

Look upon your Church as a nursery for heaven. Be anxious to see many flocking into it; but still more anxious that those who are in it should be men and women whose hearts are given to God, and whose treasure and home are above; who love the ships as it were, in which they are sailing, but whose eyes are fixed on that better land, towards which every wave is bringing them nearer.

And, O happy thought! our good and gracious Shepherd has not only provided a *Fold on earth* for his sheep, in which their present safety is provided for, but He has made ready for them a *Fold above*, in which they will be perfectly happy, through all eternity.

In that Fold there will be nothing imperfect, nothing wanting. Into that Fold, no sin will enter, no wolves will alarm, no mixture of chaff will spoil the wheat. From that Fold there will be no departure, no gazing out any more. Within that Fold we shall serve God day and night in His temple.

That is the Church which St. Paul describes as "a glorious Church, not having spot, or wrinkle, or any such thing; but holy, and without blemish." And again he speaks of it as "the heavenly Jerusalem—the general assembly and Church of the first-born, whose names are written in heaven."

God give to you and me a portion and a place in that heavenly Church!—*From "Our Church and Her Services."*

### ON REVERENCE.

"Kneeling ne'er soiled silk stockings."—*George Herbert's Church Porch.*

It has often been a subject of wonder to me why people should seem so much afraid of approaching the Deity with those tokens of respect which throughout all ages we find Him claiming as His right; why, when they profess to be coming to Him as humble suppliants, they should refuse Him those signs of submission which we accord even to earthly sovereigns when we desire a favor of them.

Do they fear lest they should soil their clothes? Let them consider whether it is worth while for the sake of those perishable garments, which are the signs of man's fallen state, to risk the anger of an offended Master. Do they urge as an excuse that they fear approaching too nearly to the Church of Rome in forms and ceremonies, or that they dread being like the Pharisees? Let them consider a little the examples given us in the New Testament, and they will soon find how groundless are their fears.

See our blessed Saviour Himself in the Garden of Gethsemane, the sorrowing Lord of life beseeching His Father that if possible the bitter cup might pass from him, "He *kneeled* down and prayed.—Luke xxii. 41.

See the first martyr, Stephen, whilst his enemies were stoning him; "he *kneeled* down and cried with a loud voice, Lord, lay not this sin to their charge"; Acts. vii. 60. Again we find that St. Peter, when raising the body of Tabitha, "*kneeled* down and prayed"; Acts. ix. 40. And when the great apostle of the Gentiles, St. Paul, was parting from his Macedonian friends, we find him *kneeling* down and praying; Acts. xx. 36. Surely we need none of us fear lest we should err in kneeling, with these great examples before us; let us rather consider how much less reason we have to urge our inability to kneel than they had. Where do we find the examples before us kneeling?