

other channel; indeed, anything of the kind is apparently discouraged, for failure to obtain work entails the loss of the next meal. All this could be easily remedied. The Salvation Army has a labour office in Upper Thames street. To this many applications are made for servants, workmen, &c., and these chances are given to men, mostly loafers, who hang about the office and scorn the idea of entering the Home. Why should not all these notices be sent at once to the factories in Old street, Hanbury street, Quaker street, &c., and the chances given to the men who have been in the Homes for months, and who by hard work and good conduct have proved their wish to do better?

**GENERAL REMARKS.**

One or two general remarks and I have done. General Booth pledged his word that no man should be compelled to attend the religious meetings. Attendance is compulsory. The men must be in by eight, when the meetings begin, and no man is allowed in any part of the building save the large room in which the meetings are held. In *Darkest England* General Booth stated that it was his wish to eliminate the evils of the common lodging house. I found them rampant. The vermin I have mentioned; pilfering and lying go on in all directions; and that mark of all common 'doss houses,' the men washing their own clothes, may be seen any evening between six and eight. In the Church Army the washing is sent out. In the Salvation Army it would be an easy matter and little expense to keep a few women at the Hanbury street Women's Shelter to do the washing of the factory men. Professor Huxley gave it as his opinion that these Homes would become the permanent abiding places of shiftless loafers. This is so. There are men in each Home who have been there since the day of opening and are likely to remain. How can it be otherwise? If a man leaves at the end of, say, three or four months, he does so in a condition worse than when he entered, penniless and with the streets before him. Beyond the usual religious meetings I saw nothing of an 'elevating nature.' On the contrary, cleanliness on admission is disregarded, the work is hard (7 a.m. to 5.40 p.m.), the food given in payment for that work is poor value for the money face of the ticket—e.g. a 2d ticket entitles a man to a halfpenny roll, with butter, and a cup of not the best coffee—the sleeping is bad, and the evils of the common lodging house are in full vigor. My sketch, though severe, is not made in any spirit hostile to the Salvation Army, but rather thus publicly to draw the attention of its leaders to the state of affairs, of which, I am sure, they are not aware, in order, first, that something may be done to ameliorate the condition of the poor fellows who have gone to them for help, and, secondly, to save the social scheme from wreck. *The Record, England.*

**CONFIRMATION.—PART II.**

[By the Bishop of Qu'Appelle.]

**PAPER IX.—CONTINUED.**

*The Christian Faith—The Holy Trinity.*

But the Creed teaches us what we have to believe concerning God as He has revealed Himself, not only as He is in His Divine Nature, but also

**II. In His works and dealings with us men.**

Each Person of the Godhead has a special work in relationship to man, and it is in that relationship that we are able most distinctly to apprehend the Plurality of Persons in the Unity of Essence of the Godhead. Though even in that work each Person co-operates.

The Father is God revealed as the Creator of all things—visible and invisible,

He is the sole Fountain of all Being—even

the Godhead. From Him the Son is 'begotten,' and the Holy Spirit 'proceeds,' though from all eternity. Thus, 'in the N.T. the name of 'God' with the definite article (in Greek), is absolutely identified with the Person of the Father.' 'To us there is one God, the Father' (1 Cor. viii. 6). Whenever we speak of God, alone, without 'some descriptive and qualifying addition,' we mean the Father—the Almighty Creator and Preserver of all things.

The Son of God is revealed in the work of redemption, or salvation of mankind.

For that purpose He who had been from all eternity 'with God,' and who 'was God' (St. John i. 2), took our nature—became man—was 'Conceived of the Holy Ghost, born of the Virgin Mary.' This we call

**THE INCARNATION**

—taking of human flesh. He Who was 'very God' became also forever 'very Man' so that in his One Person two natures are inseparably joined together—the Divine and the Human.

As Man He was called Jesus (Joshua—God our Saviour), and on account of the Offices he bore (Prophet, Priest and King) He is called 'the Christ'—'the Anointed One'—'the Messiah'—the One of whom the Jewish Prophets had foretold as 'coming in the name of the Lord.'

If man had not sinned and fallen from that first estate of holiness in which he was created, it is possible that the Incarnation might have taken place in order that God and His creature man might be more perfectly One; for it is declared to have been the eternal purpose of God to 'gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him' (Eph. i. 10). But since sin had entered into the world, by the rebellion of man's will against God, and since 'without the shedding of Blood there is no remission of sin' (Heb. ix 22), it became necessary that the Incarnate Son of God should also make an

**ATONEMENT**

for the sins of the world. This He did by living a perfectly sinless life, offering to the Father the sacrifice of a Human Will in complete obedience to the Will of God and then dying—shedding His precious Blood—though sinless, paying sin's penalty.

He is 'the Lamb of God that taketh away the sins of the world' (St. John i. 29). 'The Lord hath laid on Him the iniquities of us all,' and 'with His stripes we are healed' (Isa. liii. 5, 6).

His death was necessary as the completion of the work of our redemption, and His death was consummated on the Cross—the most cruel and ignominious of punishments—under Pontius Pilate, then Roman Governor of Judæa. His Body was buried in a new rock-hewn sepulchre of Joseph of Arimathea; and His soul 'descended into hell,' i. e., not the place of torments, but the place of departed spirits. (See St. Luke xxiii. 43; 1 Act. iii. 19) On the third day, according to His own words (St. Matt. xii. 40), He rose again from the dead.

**THE RESURRECTION**

is the great central Truth upon which our whole Faith rests.

'If Christ be not raised, your faith is vain: ye are yet in your sins.' (1 Cor. xv. 17.)

'He was raised again for our justification.' (Rom. iv. 25.)

1. It is a fact in history.  
2. Nothing but the truth of this fact can account for the early growth of the Christian religion—the present existence of the Christian Church.

3. The very vigilance with which the Sepulchre was guarded added to the confirmation of the truth of the assertion of those who affirmed that Christ had risen.

4. The Body so zealously guarded could not be produced by those who desired to prove the Christians false.

5. The early disciples gave up all they possessed in the world, and laid down their lives

for the sake of their professed belief in this fact, which if they were attempting to deceive others could have been no profit to them. The greatest sceptics have owned that the disciples must have believed that Christ had risen. If, then, they were not deceivers, what could have become of the Body?

'Christ is risen from the dead, and become the first fruits of them that slept.'

But His work for us was not even then over. After a forty days' marvellous sojourn in the world—not as before, but appearing and disappearing—to show the disciples that though His Body was the same, for 'a spirit has not flesh and bones as ye see me have,' and it bore the marks on His hands and side of the wounds of the Cross—it was yet changed, made spiritual, endowed with other properties than a mere natural body; and also to prove to them that though unseen He could be 'ever with them. He

**ASCENDED**

into Heaven.

There 'He ever liveth to make Intercession for us' (Heb. vii. 25). He has entered within the Veil as our High Priest who is set on the right hand of the Majesty in the heavens 'holy, harmless, undefiled, separate from sinners,' Who can 'be touched with the feeling of our infirmities, seeing that He is a partaker of our human nature, and 'was in all points tempted like as we are, yet without sin' (Heb. viii. 1, vi. 25 iv. 15.)

And not only is he a merciful and all prevailing Intercessor, He is also the abiding 'Propitiation' for our sins.

'If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.' [St. John ii. 1, 2.]

He, our Melchisedek, is also presenting eternally that 'One; full, perfect, and sufficient Sacrifice' that he offered for the sins of the world on the Cross, and pleading its all-prevailing merit.

'I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain.' (Rev. v. 6.)

He is also, hereafter, in the end of the world, to come to be

**OUR JUDGE.**

The quick [i. e., the living] and the dead shall stand before Him.

'Every eye shall see Him.'

'We shall all stand before the judgment seat of Christ.' (Rom. xiv. 10; Acts xvii 31.)

For that day every faithful servant of the Lord Jesus should

**Watch and Pray**

'Thy Kingdom Come.'

For though it will be a day of vengeance to the wicked, it will be a day of rejoicing to those who have 'watched for the return of their Lord.'

Then—

1. His reward is with Him, to give every man as his work shall be.' (Rev. xxii. 12)

2. Where He is there shall His servants be. (St. John xii. 26, xiv. 3.)

3. The kingdoms of this world shall become the Kingdoms of our Lord and of His Christ; and He shall reign for ever.' (Rev. xi. 15)

4. There shall be no more sin, or trials, or sorrow, or death; but God shall be all in all. (Rev. xxi. 3, 4)

'Surely I come quickly.'

'Even so come, Lord Jesus.'

**LITTLE THINGS.**—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things! Dr. Johnson used to say, 'He who waits to do a great deal of good at once will never do any.' Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments,