

described as being after all a mere voluntary association. Sometimes she passes for scarcely more than a literary club; designed to comprehend the wildest varieties of divergent speculation. Sometimes men notice her as a product of highly organized opinion, that may be expected in time to pass away. But to faith, the Church is a Divine Society; with a Divine organization; she is "the pillar and ground of the truth;" she is "the body of Christ;" she is "the fulness of Him that filleth all in all." What is the Crucifixion? To sight it is a harrowing tragedy; it is the death of the most innocent of sufferers. It is at best a moral triumph where it is seen to be something higher than a spectacle of mere bodily agony. To faith, it is the pouring forth of the atoning blood before the face of heaven; it is the oblation of a world redeeming sacrifice to the Eternal Father by his sinless Son. What are the Sacraments? To sight, here a drop of water, there a little bread and wine—the honor paid to the holy memory,—a touch of poetry. To faith the Sacramental signs are the instruments of a Heavenly gift; or the veils which but thinly shroud a heavenly and awful Presence. To faith, the Sacraments are the revealed points of contact between the Quickening Method of the Saviour and the race which He came to renew and to save. This contrast runs throughout revealed religion. Sight can only see the word, the symbol, the form, the material institution, the official representative of a human system. Faith detects, remembers, dwells on the spiritual effect, the thing really signified, the supernatural force, the heaven-sent authority.—*Canon Liddon, Anniversary Sermon.*

—The state of the Church in England in 1833, afforded little hope for the future. The repeal of the Test and Corporation Act, the Act of Catholic Emancipation, and the Reform Act, were viewed as successive blows, each greater than the other, against the Established Church, and Dissenters and Romanists began already to triumph in the prospects of its speedy downfall. Within the Church the prospect was equally discouraging. Pamphlets were in circulation, recommending the abolition of the creeds and urging the removal from the prayer-book of all mention of the Blessed Trinity, baptismal regeneration, and absolution. There was in the public mind an utter ignorance of all rational grounds of attachment to the Church and an oblivion of its spiritual character as a divine institution.

The first sign of Church revival was the declaration in defence of Church principles presented to Archbishop Howley in 1834 signed by 7000 clergy and 230,000 laymen all heads of families. Even before the presentation of this declaration it had been determined to bring out the *Tracts for the Times*, the first of which appeared at the end of 1834. The promoters of these tracts desired to impress upon the minds of the people that the church was more than a merely human institution; that it had privileges, sacraments, a ministry ordained by Christ, and that it was a matter of the highest obligation to remain united to the Church. The movement thus initiated was but a new development of the same stream of spiritual life, which was the strength of the great evangelical movement in the last century and was essential to prevent that movement from drifting into pure sectarianism.

Its first effect upon those who adhered to it was a strong opposition to the slightest transgression of Church order, even to the use of hymns and shortened services. It was felt to be dangerous to allow liberties with Church order until the Church had recovered the full understanding of the prayer-book teaching; and it needs little argument to show that however valuable elasticity of rule and freedom of method may prove in the hands of persons fully instructed in Church principles, they are full of danger if allowed to less instructed persons. From the very first the movement was characterised by a desire for union within the Church, and by a determined opposition to popery.

MANAGEMENT OF CHILDREN.—There is too much mistaken kindness in the management of children. The law of love is great, but united firmness is greater. Your children can be your aids in good housekeeping. Make them helpful and useful,

and you make them happier. Let them early form habits of neatness and order, and when you are weary you will not have to wait on their carelessness. Teach them to give you courteous speech, and manners, and they will live to honor. Let no part of your house be too good for your family. Let the boys as well as the girls' bedroom be light and cheery. Take great pains to have the home attraction stronger than can come from outside influences. So few children confide in their parents or guardians. Would it not be well to take an interest in them and draw them toward us, instead of repelling?

JESUS BIDS US SHINE.

"Jesus bids us shine
With a clear, pure light,
Like a little candle
Burning in the night,
In the world is darkness,
So we must shine,
You in your small corner,
And I in mine.

Jesus bids us shine
First of all for him;
Well he sees and knows it
If our light be dim.
He looks down from heaven
To see us shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
Yes, for all around;
Oh what depths of darkness
In the world are found!
There's sin, there's want and sorrow,
So we must shine,
You in your small corner,
And I in mine."

During the baptismal service the congregation ought to stand until coming to the Lord's Prayer, during which and the following prayers they should kneel, and again stand during the charge to sponsors, witnesses, or the baptized. Standing is also the rule at a marriage service. At a funeral at a private house, the same positions should be observed as at church; and the fact that the audience is a mixed one should not wholly destroy Churchly character.

—The English Church since the Reformation, is the same identical body that it was before that time. If a person washes his hands and face and puts on a clean suit of clothes he does not change his identity. But we do not intend to argue, only to offer the following: In the time of Alfred the Great, the lease was executed from the Church to the Crown for a piece of land to be used for military purposes, for the term of 999 years, which has recently expired and the estate has reverted to the party which leased it, viz: the Church of England. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or his legal heirs. This fact is an absolute demonstration, and will furnish a kind of argument for those who either will not or cannot understand ordinary Church history.—*Earnest Worker.*

SIX BIBLE NAMES.—Say them over a good many times, until you can remember them, and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.
2. From the time Enoch was translated until the time Abraham was born was a thousand years.
3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.
4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.
5. From the time Christ was born until the time John died was a hundred years.

Thus the Bible history of forty-one hundred years may be divided.

Children's Department.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brains and power;
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones,
That all troubles magnify;
Not the watchword of "I can't,"
But the noble one "I'll try."

Do whate'er you have to do
With a true and earnest zeal;
Bend your sinews to the task;
"Put your shoulder to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

MOVING MOUNTAINS.

"Mamma, if people can move mountains by faith, why don't they do it now?"

"They do, Lucy. I knew a little girl who once moved a very big one out of my way."

"Oh, mamma, do tell me about it!"

"When I was about ten years old, I went to a pretty village to spend the summer. Of course I went to Sunday School, too, and I liked all the girls very much, except one called Jessie Muir. But Jessie dressed very poorly, and was not a bit stylish; still she always had her lessons perfect, and her teacher was very fond of her. When the summer was nearly over, I had not spoken a dozen words to Jessie. One Sunday the teacher told us our lesson would be on this very subject, but I thought nothing more about it until the next Sunday morning. Then, I had no time to study it. I had to get my breakfast and dress, and when I flounced out of the gate in my new blue silk and white chip hat, I was thinking far more of what the girls would say about my new suit than about my lesson. Jessie was just passing as I came out, and as it was a long way to church, and as I felt like patronizing somebody, I said, 'Good morning, Jessie Muir?'"

"'Good morning,' she answered, pleasantly; and after we had walked together a while, she asked: 'Have you learned your lesson?'"

"'No; I can't make anything out of it,' I said carelessly; 'can you?'"

"'I can make three things out of it.'"

"'First, that I must have faith in Jesus' love and power. Second, that we do not need to move the mountains of earth. Third, that there are mountains we must move if we would be Christians.'"

"'What do you mean, Jessie?' I asked petulantly."

"'Why, just this: that every sin is a mountain between us and heaven; and they are not mountains to us alone, but to every one around us.'"

"'I felt my face getting red, as I said 'I suppose you see a great many mountains in me?'"

"'It is always easy to see other's faults.' Do you want me to tell you what I think is your greatest?'"

"'Well,' I said, with a touch of anger, 'what is it?'"

"'Pride,' replied Jessie, gently. 'Don't you want to move it, Annie?'"

"'I don't know how,' I said in a low voice."

"'Whatever you ask in My name I will do it. That is what Jesus says. O, Annie, I wish you would ask Him!'"

"'I guess it does not make any difference to you, Jessie, whether I get rid of my fault or not.'"

"'Yes, it does, Annie, for you have no right to be a mountain in my way.'"

"'I am not,' I answered, angrily."

"'O yes you are, Annie; for when I see you proud and scornful, you make me sin in wishing for things my dear mother can't get me—you make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel just that way too.'"

"'I did not answer Jessie then, for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride.'"