

perty of "all who profess and call themselves Christians?"

There are certain reasons which make our Prayer Book a most valuable aid in Christian worship. It prevents uncertainty. The worshippers are not dependent upon the feelings and moods of their minister. Their sky does not become dark because his health makes him look on the world like Hamlet and cry that it "is out of joint." They are not compelled to go through the Christian year fed upon one or two pet doctrines or theories, while the wider field of Christian truth is left untouched. They are not compelled to accept the vagaries or errors of misguided men. But they follow the changing course of the Christian year, from Christmas to Epiphany, through Lent to Easter, from Easter to Whit Sunday and Trinity, and then studying the life, work and teaching of their Lord, may look forward to His coming again in His glorious Advent! It was the master spirit of his time, the great and good John Wesley, who saw the force of this when he said: "If you have nothing but chaff from the pulpit, you are abundantly fed with the finest wheat from the reading-desk."

It must ever be a gratification to us as Church people that many men of light and leading in their own Churches agree with us in our appreciation of the prayers and praises that make bright with holy light the services of our sanctuaries, through which we enter into communion with our Father in Heaven and breathe in prayer

"A breath that fleets beyond this iron world
And touches Him that made it."

W. J. ARMITAGE.

SAVIOUR AND SINNER.

It was no love of mine, dear Lord,
That won Thy love for me;
On me were Thy compassions poured
From the accursed tree.

And now I hold Thee by no bands
Of saintly prayer or deed;
I hold Thee with my trembling hands—
These hands of guilt and need.

Saviour and sinner, we have met;
And, meeting, will not part.
The blood that bought me claims me yet;
Christ has me in his heart.

So pure though vile; and rich though poor,
I have my all in Thee;
Beloved and loving, pledged, secure
To all eternity.

—Rev. Hervey Gause, in *Parish Visitor*.

FORGIVENESS.

A DISTINGUISHED divine, preaching on Isaiah xliii, 25, spoke feelingly and beautifully of the fact that the great Jehovah forgave sins, for His "own sake," and he brought out the idea that it was no selfish motive which led Him to forgive for His "own sake," but a necessity of His own nature because He is love.

But commenting on the latter part of the text, "will not remember thy sins," he said it was difficult to understand how God could forget our sins, and this thought came to me.

We are often reminded that the sculptor sees the angel in the block of rough, unsightly stone from which he is about to carve it. This production of his heart and mind is what he loves. Its perfect form is the only thing he sees during all the time he is chiselling away the unsightly surrounding mass. Thus I think He who undertakes to mould a human soul into the likeness of His Son, the express image of Himself, sees only the perfected ideal. Our sins are only the unshapely mass the Great Sculptor is chiselling off; they are the chips of useless stone. Does the sculptor think of these unsightly fragments? They are but as the dust under his feet; they never receive a second thought. So He who is moulding us after His own high model thinks not of, "remembers not," the sins He has forgiven and purged away; they are not recalled for an instant. "None of his sins which he hath committed shall be mentioned unto him," Ezekiel xxxiii, 15. The loving heart of omnipotence is contemplating and embracing only the perfected image of Himself He is developing—remembering only when we see Him we shall be like Him.—*T. H. S., in Parish Visitor.*

YOUR DUTY.

WHAT each man can do is a matter to be determined by himself as in the sight of God; what he can do, however, it is his duty to do. If he has the opportunity to give up his entire time in the ordained ministry, and is accepted by the proper authorities, that way his duty lies. If he is able to devote his entire time as a layman to works of mercy and Christian effort, he has no excuse to refuse his entire time. If he is making a living in some so-called secular pursuit, it is his duty

so to pervade it with the spirit of Christ, and so to use it in His name, as to make it no longer secular business but religious service. If he can give an hour a day, or an hour every evening to the service of man in the name of Christ, he has no right to withhold his tribute. If he can only conduct a mission service once or twice a week, or teach a Bible-class, or visit the sick, the poor, the new-comers, or receive strangers in God's house, or take any other part in organized Church work, if he can, he must. If all he can do is to speak a word of hope, guidance, or invitation, once a week, his duty is done; but not unless that is all he can do. If he lacks even the opportunity to do that, provided he has sought to make the opportunity, and yet has lived a straight, pure, square life amongst the men with whom he works, his full service has been performed. Such service Dr. Stalker thus tells of: "I have known a youth from the country enter an office in the city, where the daily conversation was so foul and profane that it would almost have disgraced the hulks; but a month after his arrival not a man in the place dared to utter an unchaste word when he was present. Yet he had scarcely spoken a syllable of reproof; it was simply the dignity of manly goodness that quelled conscious iniquity."—*St. Andrew's Cross.*

"OUR CONVERSATION IS IN HEAVEN."

THIS is a strange translation. The Greek means this: "Our commonwealth, our community, or our citizenship is in heaven." It is a society or community of a heavenly origin. A divine and heavenly life pervades it. The members of this community live above the world. They rise superior to low, sensual and grovelling desires. In a word, they live in heaven—that heaven where the Lord Jesus is, and from which He is to come again into this world. The word *conversation* does not give half the meaning of the Greek word. Keeping the meaning of the Greek in mind, how wonderful is the next verse:

(Revised version): "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto himself." What wonderful