

regards teaching and training in the ways of God.

The figures used by the Psalmist set forth different spiritual operations. In the one case we see life putting forth its powers according to the laws of its being, in the other we have the thought of passive resignation; trees grow, stones are cut and polished. Again, the idea set forth in the latter case is that of beauty and stability; in the former that of activity and strength, all of which have their spiritual antitypes in the vineyard and in the temple of the Lord. And though "in Christ Jesus there is neither male nor female," yet we may see in the verse before us a general distinction in the working of the Spirit of God in our sons and daughters. The Christian woman of the New Testament adorns the home, and in quiet submission to God's rule in all His ordinances, exercises an influence there, which it is impossible to over estimate. Thus her spiritual character is moulded by the Spirit of God, and though the cutting and the polishing may at times be hard for the flesh to bear, yet the result 'heresafter' will be manifested in these 'living stones' occupying a prominent and honorable place in the spiritual Temple. But men are called to work actively; vigor and beauty of manhood may well be compared to young plants growing up to maturity. What strength and blessing will come to the Church of Christ, if our sons and daughters of this generation realise their calling, and allow that spiritual life which God has given them to grow and develop, so that while fulfilling the duties of their several callings in this world, they ever keep before them that heavenly inheritance which God has promised them, and wherein all the powers and glory of a regenerate humanity will be manifested in the ages to come, to the praise and glory of God.—*A. B. C. in Family Churchman.*

"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

What need for faith in respect of such an article as this? asks Dr. Goodwin, Bishop of Carlisle, in his exhaustive treatise on the Creed—and he answers:

[1] Belief in the Holy Catholic Church is not merely the recognition of a fact, but the acknowledgment of a principle. The Church, in the idea, is a corporate body possessing special powers conferred by the Holy Ghost. Those powers may have been misused, may have been made sometimes a curse and not a blessing, or [to take another view] may be partially in abeyance in consequence of misuse; or, again, certain branches of the Church may have caricatured the truth, by claiming for a part what belongs to the whole, and so may have brought suspicion upon genuine corporate Church life and action; but the most unfavorable supposition that can be made, need not evacuate belief in the Holy Catholic Church of Christ, of all spiritual and living meaning. Even if the facts of history should prove that the promises of God have to a great extent failed through human weakness and perversity—and this would not be a solitary instance of such failure—still, it would be something, nay, very much, to believe in those promises as real, and to pick up the fragments of their fulfilment "that nothing be lost" [St. John vi. 12]; and to hope and trust that the failure [if failure there be] is only temporary, and will be followed by some glorious fulfilment. No doubt the clouds are heavy and dark upon the future of Christendom; but are there not rifts in the clouds?

[2] This consideration leads to another, which is of the highest importance. One of the grandest and most far stretching utterances of the Lord Jesus Christ, was that which He made concerning His Church. The words have

been already quoted, but they must be quoted again, with the remark that no controversy concerning the particulars of the promise can destroy the force of the promise itself. "On this rock," saith Christ, "I will build My Church, and the gates of hell shall not prevail against it" [St. Matthew xvi. 1c] Which words, if they mean anything, would seem to mean as much as this, that to have no faith in the Church of Christ is to have no faith in Christ Himself. It may be that the interpretation of the promise must to a certain extent be determined by the course of events, or that the possibility of its fulfilment may be limited in some respects by human conditions; but no interpretation or lawful limitation whatever, would seem to justify the supposition, that the Church which Christ founded can be utterly destroyed. Should hell prevail, the declaration of the Lord would be frustrated—a horrible and impossible supposition for anyone who has already said, "I believe in Jesus Christ." Therefore, with regard to the life and continuance of the Church, which no reasoning or historical inference can insure, the disciple of Christ must believe.

[3] There is one more consideration and a very practical one—which belongs to the department of faith. No mere historical knowledge of what the Church is, or of what the Church has done, can be a sufficient foundation for the wish and determination to become, or, having become to continue, a member of the Church, or a faithful disciple of the Lord Jesus Christ. "I believe in the Holy Catholic Church" means, in the mouth of a catechumen, "I believe that I ought by baptism to seek entrance into that Church, and to remain a member of it to my life's end. If we regard the Apostles' Creed as the baptismal symbol, which is a right way of regarding it, we shall perceive that this must of necessity be the true interpretation of the article under discussion. There is nothing controversial in it, except so far as there is ever a controversy between Christ and Satan, between the Church and the world. We hear, no doubt, in modern days of persons regarding themselves as Christians and yet disclaiming adhesion to any particular body; disliking the word Church except as it is synonymous with sect, and utterly eschewing the notion of such a body as that which is described by the name of Catholic. But this view of the matter argues a misapprehension of the whole subject; and what is here urged is this, that, if the intention of the framers of the Apostles' Creed, one purpose of the article of belief in the Church was the assertion of the duty of joining the Universal Body, which Jesus Christ founded to be a witness to Himself and the means of salvation to mankind.—*Church Review.*

GOD REIGNS.

It is the common place things that are most neglected. But it is the common place things that are the most important. Take one:—that God reigns and rules in all things. Just as men do not take much thought of the air they breathe, and upon which depends life, so they do not hold in their consciousness this supreme truth, that we are always "enclosed in the Divine presence." Especially is this the case when life goes well with us, and the fire on the hearth burns cheerfully, and the easy chair is comfortable, and the home life is sweet and friends are genial, and what we call our duties are light and agreeable, and this seems the best of all possible worlds. Then men think they are sufficient unto themselves, and cast little thought on the source whence their blessings come. And on the other hand, when people are hard bested, when work is a spiritless treadmill, when home and the social environment is sordid and full of harassment, when slights and failures are met at every turn, when

troubles thicken and obstacles stand on every side, then life appears only a game, and that a losing one with the chances mostly against them. And they toil and pant and fight and struggle as though they were left alone single-handed to wage the unequal warfare, forgetful all the time that God reigns, and by His Spirit gives secret succour to inspire the faint heart and wavering courage; and also by a mighty Hand rules and regulates the events and things outside of us that have so much to do with our progress and happiness.

Some give up the battle, and fall out of the ranks, and either bring up in an insane asylum or usher themselves into a future world rather than face the burdens of the present one. Neither personal resources nor the best philosophy devised by man can meet this question squarely and practically. The remedy is so near, so common, so all pervading that men take no more pains to appropriate it than they do the sunlight. God reigns, nevertheless He is in us, in every thought; about us, in every act, loving, watching, guiding, guarding, upholding with infinite benevolence and wisdom. Suppose this thought becomes the very life blood of the spiritual constitution,—and it implies faith, prayer and an experimental knowledge of Jesus Christ as the Saviour of sinners, and it demands special and direct energy on our part to grasp and hold it, because it is what we call common and familiar,—suppose the thought of God is the warp and woof of existence, then life is a healthy growth and things take their right position. It matters not then whether a man is rich or poor, prosperous and encompassed with all material solacements or in the depths of adversity with no outward compensations, his real strength, his true life, are in the intense consciousness to the core and centre of his being of the thought of God, and not in the mere accidents of time and the world. Such a man is humble and grateful in days of joy and brightness, strong and brave in trouble, in trials, in hours of gloom, and in the dreary drudgery of irksome toil, because he has the life that "is hid with Christ in God."—*Church News, Natchez.*

THE QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

(S. S. I. Tract No. 3.)

[Continued]

II. THE POWER OF CONTROL. This will regulate the exercise of godliness, and make you endeavor to use your graces for the well-being of your class.

It includes,

1. *Authority to command obedience.*—A class can never go on right without this. A teacher's authority must be established, recognized and submitted to. This does not lie in loudness of voice, nor fierceness of look, nor importance of manner, nor strength of arm, but is more a gift by which mind tells upon, and controls mind; by which the teacher's authority is felt, and his superiority and right to command, acknowledged.

This authority is not to be exercised in the way of mere arbitrary power, but as a solemn responsibility for the benefit of the whole class, and the teacher is no more at liberty to relax his authority, nor to step from his place, than to teach false doctrine; for to yield what rightly belongs to his position, is to set an example of what is not true.

2. *Power to secure order.*—Many can make themselves obeyed, who cannot manage, and secure order in, a class, but this is not less necessary. For without order and arrangement in the most minute detail, there is not thorough attention, and consequently the most is not