

co-operation that the vast arrears of the Church's work can at all be overtaken. That conception of the Church which regards the clergy as called to do her work, and the laity as called to sit and watch them do it, is not more false than it is impotent. This passive theory of the Christian life which makes the individual disciple a sponge to absorb sermons and services, and pastoral visits, an ecclesiastical leech, crying, "give, give," and yielding nothing back—this is a theory which means to the soul that acquiesces in it, only spiritual dyspepsia or paralysis.—*Dr. H. C. Potter.*

To believe the things recorded of our Lord as *mere events of history*, will avail us nothing. The devils have this Faith and tremble. Jas. ii. 19.

The devils confessed our Lord to be the Son of God, and dreaded His power. Every event mentioned in the Creed, is not only an event but a *Doctrine*; that is, it is an event that has a significance as regards ourselves. If Christ died, it was to make Atonement for *our* sins; if He descended into Hell, it was as *our* Great High Priest, treading before us the bed of the Dark River; if He rose, it was that God might signify His acceptance of Christ's worth in *our* behalf; if He ascended, it was to plead *our* cause with the Father. The facts of the Creed must be believed, then, as *Doctrines* in their reference to ourselves. And if believed thus, they will operate upon the heart and character, engendering love of Christ and trust in Him, and, consequently, obedience to Him. "If ye love Me, keep my commandments."—*Goulburn.*

THE three great powers which draw men away from God are evil angels, (the devil,) evil men, (the world,) evil self, (the flesh.) The first is the foe farthest off; the last, the nearest. Remember that, in your baptismal vow, you imply a firm belief in the power and influence of evil spirits, however little weight a sceptical age may attach to that doctrine.

ANSWERS TO SOME COMMON QUESTIONS.

1. *Can any one that chooses become a member of the Church?*

Yes; if he come in Faith, with a penitent soul, without pride and malice, professing honestly a purpose to serve the Lord. Unless he comes thus, the ministers are expressly forbidden to minister to him the sacraments of redemption.

2. *Do we receive people who have not professed?*

Ans.: The Sacraments are the appointed ordinances wherein men confess Christ. We receive converts in order that they may make this profession. Of any other profession, the Church knows nothing. She desires us to profess our sorrow, gratitude, faith, new-born purpose. As for any profession of holiness that we have acquired, all such professions she frowns upon. She desires not of the prodigal to declare how much better he is now than he was years ago: rather that he should say: "Father, I have sinned."

3. *Does the Church require Conversion?*

Everything depends on the meaning we give the word. In the *Scripture sense*, we declare that she makes it *absolutely indispensable*. If conversion be a turning away