMING EMPTY.

Christ deals in gifts, not in merchandise. He buys from none; but he is ready to sell to all, without money and without price. Who carries a full pitcher to the fountain? None but a fool. And if he does, what is he benefited? He returns as he went; or else, after the labor of carrying his full vessel, he must empty it by the well's mouth, ere he can carry off the sweet water of the fountain. And yet, how many fools in spiritual things are there? How many go to Christ full—full of themselves, of their own doings, of their own deservings, of their alms or prayers, of good works or charity? How many go with their vessels full of the polluted waters of a corrupt heart? Is it wonderful that many return unblessed? Is it wonderful if many are kept long at the well's mouth? He that would come from Christ full, must go to Christ empty.—*Nichols' Pastor's Legacy.*

DOGMA.

BY THE BISHOP OF ALBANY.

(Continued.)

There are two practical applications of this general argument which I ask you to take with you.

The training of children, the catechizing in which Theophilus was brought up, is the most important, and the most hopeful phase of this. "Whoever shall I make to understand doctrine. Them that are weaned from the milk, and drawn from the breasts." I have come

to have considerable doubt and great anxiety, about the teaching of children, as it is carried on to-day. International series of question books, irresponsible and ill-educated Sunday School teachers absorbing the duties of pastors, parents and sponsors; the Sunday School made a substitute for the Church, with its own service book and hymn book, and with the questionable accompaniment of prizes and picnics tend to nothing safe or certain, definite or distinctive. We have got to accept the fact in this country that large numbers of the children will be instructed in the public schools, unless the extravagance of our modern School Boards in over-educating children into utter unfitness for, and discontent with, their providential position, and their appointed sphere in life, reacts into an overthrow of the whole system.

And the Public Schools must be, and ought to be, absolutely secular.

The thin veneer of so-called religion laid on the system, by the casual reading of half a chapter of the Bible, only deludes people into an easy excuse for neglecting their duties, about the religious training of the young.

We cannot undertake to compete with Common Schools. I believe we are bound to furnish, when we can, Church Schools and Colleges of every sort and grade. But the great majority of American children must be educated in the Public Schools.

And Public School Education must be and ought to be unreligious. This means that the clergy ought to be most careful about the training of our children in the positive, definite, distinctive faith of the Creeds; and in the clear-cut system of the Church. This cannot be left to the hour of questionable teaching in the Sunday School, the public catechizing in the Catechism, the personal pastoral instruction of the Rector, the grounding of children in the principles of our faith, the teaching of Church Doctrine, and especially of Christian History. The customs and ceremonial of the Church, and the great Church Fact, especially in the preparation of candidates for Confirmation, must be the main dependence of the generation yet to come.

MORNING PRAYER.

"The heart is deceitful above all things and desperately wicked: who can prove it?"—Jer. xvii. 9.

I cannot answer for my own heart, but there is no word, O Lord, impossible with Thee; in Thee do I put my trust; let me never be put to confusion.

Keep ever in the heart of Thy servant, that it is indeed an evil thing and bitter to offend the Lord.

Keep me from presumptuous sins; that I may never grieve Thy Holy Spirit nor provoke Thee, to leave me to myself.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."—1 Pet. v. 8.

O Lord, grant that this adversary of our souls may never find me off my guard, or from under Thy protection.

"If any man will come after Me, let him deny himself, and take up his cross and follow Me."—Matt. xvi. 24.

O my Saviour! how long have I professed to follow Thee, without following the blessed steps of Thy most holy life,—Thy patience and humility,—Thy great disregard for the world, its pleasures, profits, honors, and all its idols.

O Lord, obtain for me the spirit of mortification and self-denial, that I may follow Thee, as I hope to live with Thee for ever. Amen.

"No man can serve two masters. Ye cannot serve God and Mammon."

May my fear and love never be divided between Thee and the world. May I never set up anything, O God in competition with Thee in the possession of my heart. May I never attempt to reconcile Thy service with that world which is at enmity with Thee my God and my Father.

What shall I do, that I may inherit eternal life? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself."—Mark x. 17.

O, that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of His love abiding in me, that I study to please Him, and to keep His commandments. And may love to my neighbor be such as He has commanded that I may forgive and give, and love, as he comes a disciple of Jesus Christ.—*From Bishop Wilson's Sacra Privata.*