

knee; "I'll go upstairs and learn these verses alone."

In about ten minutes Joe Barnes was interrupted again. Mary stood at his side once more. All the clouds had disappeared, and her little face was beaming with pleasure.

"I know it now, father," she said, softly; and then she repeated solemnly those beautiful words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and ran off cheerfully to the school.

On the following afternoon, Mary was watching as usual for her father's return. But he was late. By-and-by her father came in with one of his mates, carrying between them a poor lad, who seemed almost fainting.

"Mary, where's your mother?" called Joe up the stairs; and the little girl came out to say that her mother had been sent for to work, and would not be home till nine o'clock.

"But tea's all ready, father," added the little maiden.

"There's a poor boy below who fell off a ladder; stay with him while I go for the doctor."

The boy was moaning with pain, and Mary stood a little way off staring helplessly.

"Do you like hymns?" she said suddenly, laying her small hand on his rough one, and patting it gently.

"Yes, indeed I do; but oh this pain! I can't think of the words somehow just now."

Then Mary repeated all the hymns she knew, and when Joe came back with the doctor he was astonished to find the poor boy so much quieter.

Little Mary slipped away into her own room, and what do you think she did first? She actually kissed her hymn-book and Bible.

"I'll never ask what's the good again," she thought, "but try and get what father calls a good store of hymns and texts in my head."

#### THE CHURCH ARMY.

The Church Army is a sort of preaching order or brotherhood, acting always (1) with the sanction of the bishop of the diocese and (2) under the direction of the parochial pastor. It endeavors to incorporate the good points of the ancient orders and to avoid the bad, by trying to gather around the officer as soldiers those persons who will submit to a simple rule of life, and act loyally under the direction of the rector of the parish. The Church Army is a workingman's church mission to workmen—a people's movement. It is not a church but society or guild within the church, and it is always most anxious to be the church's active handmaiden, having its basis as wide as the Church of England.

**CHURCH ARMY HEADQUARTERS.**—The Church Army has now settled down in its new headquarters and training home. It occupies a fine open position, over 128 and 130 Edgware-road, London, and is very nicely fitted up. One of the rooms is set apart as a chapel, and has been appropriately furnished at the expense of a lady who does not wish her name to be mentioned. There is an oak reredos with the commandments and the Creed, the Lord's Prayer over the Communion table. There are two stained glass windows with very pretty floral designs, and two illuminated texts upon the walls, the one being, "God is with us for our Captain," and the other "The Lord of Hosts is with us." The chapel was solemnly dedicated by the Bishop of London a few weeks ago, and it is used for the daily domestic office of the inmates. There are cubicles in the dormitory for twenty-four men, the number actually in residence when we visited the Home being seventeen. On Thursday evening the first enrolment of Church Army recruits took place at St. George's church, Rev. J.D. Cayley, Rev. R. J. Moore and Rev. F. M. Webster officiating. The Church Army commenced work in St. George's parish in October last under Capt. Robertson, and already the efforts put forth are telling for good. Fifty persons took the Army pledge, which includes abstinence from drinking intoxicating liquor, and the majority have become candidates for confirmation. The form of service

used was that authorized for the use of the Army. The work of the Army in Toronto is very successful, and has been taken up in St. Stephen's parish under Capt. Eccleston, who came out from England with Capt. Robertson.

#### THE WORTH OF A LITURGY.

##### A NONCONFORMIST'S TESTIMONY.

A recent paper in a leading Dissenting organ, deals with the question,—"Is a Liturgy desirable for Dissenters?" Some of the remarks made are so much to the point, that we give them to our readers, as well worthy of preservation.

The writer starts by expressing his belief that "The popularity of the Church of England with the masses, is, without doubt, largely attributable to the use of its beautiful liturgy." He then notes the strong wish apparent in many quarters, especially among the Wesleyans, for a liturgy in chapel services; and draws the conclusion: "If Congregational ministers will read the signs of the times, they will do their best to bring into use some form of liturgy."

Our quotation gives his answer to the question which next arises, "What form shall be used?"

"For my part, I know of no service so simple, so exquisitely beautiful, so harmonious, and so comprehensive, as the liturgy of the Church of England. The use of the communion service along with the order of morning prayer, and of the litany along with that of evening prayer, would form a series of devotional exercises such as would embody the feelings and express the wants of the worshippers on each occasion far more adequately than they are now expressed in the loose, vague, extempore prayers in use amongst ourselves. The responsive features of the liturgy are as admirable as anything connected with it. The response turns the listener into a worshipper; it gives a reality to the whole thing: and it keeps the mind intent on what is being said."

"Many evils not yet mentioned would be remedied if the liturgy were used. The minister would be kept somewhat within the bounds of moderation as regards time. He would not forget many things he meant to say and ought to have said. He would avoid vain repetitions." If he happened to be mournful his prayer would not be a dirge; or, if he were rejoicing, it would not simply be one continuous psalm, i. e., the interpretation of the feelings of the people would not be made altogether dependent upon the minister's frame of mind, as it now is. Nor would he ever be 'restrained' in prayer—his whole nervous system racked by a painful sense of a want of fluency. Saved from this wearing process, he would preach with twice the amount of freedom and power. I am constantly meeting with ministers who undisguisedly express their preference for a liturgy. Here and there it is being tried; and when tried as used in the *Established Church*, is almost always successful."

This testimony deserves to be weighed by those who are apt to forget that forms of worship may not be "formal."

We are reminded of a remark made by the Rev. Charles Simeon, to the effect, that "Until all ministers can pray at all times as some ministers can sometimes, the advantages of a Scriptural liturgy would lead him infinitely to prefer it to what is termed (wrongly so unless absence of previous thought and preparation is implied) *extempore* prayer."

Only let us see to it that our Church prayers are "heart prayers," and we shall duly understand and feel the value of a liturgy. C. B.

#### "KEPT FOR THE MASTER'S USE."

##### BY ALICE M. GUERNSEY.

Annis Brown was puzzled! She had thought herself given wholly to the Lord, and that her offerings for his cause were all that could be expected from one having so small an income. "A tithe?" Yes, certainly! The Christian dispensation required no less of giving, at least, than devolved upon the Jews!

But really after the necessary expenses of living were met, the tithe of what was left was not very

much of an addition to the Master's treasury. Now and then conscience gave a little twinge as the question, "What are 'necessary expenses?'" forced itself to mind. And it was this uneasiness which sent her one day to the story of the first tithes brought "into the storehouse."

There was Jacob's vow at Bethel: "Of all Thou shalt give me, I will surely give the tenth unto Thee;" there were the directions unto the Israelites to bring the first-fruits—"the tithes of the ground"—for the maintenance of the Levites; there was the blessing of the people when, in Hezekiah's time, they brought "in abundance" the "tithe of oxen and sheep and the tithe of holy things which were consecrated unto the Lord their God." Everywhere a tithe of *all*—no mention of a reserve from which they themselves should live, and then a tithe of the remainder given to God. It is always, "Honor the Lord with thy substance, and with the first fruits of *all* thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

This was decidedly a novel view of the case, a troublesome as well as a puzzling view. After a firm belief that one's purse is soundly converted, a comfortable feeling of having always been generous, and a real contempt for stingy people—after all this, you will acknowledge that it is mortifying to find only that one has never *given*, but that one has actually withheld what was due—has stolen from the Lord. Add to this the surprising revelation that one is not quite willing to lay aside one dollar of every ten received, for the Lord's service, and you will not wonder that Annis Brown was both puzzled and troubled.

But there it stood! A duty so plainly shown that she could not pass round it without entering a "by and forbidden path." "Thy people shall be willing in the day of Thy power." There was nothing to do but to pray for the spirit of the "cheerful giver."

The victory once gained how delightful it was! Somehow, money never seemed to go so far before! From each payment for services a tithe went promptly into the box on the bottom of which was written, "Kept for the Master's use."

Missionary Sunday came, and the pastor made a stirring appeal. A year ago she had heard just such another, and the twenty-five cents which she meant to give was doubled, as a result of the eloquence, when the box was passed; but by the time she reached home her enthusiasm had somewhat cooled, and she decided that a quarter was really all she ought to have given. But this time she knew just where she stood. She had noted the contents of her box that very morning, and the question was simply, "How much of this money does the Lord wish put into the missionary treasury?" And the two-dollar bill that dropped into the collection, knew—if money has consciousness—that the three dollars left behind were waiting till the claims of the "Woman's Foreign" were presented. Forgive her, dear brethren, that, being a woman, woman's work came a little nearer to her heart than the general work!

"What will you do for these pressing needs?" asked a gifted speaker as she closed the glad story of her suffering and ignorance and wrong. Oh, the thrill of joy that came to the heart of Annis Brown at the thought! "There is money to help supply this need, already waiting, 'Kept for the Master's use.'" From National headquarters came the call for "thanksgiving offerings" for F. & D. M. The envelope which carried that of Annis Brown bore the text which she had just found—a fresh nugget from the inexhaustible mine, "In quietness and in confidence shall be your strength."

And if, now and then, the account in this consecrated bank was overdrawn, can you imagine the pleasure of really giving to the Lord? I have no story to tell of wonderful inflows of money that followed the new plan. But, somehow, there was a wondrous blessing "in basket and in store," a spending power like that of the cruise of oil in Zarephath. And with this came such a sweet rest and peace and communion with the Lord, in giving, that nothing would tempt Annis Brown to go back to the hap-hazard way of giving "as the spirit moved," and supposing that she thus fulfilled her whole duty.

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