

## A POSSIBILITY.

It is well, once in a while to cultivate the imagination. Facts are of course exceedingly valuable, but many of them are rather depressing, and if we can picture their opposites now and then, and forthwith set to work to make what is but a picture become a reality we have done a good work. Indeed the mighty principle of hope is largely imagination, which persists in portraying the future as better than the past, until, by perseverance in good works, the glorious vision is realized.

Now, first of all, we want to picture an Easter-Monday election of a vestry, conducted not according to facts, but according to the way it might be and, as we all know, it ought to be. Here is the picture: Several weeks beforehand the rector of the parish has given notice from the chancel and in other ways that on Easter Monday, immediately after divine service, there will be an election of new vestrymen for the parish. He has exhorted all who have the good of the parish at heart to be sure to attend and do their utmost to see that good and faithful men are elected for so important and responsible a position.....When he comes into the chancel on the day appointed he finds (although the weather is ugly and disagreeable) every seat is taken and even the larger children are present to show their interest in the welfare of the dear old church. The service goes on with earnestness and power. The members of the choir are all in place and repeat the beautiful and most appropriate music of the day before.

The service ended, the election proceeds with quiet dignity, and only such men are elected as have the entire confidence of the community as upright Christian gentlemen. The question of their wealth or their prominence in politics is not once raised or thought of, nor is it supposed for a moment, that anything less than the possession of "a good report among all the brethren" as men zealous and energetic for the house of God will comport with the responsible position they are to fill. The vestrymen having been duly elected and organized, here are some of the things they did:

1. They held meetings at regular intervals with a view to looking after the temporal interests of the church. The time of these meetings being known beforehand, each man so ordered his business that it would not interfere with his attendance. And, as he rightly considered the King's business more urgent and more important than any other, either public or private, he was sure to put in an appearance at the hour named. At these meetings the secretary always read a clear, succinct report of the last meeting and then a full and definite statement of finances was made by the treasurer. If there were any accounts unpaid he was authorized to pay them, and if there happened to be no money in the treasury prompt steps were taken to raise it and apply it as desired. Then if there were any repairs to be made or supplies purchased or changes inaugurated, a reliable committee of one or more members was appointed to look into these things and report to a called meeting at an early date for prompt and full consideration on the part of the vestry. As to all these things this vestry did not wait to be nagged to death by the women of the parish nor stirred with a sharp stick by the rector, but simply went ahead and attended to them as being things regularly in the line of their business.

2. This vestry realized that they had spiritual responsibilities as well as temporal, and that the

community rightly looked up to them as upholders of their minister and examples of what Christian gentlemen ought to do and be. They were not perfect men and would have smiled had any one intimated such an idea, and yet they could not feel that all their duties were fulfilled and all their obligations met when they had simply looked after the temporal affairs of their parish. Hence one of them, who had a good voice, assisted regularly and willingly in the choir, and rain or shine was always in his place. Another acted as superintendent of the Sunday school and was known and loved by all the children in the parish. Another acted as lay reader in the absence of the rector and was wont to boast that not one single time in all its history had their church been closed for want of some one to conduct the service. Another taught a large and flourishing Bible class of young men and was yearly the means of adding numerous candidates to the confirmation class and of these some eventually entered the ministry. Still another made it his business to look after the strangers who might attend any of the services, introduce them to the rector and make them feel at home in God's house. And all of them felt it nothing but their plain duty to attend every regular service, unless unavoidably prevented, as a dignified and potent example for the whole congregation.

The above is merely a bit of imagination. We cannot truthfully say that we ever saw this congregation or this vestry and we are free to confess that in making this picture our imagination has rather put upon the stretch, and still aches from the effort, yet, nevertheless, is it not a possibility? It will be well to think so at any rate, and better still to turn what is now a mere fancy into a wholesome and potent fact.—W. W. W. in *Southern Churchman*.

## LENTEN WALKS.

Many men who hear in these days the call from the pulpits and press of the Church to take time during Lent for quiet thought on their duty and destiny will be puzzled how to manage it. Their time seems fully occupied; their surroundings may not be easy for them to spend a half-hour in some quiet church every day; and whether they are unwilling or unable to make the sacrifice of time that they might make, they will neglect to do it and will think no Lenten thoughts.

To such men we suggest the possibility of Lenten meditation while they are walking to and from their business. As everybody knows, a man ought to walk at least part of the way between his home and his work twice a day; and most men find it easier to think on their feet than anywhere else. A good walker is generally a good thinker. Whenever and wherever we walk during these six weeks, let us choose for thought as we start out a subject that concerns our duty to God and men, and think around it and through it as we walk along.

Of course this means effort. It means forgetting our business for perhaps an hour a day. It means enforced concentration amidst much distraction. But it means discipline, for which Lent exists; it means spiritual culture; it means freedom of thought,—freedom to think the right thing in the right way at the right time. No kind of training could be better for us.

But the best sort of a Lenten walk will be one that takes us to the home of a lonely man and cheers him up, or one that leads to the bedside of a sick man and brings him an hour of healthful reading and converse, or one that finds a selfish man and takes him out to help others. The best Lenten walk will be one that stimulates thought and ends in action.—*St. Andrew's Cross*.

## THE BUSY MEN.

Every one knows that the men who have all they can do are always the men who can be depended upon to do a little more. Their time seems to be fully taken up with the demands of their own business, and yet all sorts of other enterprises succeed in securing their active interest. Their personal magnetism, common sense, hearty manners, and ability to push things, bring them into universal demand. They are the men who make things go.

The Church needs these men and they need the Church. The Church needs them because whatever they do they do with all their might, because they know how to get along with other men, because everybody knows them, and because they know how to use time well and work sixty minutes to every hour. And the Church will help them to sanctify all this activity by consecrating it to the Lord's cause, will keep them in sight of the highest ideals, and will enable them from time to time to get away from themselves and all their own interests for quiet communion with their God. They need the Church to prevent them from becoming vain, selfish or mechanical.

It is the duty of Brotherhood men to give such examples of usefulness and faithfulness in every day life and of wideawake, common-sense, business-like handling of their Church work as to gain the confidence and support of these men. They will come in with us, when we ask them, if they are persuaded that we believe in our work and that we mean business.—*St. Andrew's Cross*.

## Reasons for Turning to the East in Repeating the Creed.

BY THE RIGHT REV. THE BISHOP OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

## I.

Repeating the Creed is the only individual act of worship in our Church Service. All the prayers, intercessions, and thanksgivings are couched in the plural number. But in the Creed, each member of the congregation is required to say, for himself or herself, "I believe." Thus we assemble in church upon the understanding that we all hold the same belief; and in order to give visible expression to this unanimity by a very simple and innocent symbol, which has been in use from time immemorial, when the creed comes to be said (however different our positions may have been before in consequence of our different places in church) we all turn the same way, and so exhibit the likeness of Christian soldiers all standing, as if prepared to march together straight forward, in defence, if necessary, of the Christian Faith. Surely a very beautiful and edifying representation of the unity of the faith which ought to exist among Christians! Any person who does not turn with the rest, would seem to disjoin himself or herself from the company, as intending to intimate—"I have my own views; I do not believe as you do." Surely a very unseemly attitude, both of body and mind, for any good and humble minded Christian to assume at any time, and especially in Divine Service and in the face of a congregation.

## II.

But in saying the Creed we not only turn the same way, but that way is towards the East. Our churches are built east and west, and this is the most obvious and natural way of attaining the end we have in view, that is, of showing the unanimity of our faith. This has nothing to do with turning towards the altar. It is true the altar is at the east end; but the thought of it is in no way mixed up with the repetition of the Creed. That in turning in one direction, the east is most suitable for our purpose, is manifest