

same spirit. Why is this? Surely the members of the Church of England have learned by this time that the Jews of old gave nearly one-third of their substances to God and His worship; were ordered to do so, and were blessed for obeying the command. No one now denies the importance of good music in the sanctuary. Luther wrote:—"Next to theology, I give to music the highest place and honor," and many of our members hold the same opinion. It cannot be that pious horror chills the hearts of our fellow-communicants at the mention of theatrical entertainments. The old variance between the stage and the pulpit has been compromised to their mutual benefit. Goethe declared that they ought not to quarrel. He was right; a good play is the noblest production of human nature, and is capable of giving the mind one of the most delightful and most improving entertainments. What is it restrains our Anglican brethren from investing their wealth in God's securities, and in this way quickly fulfilling the destiny of our Church, and causing it to become the one fold of the great Shepherd? Is it coldness, avarice, apathy, or lukewarmness? The Church of England resembles in many points the Church of the Laodiceans, and her members should reflect upon the judgment passed on the latter Church, viz., rejection with righteous loathing, on account of these very points of similarity.

OTTAWA.

FAMILY DEPARTMENT.

"LET US PASS OVER."

MARK IV. 35.

"Let us pass over!" We were far astray;
Between us and our home the sea was wide;
When He, Who is Himself the blessed way,
Bade us cross over, and with Him abide.

Faith wavered, and temptation lured us on,
Too fair, this world, for mortal to withstand;
Yet came His voice, though from Him we had gone;
"Let us pass over to a better land."

Again our hearts were torn with grief and pain;
Our eyes tear-blinded; life seemed only loss!
When calling us to His pierced side again,
Christ showed to us the crown beyond the cross!

And now life wanes. We stand by the dark river,
With none beside save Him, the crucified,
Gently He calls Whose love is joy forever;
"Let us pass over to the other side."

—Selected.

THOUGHTS FOR THE FIFTH SUNDAY AFTER TRINITY.

(Written for the Church Guardian.)

"And who will harm you if ye be followers of that which is good."

When St. Peter wrote these words, to be a follower "of that which is good," was to bring down upon oneself the hatred and the rage of the world, lying in wickedness. We know that those early saints were the objects of inhuman malice, and that every cruelty which Satan could devise was inflicted upon them. We know that he who spoke with such assurance and serenity himself endured unto death, cruel and shameful, for His sake whom he had once denied. He could not then have meant that those who follow after good shall not meet with enmity and affliction—and indeed he goes on to say: "*But and if ye suffer for righteousness sake, happy are ye.*" He must mean then that to the Christian the blessed sense of God's favour must so far outweigh every suffering that the soul will remain unmoved, in the peace and joy which pass understanding. We know how this was borne out in the death of those who witnessed for Christ. The pangs of martyrdom were all unfelt, and the jeers of the heathen

multitude were lost in the rejoicing shouts of the angels who beheld the triumph over sin and Satan.

Certain it is that in every condition of human existence and in every age, since Jesus came to be the Way, the Truth and the Life, the weak in Him have been strong, the poor rich, the sorrowful rejoicing. But certain it is also that there is a disarming power in goodness, and that "the followers of that which is good" conquer evil with the weapons of love. We know of delicate and gentle women doing the Master's work among the depraved and brutal in the haunts of vice and wretchedness in our great cities, in whose presence even the most hardened seem abashed, and against whom the most criminal would not raise a hand. It is the Victory of the Cross over and over again, it is the conquest of the meek and lowly over the tyranny of evil, the Prince of Darkness. "The eyes of the Lord are over the righteous." He gives His angels charge concerning them as they walk through the dark places of the earth, labouring for Him.

And whatever may be our calling, and wherever our lot may be cast, we may lay claim to that protection, we know that we are thereunto called that we may inherit a blessing, and the Apostle points out the way in which we may obtain it. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing."

CHRIST IS SOMETHING TO EVERY ONE OF US.

EVERY man has some kind of connection with Christ. I am not entering at all now upon any question about the condition of the "dark places of the earth" where the gospel has not come as a well-known preached message: we have nothing to do with that; the principles on which *they* are judged is not the question before us now. I am speaking exclusively about persons who have heard the word of salvation, and are dwelling in the midst of what we call a Christian land. Christ is offered to each of us, in good faith on God's part, as a means of salvation, a foundation on which we may build. A man is free to accept or reject that offer. If he reject it, he has not thereby cut himself off from all contact and connection with that rejected Saviour, but he still sustains a relation to Him; and the message that he has refused to believe is exercising an influence upon his character and his destiny.

Christ comes, I say, offered to us all in good faith on the part of God, as a foundation upon which we may build. And then comes in that strange mystery, that a man, consciously free, turns away from the offered mercy, and makes Him that was intended to be the basis of his life, the foundation of his hope, the rock on which, steadfast and serene he should build up a temple-home for his soul to dwell in—makes Him a stumbling-stone against which, by rejection and unbelief, he breaks himself!

My friend, will you let me lay this one thing upon your heart—you cannot hinder the gospel from influencing you somehow. Taking it in its lowest aspects, the gospel is one of the forces of modern society, an element in our present civilization. It is everywhere, it obtrudes itself on you at every turn, the air is saturated with the influence. To be unaffected by such an all-pervading phenomenon is impossible. To no individual member of the great whole of a nation is it given to isolate himself utterly from the community. Whether he oppose or whether he acquiesce in common opinions, to denude himself of the possessions which belong in common to his age and state of society is in either case impracticable. "That which cometh into your mind," said one of the prophets to the Jews who were trying to cut themselves loose from the national faith and their ancestral prerogatives, "That which cometh into your mind shall not be all, that ye say, We will be as the heathen, then, as the families of the countries to serve

wood and stone." Vain dream. You can no more say, I will pass the gospel by, and it shall be nothing to me, I will simply let it alone, than you can say, I will shut myself up from other influences proper to my time and nation. You cannot go back to the old naked barbarism, and you cannot reduce the influence of Christianity, even considered merely as one of the characteristics of the times, to a zero. You may fancy you are letting it alone, but it does not let you alone; it is here, and you cannot shut yourself off from it.

But it is not merely as a subtle and diffused influence that the gospel exercises a permanent effect upon us. It is presented to each of us here individually, in the definite form of an actual offer of salvation for each, and of an actual demand of trust from each. The words pass into our souls, and thenceforward, it can never be the same as if they had not been there. The smallest particle of light falling on the sensitive plates produces a chemical change that can never be undone again, and the light of Christ's love once brought to the knowledge and presented for the acceptance of a soul, stamps on it an ineffaceable sign of its having been there. The gospel once heard, is always the gospel which has been heard. Nothing can alter that. Once heard, it is henceforward a perpetual element in the whole condition, character, and destiny of the hearer.

Christ does something to every one of us. His gospel will tell upon you, it is telling upon you. If you disbelieve it, it is not the same as if you had never heard it. Never is the box of ointment opened without some savor from it abiding in every nostril to which its odor is wafted. Only the alternative, the awful "either, or," is open for each—"either the savor of life unto life, or the savor of death unto death." To come back to the illustration of the text, Christ is something, and does something to everyone of us. He is either the rock on which I build, poor, weak, sinful creature as I am, getting security, and sanctity and strength from Him, I am a living stone, built upon "the living stone," and partaking of the vitality of the foundation; or else he is the other thing, "a stone of stumbling and a rock of offence to them which stumble at the word." Christ stands for ever in some kind of relation to, and exercises forever some kind of influence on, every man that has heard the gospel.—Selected.

THE HAND A SYMBOL OF THE CHURCH CATECHISM.

It has been said that he who holds the catechism in his hands has it three times; once in the printed book, and twice symbolized in his hands themselves; the five fingers represent its five elements. 1, the Law; 2, the Creed; 3, the Lord's Prayer; 4, Baptism; 5, the Lord's Supper.

1. The Law is like the thumb. Its two joints are the two tables—duty to God, and duty to neighbor.

2. The Creed is like the index finger; it has three joints matching the three parts of the Creed. It points to God, the Father, Son and Holy Ghost, and through them to "Life everlasting."

3. The Lord's Prayer is like the middle finger. This is a most important member and overtops and overlooks the others. So prayer is to accompany all our transactions, to be in the middle of everything.

4. Baptism is like the ring finger. The ring is a symbol of oneness and endlessness. In like manner, baptism joins us, by God the Father, through the Holy Ghost, to our Lord Jesus Christ. We, therefore, belong to Him, and take our name from Him.

5. The Lord's Supper is the little finger, which, though small, and thought of little account, is of great importance. It completes and gives perfection of beauty to the hand. So the Lord's Supper is the finishing feature in Christian doctrine and life. Close the whole hand and the thumb binds all together; the symbol of law and duty clenches the four fingers and embraces them, thus strengthening all in their several parts and duties.