

who had been most with the Lord while He was on earth.

Did you ever think how different was the experience of these two brothers, James and John?

St. John outlived all the Apostles; he lived to see the Church greatly increased and strengthened; and though he suffered much from persecution, he was spared to a good old age, and died a peaceful, natural death. St. James, on the contrary, was cut off in the beginning of his ministry, and before he had seen much of the spread of the Gospel which he loved.

And yet we are sure that each was fully satisfied that God's way was the best.

We have lately seen a notice of, and extracts from a pleasant book, giving a story of life in Peru, the land of the Incas, in the sixteenth century.

The chief character of the story is a boy of the Inca race, who had suffered cruelly with all his people from the oppression of the Spaniards, but was redeemed from slavery, and adopted by a Franciscan friar.

The boy firmly believes that his land will be redeemed from Spanish rule, and the Inca shall reign again. At length, in the course of the story, he is led to set his hope upon a more glorious King, even Jesus; and the book beautifully describes how his love and loyalty to his earthly sovereign helps him to understand the eye of Christ.

But we are led to speak of this story because of one little incident.

As the monk and his adopted son were at one time journeying to Cuzco, by a road with which the former was not familiar, they suddenly saw before them a steep precipice, which it was evidently impossible to climb. "Look there, Jose!" said the monk in a tone of dismay. "Before us there is no path, no place for one; nothing but a sheer precipice. How are we to reach the bridge? Your people must be birds to travel by such ways!"

"Our people trusted the Inca," replied Jose, with a quiet smile, "and they knew that every way he made for them would bring them safely to the Golden City. There is a hole in the rock, and we are to go through it."

The Golden City, Cuzco, the capital of the Incas, to which every road led safely and surely, is a beautiful illustration of that eternal home to which our King will safely lead His pilgrim band; whether, as with St. James, it be by the short, steep road of early martyrdom, or as with St. John, by the course of a long eventful life; whatever way He makes for His people will surely lead them to heaven at last.

So, like St. James, who without delay was obedient to the calling of the Lord, and followed Him, "may we be ever more ready to follow" in the appointed way of God's "holy commandments, through Jesus Christ our Lord."—*Selected.*

**NEGLECT OF CHURCHGOING.**

There has been an animated discussion in a religious newspaper as to why men go so little to Church, and every conceivable reason has been adduced to account for the deplorable fact; but it has been well pointed out that the primary reason is that the majority of men do not wish to go to church, and they do not wish to go because, in the general teaching of the past half century no sufficient reason for church-going has been placed before them. It has been advocated mainly on the ground of the advantage which the churchgoer receives; he gets instruction and encouragement, in short, he 'gets good.' This is very true; but when churchgoing is advocated merely as an optional and desirable employment of time, a retort arises unconsciously to many people that they can equally get the good by reading or conversation, or family prayer, and that as a matter

of taste they prefer spending the time in rest, domestic intercourse or an excursion into the country. The Scriptures place the public ordinances of religion on much higher grounds; they are a distinct command and a positive duty. "Suffer little children to come unto Me and forbid them not"; "Do this in remembrance of Me"; "Forsake not the assembling of yourselves together"; these are distinct commands which all persons who call themselves Christians must obey at their peril, and they raise the duty of churchgoing above considerations of mere taste and expediency. Were these duties more generally and distinctly taught, the more receptive minds would be led to carry them out, and thoughtful people who go more or less to church would find reasons for making their attendance habitual. The Creator demands that in return for a week of blessings some public acknowledgement must be given by every person on the Lord's Day, and herein lies the ultimate reason for churchgoing. But it must be remembered that in a majority of people even in Christian countries the sense of duty is dull and faith is feeble, and a great responsibility lies on churchwardens and clergymen to see that no artificial deterrent shall exist, either by neglect or by custom, to due attendance at church. The churches must be kept pleasant and wholesome, well ventilated and sufficiently warmed in the cooler months; it is absurd to expect people to continue to go to church if they find that it leads to colds and rheumatism, or to the headaches and sleepiness caused by bad air; the services should be short, and the seats not too crowded, but above all, they must be accessible. Freedom of access is the *sine qua non*; other conditions are important; one style of service or one clergyman may be more attractive than another, and churchgoers are always apt to regard what to their individual taste may be an attraction, whether in or out of their proper parish; but the most important matter is that the seats should be free to all comers. So that he who comes even once shall not be discouraged from coming again. As a means of evangelizing the careless or half informed, nothing can compensate for the lack of this condition. Fine music or exceptional preaching may hold a congregation together in a pewed church, and the fairly filled seats may be taken as an evidence of Christian life; but they are tainted with the sin of selfishness, and such a church will have little influence on the far larger and more important mass of people without its walls.—*Monthly Paper of Open Church Association.*

**PRINCIPLES OF WORSHIP.**—The primal duty of all who desire to see the Courts of the Lord's House well trodden, is to teach true principles of worship, to set before men that for six days' blessings their Father asks at least a part of one day's public acknowledgment; that an all-receiving, never yielding life is but another term for decay and death; and that a religion without sacrifice is worth exactly, or rather less than, nothing.—*Church Times.*

**MAGAZINES FOR JULY.**

*The American Church S. S. Magazine* contains an interesting description of an eastern city, by the Rev. J. G. Kitchen, Hon. Curator of the Biblical Museum, also a sketch of the life of Sister Dora, besides the usual helps on the S. S. lessons as arranged by the Joint Diocesan Committee of the United States.

*The Spirit of Missions*, New York.—In its Domestic Missions Department deals with the work of the Church among the colored people, and also notes the growth in Indiana, Florida and Georgia. Its Foreign Mission Department contains news from China, Japan and Hayti. This Magazine is the organ of the

Board of Missions of the P. E. Church of the U. S., and should be in the hands of every one who wishes to be kept *en rapport* with church work there.

*The Church Eclectic* has an article on Catechising vs. S. Schools, in which is reproduced a portion of Bishop Littlejohn's address to the last Convention at Long Island in reference to this matter, and which we recommend to the consideration of our readers. *Lux Mundi* is to the fore in a review taken from the *London Church Review*.

*The Pansy*, *Our Little Men and Women*, and *Babyland*, all issued by the D. Lothrop Company, Boston, Mass., are as beautiful as ever, and cannot but be attractive to the little folk. *The Pansy* is full of pictures and articles suitable for summer recreation time; but our *Little Men and Women* and *Babyland* are not wanting in this respect. We have pleasure in recommending these Magazines.

**RECEIVED:**

*The Atlantic Monthly*, Houghton, Mifflin & Co., New York and Boston; \$4.00 per annum, 35c each.

*The English Illustrated Magazine*, MacMillan & Co., 112 4th Ave., New York; 15c per number, \$1.50 per annum.

*The Theological Monthly* (for June), Bain & Son, Toronto.

*The Homiletic Review*, Funk & Wagnalls, New York; \$3.00 per annum, 30c each. This number contains a sermon by the Rev. Dr. Rainsford and by the Rev. Dr. Huntington, Rector respectively of St. George and of Grace Church, New York.

*The Treasury*, E. B. Treat, New York, \$2.50 per annum, clergy \$1.00, single copy 25c.

*Our Little Ones* and *The Nursery*, The Russell Publishing Co., Boston; \$1.50 per annum, 8 months \$1.00, 16 months \$2.00, single copy 15c.

**A CROSS-BEARING CHURCH.**

Jesus, the captain of our salvation, says, "If any man will come after Me, let him deny himself and take up his cross and follow Me." If men and women are brought to Christ on this ground, they will be good for something to the cause. For just as soon as we once more get a Cross-bearing Church, every member of which is prepared to count all things but loss for Christ, then a new missionary crusade will begin. Here, then, is what we need; not more art in our churches, but more heart, and not the natural heart, which is capable of philanthropy, but the crucified heart, which is capable of Christianity. "God is my witness," says Paul, "how greatly I long after you in all the heart of Christ." Never shall we get close to the heart of our sorrowing humanity till we get close to the heart of the Man of Sorrows. If we can only learn to bear that inward cross of fellowship with the Redeemer's sufferings and conformity to His death, then shall we be ready for that outward cross of doing and daring and denying with our utmost strength, in order that our Immanuel may see of the travail of His soul, and be satisfied in the salvation of the heathen.—*Church Union.*

THE duty of confessing Christ before men is thus emphasized by his own words: Whosoever therefore shall confess me before men, him will I confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." He will in this respect treat us therefore as we treat him.