

CALL TO PRAYER.

Come to the place of prayer—  
The morning work is done.  
This noon-day hour—the hour to rest.  
The Spirit bids you come.  
Come with united hearts, and raise  
To God the song of grateful praise.

Come to the place of love—  
The saints in God are one—  
'Tis sweet to spend an hour in prayer  
When morning's work is done,  
And hold communion, pure and sweet  
Around the common mercy seat.

Come to the place of joy—  
'Tis heaven on earth begun—  
'Tis bliss to drink at mercy's fount  
When morning's work is done,  
And gather strength to work anew,  
'Till sun shall set with heaven in view.

Come to the place of rest,  
Where strong desires prevail,  
Where hope, the Christian's anchor sure  
Is cast within the veil,  
And grasp the rock of ages there,  
Where Jesus hears and answers prayer.

Come to the throne of grace—  
The evening hour will come,  
When God will call you to your home,  
When all your work is done  
Sing on high the joyful psalm,  
Song of Moses and the Lamb.

J. B. S.

FAMILY PRAYER.

Individual prayerfulness lies at the basis of all thorough and abiding excellence of character. From its full well-springs family prayer draws its supplies of life and strength. No form of home experience has greater difference in it of attainment and result than this. It is one of the most important questions, in its bearings on this life as well as on the next, that a parent can possibly entertain—how he can make this form of effective influence upon his household most powerful for their good. Their gathering together around the family-altar should be their most delightful meeting with each other, day by day, through all the year. This is the place, this is the hour, for girding one another with strong spiritual sympathy, as they each go forth to the untired duties of the day opening before them, or as they return from it labors to the same hallowed communion of penitence and peace. Who, as he recalls the tenderest memories of his youth, does not dwell first and longest upon the remembrance of those touching prayers and inspiring songs, that fell from parental lips, like words from a better world upon his young heart, just beginning to palpitate with wondering hopes and thoughts and fears.

Family prayer, in order to be of the right mould and model, and full of power for good on all hearts addressed by it, must never be made a matter of convenience, and be put on or off, like a cloak, as some passing event may suggest. It should be observed at an hour best adapted to avoid troublesome to any, and therefore, immediately after the morning and evening meal; and be regularly and punctually conducted at those hours. It should never be hurried but for the most special reasons bordering at least on necessity. Nor should the father ever allow himself to approach so grand an act of priestly leadership to his family before God, as if it were a stale and unwelcome service to his soul. He should come to the hallowed hour, as if to a garden of flowers and to sunshine. His evident estimate of its true nature and use will, as by a contagious magnetism, infect or inspire the thoughts of all the rest. If prayer is manifestly a refreshing bath in the river of life to his spirit weary of sin and of self, and of everything that is not of God and for him, if his heart, as he prays, is overflowing with gratitude and bursting continually by its own spontaneous impulses into praise, all who unite with him, and especially those who habitually unite with him, around the family altar, will, like the cords of neighbouring harps, soon vibrate, as if by one common touch, with the same kindred sense.

Let the scriptures be carefully read, at the same time, and thoroughly explained and enforced, and let all unite in sweet, tender songs of praise to Christ, on every such occasion, and a fire as from above will kindle all hearts to fervor and delight. To some low, earth-born spirits, everything seems tame that they see, or taste, or touch, or do. But to a soul that has any divine elements of thought and feeling in it, whether acting for others, as a leader, or, following after them with aspiring footsteps, all direct open approaches to God for his blessing, and most of all upon one's own weak and inexperienced offspring, will be full of most awakening interest and meaning.

As is family-religion, so is the real home strength of the church. The base of broad piety in one genera-

tion decides the piety of the succeeding generation. But it is with family prayer that family piety and church piety stand or fall—as with family piety stand or fall also the liberties of this country. It is not in money or enterprize, learning or talent, however vast their proportions, to save us, as a people, from even swift ruin, if at our firesides, we are wanting in vigor of virtue, purity of purpose, power of principle, and the fulness of true-love to God, and to each other. And whence but from above shall such manly and womanly qualities be superinduced upon our national character? Family piety has, indeed, but little honor among the great ones of this world; but in Heaven it is all of earth that, in itself or in its influences, has any worth or beauty in their eyes.—*The Interior*

PRINCE BISMARCK AND THE ENGLISH PROTESTANTS.

The following is the reply sent by Prince Bismark to the address presented to him by Mr Arthur Kinnaird, M.P., on the expulsion of the Jesuits:

Berlin, Sept. 12.

To the Hon. Arthur Kinnaird, M.P.

"Most warmly do I thank you and the gentlemen who were co-signatories of the address you were good enough to present to me for this encouraging mark of approval. Your communication, Sir, possesses a greater value coming from a country which Europe has learnt for centuries to regard as the bulwark of civil and religious liberty. Rightly does the address estimate the difficulties of the struggle which has been forced upon us, contrary both to the desire and expectation of the German Governments. It would be no light task for the State to preserve religious peace and freedom of conscience, even were it not more difficult by the misuse of legitimate authority by the artificial disturbance of the minds of believers. I rejoice that I agree with you on the fundamental principal, that in a well ordered community every person and every creed should enjoy that measure of liberty which is compatible both with the freedom of the remainder and also with the independence and safety of the country. God will protect the German Empire in the struggle for this principle even against those enemies who falsely use His holy name as a pretext for their hostility against our internal peace; but it will be a source of rejoicing to every one of my countrymen that in this contest Germany has met with the approval of so numerous and influential a body of Englishmen.

"I beg you, Sir, most warmly to thank your co-signatories, and to assure them of my highest consideration.

"BISMARCK,  
MANFRED."

HOW TO FILL THE CHURCHES.

On this important question the *Zion's Herald* offers the following remarks:

The number of persons voluntarily neglecting public worship is constantly increasing. To evangelize this class, something more is to be done than building churches. It is noticeable where chapels are built in respectable portions of the community, where no convenient house of worship has heretofore been opened, that the pews fill very slowly. There is an outside work that minister and people must perform. It is a delicate service, indeed, in an established community, divided into different theoretical views of the Christian faith; but it must be wisely and persistently performed, in order to fill a vacant house of worship. The pastor who has the gift of household visitation, and the church which is faithful to its vicinity in personal efforts for the evangelization of the community, and ready to work without as well as within the sanctuary, will be most likely to crowd the interior of their edifice with constant attendants. It is faithful, earnest, self-denying labor among men that will fill our church edifices sooner than any other plan that can be devised. This, in connection with an honest effort to divest ourselves of these worldly symbols that separate the different classes of society, and to awaken that striking fraternity of feeling among us that caused the foes of early Christianity to say, "See how they love one another," will have a manifest influence upon the communities in which we dwell, drawing them into a closer fellowship with our Sabbath worship.

A CHURCH OF ENGLAND VIEW OF MR. KNIGHT'S CASE.

The Church of England is not the only body which is vexed by the eccentricities and distracted by the doctrinal extravagances of her members. In the direction of a sceptical Broad Churchism the poison of the day has widely spread among her sister Churches. Evidence of its presence in the orthodox denominations of our own country is already familiar to our readers. A case which is exciting considerable interest in Scotland, if we may judge by the large amount of space given to it in the Scottish press, shows that even the stiff orthodoxy of the Free Church of Scotland has not escaped the contamination. While we sympathise with the common calamity which corruption of doctrine is entailing on all churches, we cannot but admit that the promptitude, decision, and calmness of temper with which the Presbytery of Dundee is acting in the matter are calculated to awaken no little envy in the mind of a member of the Church of England. (After giving a narrative of the case not quite correct in one or two particulars, our contemporary goes on to say):—Here the matter stands at present. But it is impossible for an English Churchman to read the account of the proceedings without comparing them with what would have taken place under similar circumstances in his own Church. In this country clergymen may fraternise with whom they like, and no man dares to call them to account. It is said that there are clergymen among the active supporters of a condemned heretic like Mr. Voysey, and we do not hear that their bishops are taking any steps to prevent the scandal. When men are guilty, not of holding communion with the teachers of false doctrine, but of being teachers of false doctrine themselves, how slow and cumbrous and enormously expensive is the process by which alone the delinquent can be punished, compared with the promptitude and courage of the Free Church action! We have to bear the scandal of men knowingly, wilfully, ostentatiously breaking the law of the Church, and yet no one vindicates its insulted authority. Appeal is made to the bishops as the appointed administrators of the law, and the bishops in reply far more frequently snub the protestors than blame the criminal. Even at the best, where the bishop really disapproves the offence, he yet pleads his practical inability to prevent and correct it. And yet when a measure is proposed in Parliament to simplify the procedure in ecclesiastical cases and provide some prompt mode of vindicating the law, the bishops are the very first to oppose it. We do not think them wise in thus inviting comparison between the discipline of an Episcopal and of a Presbyterian Church. Men will not be favorably impressed with the contrast when they observe the courage to vindicate dogmatic truth, and the firm resolution to maintain discipline exhibited on the other side of the border. We do not forget that there is much to be said on the opposite side, inasmuch as the claim to authority set up by the Presbytery is dangerously wide and loose, and the liberty of individuals is protected by no sufficient safeguards. But with all this, many will doubt whether the advantage is not on the side of our Scotch friends. At all events we give them all honor for their faithfulness and courage, and shall watch with interest the final issue of the case.—*London Record*.

DEAN STANLEY AND THE "OLD CATHOLICS."

The following letter was addressed to Professor Huber, of Munich, by the Dean of Westminster, in answer to an invitation to attend a meeting of the "Old Catholics," lately held at Cologne:—

"Dear Sir,—I beg to acknowledge with sincere thanks the invitation which you have forwarded to me, in common with other representatives of the Church of England, to attend the meeting of the "Old Catholics" on September 20.

"In the hope that I shall be able to be present, I venture to trouble you with a few words which may explain beforehand the grounds of my sympathy with the movement.

"I consider that it represents the combination of two ideas—each necessary for the development of all Churches at this time; especially necessary for the Churches to which you and we respectively belong.

"The first is the paramount duty of maintaining publicly the truths and the reforms which many acknowledge in secret without respect of persons or popular prejudices and also of endeavouring to bring the worship, the teaching, and the practice of the Church into conformity with that higher aspect of Christianity which Divine Providence has brought home to us by the experience of history, by the spirit of science, by the increased knowledge of the Bible and spread of knowledge, and by the growth of mortality and civilization. In these respects England has already owed much to Protestant Germany; and, if your movement advances, we hope that it may have much to learn from Catholic Germany also.

"The second is the consciousness that this amelioration of Churches can best be accomplished, not by deserting them and so leaving them a prey to indifference or fanaticism, not by founding new sects which will probably become narrower than the Churches we have left, but by developing whatever germs of the good and true to be found in the national institutions which already exist.

"This is the peculiarity, as I understand it, which rightly distinguishes the leaders of the "Old Catholics" from the great reformers of the tenth century and the pious founders of sects in the seventeenth. In our own age there is, it seems to me, no alternative open to educated minds, except to stand altogether aloof from all existing ecclesiastical organisations, or else for each well-wisher to his Church to work within it and for it.

"This difficult, but, I would hope, not impossible task, is what the Liberal Catholics seem to be attempting in Germany and elsewhere. This is what Liberal Churchmen desire to achieve in the churches of Great Britain.

"Such is the double ground on which I welcome this movement, in the hope that out of it may grow (if I may use words spoken by the illustrious Dollinger some years ago) a union, not in the form of an immediate mechanical combination of separate confessions, not a mere absorption of one Church by the other, but a process of purification for all, a common yearning of each, with the help of the other, to free itself from its own defects and one-sidedness, and to fill up the gaps of its religious and ecclesiastical life. Out of His Communion of thought, out of "His Truce of God," out of His brotherly love, may there emerge at last (when under the influence of a gentler air, the icy crust of sectarian differences thaws and melts away) a higher unity, which shall embrace the whole field of historical and also of religious truth, such as every true patriot and Christian longs to see accomplished.—I remain, Sir, &c.,

"ARTHUR P. STANLEY,  
Dean of Westminster."

BUDDHISM.

Buddhism, at once the offspring and the enemy of Brahminism, can hardly be understood apart from the India in which it arose. It was essentially an anti-sacerdotal revolution, specifically Indian alike in what it affirmed and what it denied. The Brahmanical gods, sacrifices ceremonies, and inspired books it rejected. The caste system, the very foundation of Hindu society, it recognized, but practically abolished in the religious sphere, a preliminary to its general abolition. But without perhaps consciously building on any previous system, it appropriated and developed certain tendencies and doctrines familiar to Indian speculation and translated them into a faith and a religion for the people.

Buddhism was an ethical, Brahmanism as a sacerdotal religion, and so were specifically different; but both had a metaphysical as distinguished from a personal basis, and so were generically alike. The generic similarity necessitated resemblance in their respective conceptions of the universe; the specific difference affected their views of life and the conditions which determined its happiness or misery. Buddhism like Brahmanism had its graduated system of future reward and punishment, its descending circles of hells, its ascending circles; but unlike Brahmanism, its principle of reward in the one case was virtue, in the other vice. Hence the grand "arbiter of destiny" is Karma, moral action, the aggregate result of all previous acts. Buddhism, indeed, is nothing else than the religion of moral action metaphysically conceived. Buddha's great problem was the

problem common to every Indian thinker—How to be delivered from misery, from the greatest of evils the everlasting succession of births and deaths. He accepted the Indian theory of man—never seems to have imagined any other as possible. The sight of misery around, the thought of the misery behind and before pained him. He inquired—What is the cause of age, of death, of all pain? Birth. What is the cause of birth? Existence. What is the cause of existence? Attachment to the existent. What is the cause of attachment? Desire. Of desire? Perception. Of perception? The senses. What is the cause of the senses? Name and form, or individual existence. Of individual existence? Consciousness. Of consciousness? Ignorance. To annihilate birth, existence must be annihilated; to annihilate existence, the attachment to it. Attachment, again, can only be destroyed by destroying desire, desire by destroying perception, perception by destroying the senses, the senses by destroying the consciousness, and the consciousness by destroying the ignorance which is its cause. If the ground of personal existence be annihilated, it cannot continue, birth and death cease.

What Buddha conceived this final deliverance to be cannot be discussed here and now. Enough to say, a religion without a God could hardly promise a restful but conscious immortality. Nirvana cannot be absorption, for Buddhism knew no world soul, no Brahma, into which the perfect man could enter, nor can it be any conscious state of being, for the loss of consciousness was the goal of Buddha's ambition. The oldest definitions describe Nirvana, as "the cessation of thought, since its causes are removed," as a condition "in which nothing remains of that which constitutes existence. When the soul enters Nirvana, it is extinguished like a lamp blown out, and nothing remains but the void. The only asylum and the only reality is nothing, because from it there is no return, and once at rest in Nirvana the soul has no longer anything to fear, nor anything to expect.

Buddhism is a proof of what a false theory of immortality may become—life after death a thing so terrible that to escape it man will court annihilation. The Hindu Spirit had got bewildered in the mazes of transmigration, and unable to find a way to a right conception of God, and a consequent right conception of immortality, it rose into an absolute denial of both, produced and propagated a religion founded on the abolition of what Western thinkers used to regard as the fundamental truths of every faith—the being of God and the immortality of man.—*Contemporary Review*.

PROFANE LANGUAGE.

It is related of Dr. Scudder, that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer, with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the doctor, accosting the swearer: "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.

STANDING IN THE MARKET.

The old Eastern habits remain much the same as in Bible-times. A European traveller in narrating a visit to the market, says:

"Here we observed, every morning, before the sun rose, that a numerous band of peasants was collected, with spades in their hands, waiting to be hired by the day, to work in the surrounding fields. This custom struck me as a most happy illustration of our Saviour's parable, particularly when, passing by the same place late in the day, we found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation, for on putting the very same question to them, they answered us: 'Because no man hath hired us.'—*Exchange*.

Above all, let me mind my own personal work—to keep myself pure, and zealous, and believing; laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.—*Thomas Armin*.