

THE NEWLY CONFIRMED

It is a fact to be regretted that a large proportion of our newly confirmed do not remain true and faithful to their promises, and do not become earnest and devoted members of the Church. This is not particularly surprising when we take into consideration the treatment those newly enlisted and young in Christian faith receive from our Church people in general. Confirmation classes are as a rule perhaps, energetically formed, well instructed, and thoroughly impressed with a sense of Christian duty; but from the older members of the flock they do not receive the care, attention, and warm welcome that should be accorded to those just entering the fold of God's Church. It should be remembered that these newly confirmed are just beginning their Christian life; that their faith and grace being new, they would be better able to withstand the temptations of the world if strengthened and encouraged by the kindly assistance and interest of some loving Christian friend whose heart is warm in Christian love, through a longer affiliation with the Church. Could they at all times receive this proper care and attention, the tendency of the spark of religion burning within them would be to go on burning more brightly, being thus fed by the spiritual nourishment contributed till the whole heart is aglow with Christian love and zeal; but on the contrary, upon receiving the cold and heartless reception that so many do, the world again takes precedence; and the spark gradually dies out. This care of the newly confirmed is an important work, and one in which the Brotherhood ought largely to assist.

Let us all aid our pastors in placing every newly confirmed member of the Church under the friendly care and guidance of some loving Christian friend, and thus the weak will be made strong, the strong stronger, and Christ's Kingdom surely spread.—S. G. Ellegood, in St. Andrews Cross.

THE STUDY OF CHRISTIAN DOCTRINE

Lent is the special season for the deepening of the spiritual life, but people often lay the foundations of this life upon sand, forgetting that no vigorous and lasting life of the soul can be raised and kept alive on mere pious feeling and religious sentimentality.

We live by faith it is true, but we should not live in ignorance of the doctrines of our holy religion. God is not glorified by our ignorant beliefs. Our faith is above reason, yet it is essentially an intelligent faith. The religion of Jesus Christ claims to lay hold of the intellect of man no less than his heart, and Our Divine Lord proclaimed Himself to be the truth and the Church confesses Him to be "Light of lights." Truth and light appeal to man's intellectual nature, and should call forth his highest mental activity. No object is more worthy of study and thought, than the "Faith of the Gospel," as summed up for us in the Creeds and dogmas of the Catholic and Apostolic Church.

During Lent, when people have few external calls, and are freed from the Egypt-like bondage of gaieties, some time each day should be set apart for the study of Christian doctrine. We say study, for we mean a real work, an effort to apprehend more clearly the facts of our faith, so as to be able to give a reason and an answer

to ourselves, and "to every man that asketh us of the hope that is in us."

It is to be feared that much of the religious profession of to-day rises little above superstition, lacking as it does, a solid foundation in the intellect and understanding. In times of temptation and when the faith is called in question, many Christians, their love having grown cold, fall away because they know not "in whom they have believed."

"This is eternal life to know Thee, the only true God," or as the Prayer Book puts it "In knowledge of Whom standeth our eternal life." This knowledge comprises the saving truths God has revealed and deposited in The Church. Now if to know God is eternal life, surely there should be more of an effort on the part of Christians to grasp intellectually all the articles of the faith. If God has mercifully made Himself known, does it not become everyone to know all that he can know about God our Creator, Redeemer and Sanctifier. God is a jealous God, and, wishes us to apprehend, according to our state of life and opportunities, His Divine Revelation.

It is a grave defect of modern Church life, that while general knowledge is so extensively diffused, few are found who devote even a small portion of time to the systematic study of Holy Scripture, Christian Doctrine, Church History, or the contents of the Prayer Book.—*Dio Fould du Lac.*

HINTS TO S. S. TEACHERS.

PERSONIFY THE TRUTH you teach by embodying that truth in your daily life. Personification is a method in poetry of endowing abstract thoughts with personal vitality. Faith, Hope, and Charity are personified when they appear as three sisters. Charity in the centre, strong and self-reliant; Faith leaning on Charity, trustful and waiting; and Hope grasping Charity by the hand, but eager and expectant, with one hand pointing forward and one foot advancing for the next to step. How much soever reality is gained by this device in art, it cannot compare with the realism of embodying a high ideal in the individual life day by day. The Incarnation followed this law of making the ideal real, actual, possible for us all, by showing us God's life reduced to daily duty in the Son of man.

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THE LAST STATUE added to Westminster Abbey, in memory of Lord Shaftesbury, bears the inscription:

LOVE. SERVE.

These words are the imperatives of the Christian life, and apply with immense force to the teacher's work in the Sunday-school. Years ago the teachers in Sunday-school were paid for service in money; but today they have been educated to a higher plane, and are still paid for service, though not in earthly currency; because they love, they also serve, and love is at once their motive and their great reward.

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"DEAR CHILDE" is another simple epitaph in the Westminster Abbey list. Says a recent writer: "This is, perhaps, the only inscription of all these hundreds which recalls the pathetic, exquisite simplicity of the epitaphs in the Catacombs, which record the sorrowful bereavements of the early Christians. As a living appeal to the pupil, from the lips or from the pen, it is sweeter than the graving in the stone and stamps itself on the heart of the young. What will it be when at last the weary shall hear the Father's voice bid them welcome as His "Dear Children." The Christ child is forever before us in the title, "My beloved Son," and as He is, so are we in Him; and the Comforter whispers to the penitent the secret of sonship, Dear Childe."—*American Ch., S. S. Magazine.*

How We Have Made St. James's, Chicago, the Parish Church of the Young Men of the Neighborhood

INVITATION

Each one of us makes it a point to personally invite the young men he meets to attend the services and connect himself with the parish. We back up these verbal invitations with printed cards expressing the same invitation and giving a list of all services and meetings. For special occasions we use special methods. When we began our Sunday night mission services we posted two men at each of the five bridges which connect the business district with the boarding-house district, which is our principal field of work. They stood there from five until seven Saturday afternoon and gave printed invitations to every man who came across. These ten then joined ten more at the parish house and the twenty took ten streets and went to every house and left cards for the young men who lived there. There is a good way to do this house business and a poor way. No man can afford to do the Lord's business in a poor way. The good way is to be very polite to the person who opens the door; dignify your work in your own eyes by realizing that, however distasteful it may be, it is the Lord's work, and you will dignify it in the eyes of others. Inquire very courteously at the door how many young men live there and request that the cards be given them. If you do the thing as well as you do your business or social duty, it is ten to one the cards reach the young men.

There are several hotels within our parish limits. Sunday morning our men visit them and invite all the men they find in the office, writing-rooms, etc., using a card which gives the name of the church, of the clergy, a list of the services, and a map showing the relative location of the hotels and the church.

HOSPITALITY

We have ushers at every service whose special duty it is to welcome young men. They do not fall on their necks as if they were prodigals returning from the keeping of swine. Many men won't come again if too much fuss is made over them; they feel conspicuous. We simply try to make them feel easy and natural and to make them know that they are quite welcome there. We do not seat shy youths in pews with pretty girls. We try to make no discrimination between rich and poor. We try and have a Brotherhood man in the pew with them, and we make sure that there are prayer-books and hymnals enough to go around; also that these books are whole and not lacking in important parts of the service. These are details, but they count. The men in the pews see that they have books and show those who do not know the service the places. Then, at the end of the service they introduce themselves and, in the name of the clergy and people, invite them to come again. The Brotherhood man should give his own name and ask the stranger's. A very easy, natural conversation can thus be started.

VISITING

The names thus obtained, and others obtained in other ways, are turned over to the Visiting Committee. This consists of a chairman and the whole Chapter working under his orders. In handing names to him, all possible information should go with them. It is half the difficulty removed and half the battle won to know something about your man. It enables the chairman to pick out the best member for the visit and it gives the member something to go on.