

tion of Bishops at Canterbury on June 30, 1888. It is to invite some contribution from individuals or congregations in every diocese of the Anglican communion, and to devote the offering to the erection of the cathedral of a pulpit, which would thus represent a corporate gift of the English Church as a whole to that building.

"Guardian," June 4th, 1890.

Sir,—Pray accept my heartiest thanks. I trust your gift may receive recognition at worthier hands than mine when the work is complete. Meanwhile let me say that the offering is made in the manner in which I could best have wished.

Truly and gratefully yours,  
T. FIELD.

#### Diocese of Algoma.

Sir,—At two of the out-stations of this mission churches are being erected. The settlers have done much and are anxious to do all in their power to bring their respective churches to completion; but they are poor, and it is not possible for them to do all. We have obtained a site at each place (deeded to the Bishop) and stacked some 10,000 feet of lumber thereon. The frames of the churches have been erected and roofed in. May I hope your readers will assist us to finish both buildings before the winter sets in. At the foot of this letter will be found the Rural Dean's opinion of our needs. Subscriptions may be sent either through the diocesan treasurer, or direct to myself, and will be acknowledged in the "Uffington Mission Notes." Money orders may be made payable at the Uffington money order office.

H. N. BURDEN,  
Missionary.

Uffington, Muskoka, Sept. 1st, 1890.

In concluding my tour of the Uffington mission for the inspection of work done or yet in progress, I have every satisfaction in speaking to the thoroughness of the work. The congregations seeking to be supplied with churches—whose services are now held where convenience may allow—are each worthy of the most liberal aid their more highly favoured brethren can give them. I earnestly commend their needs to the sympathy of Church people everywhere.

THOMAS LILWYD.

Rural Dean of Muskoka.

Huntsville, Aug. 27th, 1890.

#### Sunday School Lesson.

15th Sunday after Trinity. Sept. 14th, 1890

##### LEAD US NOT INTO TEMPTATION.

This life is like a journey, and often the road is uncertain; several paths lie before us, and we do not know which to take. Some of these paths are dangerous, because they lead into temptation, although they may not be really sinful. (Illus.—A child playing with a razor may escape unhurt, but would be safer if he left it alone.) It is generally easy to see that one road is safe; those that seem doubtful should not be taken.

##### I. TEMPTATION.

Twofold meaning: (1) Trial, trouble, suffering; for probation. (2) Enticing to evil.

(1) Trials, for testing or strengthening character, come from God, who tempted (i. e. tried) Abraham (Gen. xxii. 1) to prove his faith and obedience. God sends trials not only to test His children, but also to make them stronger, holier and humbler.

(2) Enticing to evil is the work of our three great enemies, Satan, the world, and the flesh; this kind of temptation never comes from God (S. Jas. i. 13, 14). Satan is called the tempter (S. Matt. iv. 3). He tempted Eve (Gen. iii. 1-5), David (1 Chr. xxi. 1), Judas (S. John xiii. 2) successfully, and even tried to lead our Lord astray (S. Matt. iv. 1-11). He is always ready to help our other enemies; when the flesh tempts to self-indulgence, or the world seeks to draw our hearts from God, he suggests reasons for yielding, as he did to Eve (Gen. iii. 4, 5).

Temptation is not wrong, for our Lord was tempted, and yet did not sin (Heb. iv. 15). He overcame the tempter, and is ready to help us to fight against him (Heb. ii. 18). Yielding to temptation is sinful, but every victory adds to our strength, so it is possible even to rejoice when we are tempted (S. Jas. i. 2, 12). Still it is better to keep out of the way of temptation, if possible, and not act like S. Peter, who, confident of his own courage, walked boldly and unnecessarily into danger (S. John xviii. 18).

##### II. AND LEAD US NOT INTO TEMPTATION.

We do not ask to be kept free from all temptations, but pray for strength to overcome them, and for protection from any which are too strong for us (1 Cor. x. 13). Neither do we ask for freedom from the trials with which God purifies us, as gold is tried in

the fire (1 S. Pet. i. 6, 7), but for strength and patience to endure to the end. In the words of the Catechism, we pray God "to save and defend us in (not from) all dangers ghostly and bodily." But those who do not help themselves cannot expect to overcome temptation.

(1) We must not lead ourselves into temptation. Pride often blinds people to danger; they feel sure they are safe, and scorn S. Paul's warning (1 Cor. x. 12). Then they walk needlessly into temptation without asking for help, or looking out for danger. It is safer and better to avoid, if possible, all places, persons, and things that might lead us to sin.

(2) We must not lead others into temptation. This is a very dreadful sin, and is Satan's own particular business; those who lead others wrong are doing his work. The Bible tells us of a certain king, "Jeroboam, the son of Nebat, who made Israel to sin"; what a sad record of his reign.

(3) We must watch and pray. See the great Captain's advice to His soldiers (S. Matt. xxvi. 41). They did not obey (43), and were unprepared when the trial came (56). As an army posts sentries to guard against sudden attacks, so we must watch against sudden temptations. As our own strength is utter weakness, we must pray for help from above.

#### Family Reading.

##### Devotional Notes on the Sermon on the Mount.

###### No. 33.—ASKING AND RECEIVING.

S. Matt. vii. 7, 8: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

In seeking for the connexion between the different portions of the Sermon on the Mount, we must remember that the actual arrangement of the discourse may, in part, be due to the Evangelist; although there is none the less a divine plan in its structure just as it stands. Whether the passage now quoted is closely bound to the words immediately preceding or not, we can hardly be mistaken in thinking that our Lord is here reminding us of the manner in which we can obtain power for the doing of God's will and the fulfilling of our own vocation. Our sufficiency is of God; and therefore all help and strength must come from Him, and must be sought, if we would possess it.

There has been some doubt as to the shades of meaning intended by the three expressions here employed, Asking, Seeking, Knocking. Perhaps we might say that they represent three aspects of the same act or exercise; three attitudes of the same agent. Asking is a very simple representation of prayer to God. If we need a thing, we go to our great Father, and simply and humbly ask for it. He has bidden us to do so; and we know that He is wise as He is good, and that He makes His own giving conditional upon our asking, because His giving will then be most profitable to us.

But there is perhaps something more of urgency expressed by the idea of Seeking. God does not always answer at once. He desires that we shall know our need, seek for its relief, value the blessing when it comes; and therefore He appoints that we shall seek, that we shall persevere and be in earnest, and never cease asking until we obtain the blessing. And then there must be waiting as well as earnest asking and seeking. We must knock, as well as seek; and when we stand at the door and knock, there must be a pause, a certain interval, before the door is opened. And yet, although there is here a certain passivity, the attitude is not merely passive. If there is a waiting, there is also a knocking, and perhaps a repeated knocking, if the first or second challenge is unheard.

There may also be, in these different expressions, an allusion to the different ways in which the blessing is conferred in answer. We receive in return for our asking, we find as the result of our seeking, we are admitted in consequence of our knocking. It may be suggested that the answer of God is not merely the imparting of something to His asking children, but also the taking of them into union and communion with Himself. We remember the call of our Lord to the Church of Laodicea, when He represents Himself as standing at the

door and knocking, and tells them that the result of opening will be intimate communion: "I will come in to him, and sup with him, and he with Me."

The result of such asking and seeking and knocking, our Lord declares, will be receiving, finding, opening. "Every one," He repeats, "that asketh receiveth." It was not enough that He should declare the general truth: He thinks good to emphasize it in this manner. This is strong language, and it may seem at variance with other statements of Holy Scripture. For example, S. James says: "Ye ask and receive not." And are we not told that we must ask in faith, that we must ask according to the will of God, that we must ask in the name of the Lord Jesus Christ, that, if we regard iniquity in our heart, the Lord will not hear us? In short, are there not conditions of acceptance with God? conditions of His hearing our prayers?

The answer to these questions is not difficult. There never is any difficulty with God as to the answering of our prayers. If we are prepared, if we are willing to receive His blessing, He is ready to bestow it. But two things should be remembered: first, that much of the speaking which we call prayer is not a true asking, or seeking, or knocking. It is not really prayer at all; for it represents no real, deep, earnest desire of the heart. Secondly, many of the supposed blessings which men ask of God would not be real good things, if they were granted.

We must, therefore, understand these words to tell us first, that God does always hear real prayer, and secondly, that He answers prayer in the best of all possible ways, by giving us not always the thing which we ask for, but the thing which we should ask for, if we really knew what was best for us. Over and over again has this truth been confirmed in the experience of God's people. A beautiful example of it is given in S. Augustine's Confessions, when he thanks God that He had answered the prayer of Monica, his mother, not according to the letter, but the spirit. She had prayed that her son might not go to Europe. That prayer was not heard, but his going was the occasion of his conversion to Christ: "What was it that she was seeking of Thee, my God, with so many tears, but that Thou wouldst not suffer me to sail away? But Thou, looking above her thoughts, and hearing the hinge of her desire, gavest no heed to that which she was then asking for, that Thou mightest do in me what she was ever asking for" (Conf. v. 15).

It is ever so. God wills and longs to bless; and He knows how best to bless His children—sometimes with sickness when they are asking for health, sometimes with sorrow when they are seeking for joy; but always with the thought of the true good which lies beyond, perfection, holiness, communion with Himself. And this He is often bringing to us—bringing us nearer and nearer to it eternally—when we hardly know what we are asking, what we ought to ask or what He is giving. Only let us seek Him and trust Him. Only let us love Him and give ourselves to Him; for this is our peace, our hope, our joy, our salvation. We shall never seek in vain.

##### Rivets.

The apparently small things of life must not be despised or neglected on account of their smallness, by those who would follow the precept of S. John. Patience and diligence in petty trades, in services called menial, in waiting on the sick and old, in a hundred such works, all come within the sweep of this net, with its lines that look as thin as cobwebs, and which yet for Christian hearts are stronger than fibres of steel—"walk even as He walked." This, too, is our only security. A French poet has told a beautiful tale. Near a river which runs between the French and German territory, a blacksmith was at work one snowy night near Christmas time. He was tired out, standing by his forge, and wistfully looking towards his little home, lighted up a short quarter of a mile away, and wife and children waiting for their festal supper, when he should return. It came to the last piece of his work, a rivet which it was difficult to finish properly, for it was of peculiar shape, intended by the contractor who employed him to pin the metal work of a bridge

"Movement" in the by the Rev. William ent as to leave the vo of the tracts in was published, even or of the series, was ll his collaborators, d gradual process of ip in question, it is n Taylor Coleridge, the oldest and dear- hn Keble, originally r Tracts, Nos. 4, 13, y the Rev. John Fre- rned Justice had the r others to the roll; i these of a suppl- Whitaker had in 1883 ough the number of e series up to twelve. o was known as the therefore, well be nowed and extended ie authorship of the e Cardinal Newman y-seven tracts—Nos. 31, 33, 34, 38, 41, 45, and 90, and "with hn Keble contributed 3, 52, 54, 57, 60, 84, t tracts—Nos. 18, 66, ohn William Bowden tributed four each, ng the Nos. 5, 20, 30, 49, and 74. Richard l, and Isaac Williams, f these Tracts; the t being 9, 59, and 63, and by Williams, 80, was contributed by den, No. 32; by R. y Edward (Cardinal) Nos. 24 and 25 were e, and Nos. 26, 27, twelve of the Tracts on, Nos. 37, 39, 42, 70; whilst Nos. 64 ly from Bishop Bull o Tracts still remain- 58 and 61.

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GEO. A. BULL. ugust 27th, 1890.

Falls, Ont.:

ead master at King's he Standard that he d Chapter of Canter- effort to carry out a ction with the recep-