

THE LIGHTHOUSE LAMP.

Here by the broad and solemn sea
My father lives alone with me,
And towering high above our home
The lighthouse looms as pale as foam.
In earlier years, ere mother went,
We both were merry and content;
But grief, since then, has left its trace
Of tears upon my father's face;

And I, who cheer him all I may,
Must often struggle to be gay;
For though a girl scarce twelve years old,
I feel within my heart unfold
The longing, through his future life,
To serve him like a little wife!

So, when he's tired from toilsome days
Of casting nets in coves and bays,
And bringing back, with weary tread,
The fish that help to buy us bread,
I watch him where he sadly sits
Beside the fire that leaps and flits,
And say, with active air and bright:
"Father, I'll tend the lamp to night."

Then, while he nods and lets me go,
I mount the stairs that well I know—
The stairs that wind so firm and high
To where the great lamp fronts the sky.
And then, as mists of coming night
Enshroud the lonely sea from sight,
I make the lamp put forth its power
And bloom through darkness like a flower!

And oh, I love to mark its beam
Across the dangerous ocean stream;
To feel that I afar can send
Sweet thoughts and tidings to befriend
The souls afloat on those black waves,
That yawn all night like open graves!

Oh, other children may be glad,
In pleasant homes, with comforts clad,
Who never dream of ships that sail
In shade or sun, in calm or gale;
But I, howe'er I pine and fret,
At times, perchance, am happier yet
To think how one frail child like me
Can make less dark that cold, wild sea!

—Edgar Fawcett.

—For constipation take St. Leon Water before breakfast.

THE FAITH! DOES IT MATTER?

The Faith! What is it? *The Faith is the truth which God has revealed to us concerning Himself and His work for us. Faith is the act by which the heart grasps and believes the Faith. Does it matter then what we believe?*

It seems a strange question to ask, yet there are people who say continually "It doesn't matter what we believe if we live honest respectable lives." This sounds very plausible, but is it true? Our actions in every day life depend upon what we believe—the sick man goes to a physician, in whose skill he has confidence—he follows his directions because he believes they will be for his good—he does not show his faith in the physician by prescribing for himself.

So our faith in Christ must be shown—not in living by the light of our own unassisted reason, but in believing and acting upon the teaching which Christ has given us. To deny the Faith, that is the teaching of Christ, is to doubt Him, and that is a grievous sin against God.

But there is another reason why it matters—our Salvation depends on it.

Christ has given us a chart of the way, and if we prefer a way of our own instead, we tread upon dangerous ground.

Careless people say—"We are all going to one place, and it doesn't matter which way we go"—Christ says I am *the way*—he does not speak of many ways: and St. Paul bids us use the gifts of Christ "till we all come in the unity of the Faith and of the knowledge of the Son of God unto a perfect man."

Look at the mystery of the Holy Trinity. The Faith given us by Christ and handed down in His Church, is that there are Three Persons—the Father, the Son, and the Holy Ghost, who are yet but One God. Does it matter whether we believe

this or not? Surely it does! The whole Work of God the Son and God the Holy Ghost, for our Salvation, rests upon their Divine nature. Once grasp this, and the faith will be the mainspring of our lives.

If we believe in God the Father, as our Father in Heaven, we shall seek to live as His Children.

If we believe that Jesus Christ is the only begotten Son of God, who became man for us, that He might redeem us from sin and death and give us Eternal Life—we shall give our hearts in loving obedience to His commandments. If we believe that he is now present, feeding and strengthening us, in His Word and Sacraments, we shall be very earnest in seeking Him there.

If we believe that He has given His Holy Spirit to dwell within us, to teach us, to guide us, to strengthen us, and to comfort us, we shall seek to know more of that Holy Spirit and His marvelous work.

We do not indeed fully understand now, God's nature and His dealings with us—nor does a child understand all about his earthly father—he simply believes. The life of faith is a life of growth, and the more firmly we believe in God the more shall we know Him, and the more faithfully shall we follow His guidance.

The Devil whispers that it doesn't matter—because he knows that indifference leads to ruin. He helps men to make plans of their own for salvation, because it flatters human pride—but the path of humility is the path of safety.

Let us seek to value, above all this world can offer, the Word and Sacraments which Christ has handed down in His Church. As little children, let us learn in all humility the mysteries of the Faith—and as men "contend earnestly for the Faith once delivered to the Saints."

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

THE PRAYER BOOK.

Next to the Bible, I love that book better than all worldly treasures. I would rather be a day-laborer with full enjoyment of its blessed provisions for the Christian life than to be a prince without them. God knows I speak from my heart when I say that, were I to begin life again, and were the wealth of Croesus offered me on condition that I should not taste the truths, thoughts, and inspirations, "sweeter than honey and the honeycomb," which I have drawn from the pages of the Prayer Book, from my sixth year till now (when I am old and grey-headed, and can speak of it as for sixty years the very joy of my heart and the light of mine eyes), I say, were such the bribe and such the condition, I would answer without a moment's hesitation: "Thy money perish with thee," and "Get thee behind me, Satan."

It is impossible for words to convey my sense of the unspeakable wealth with which that book has enriched my life. God alone can say whether I have properly used it for the highest spiritual advancement; but, apart from the secrets of my soul, I must say that the mental and moral stimulus with which it touched my nature in earliest boyhood has been the spring of all my studies, pursuits and pleasures ever since. And it is to-day, next to holy Scripture, the strongest support of my age and the sweetest song of pilgrimage. It helps me on to an eternal home, in humble hope of an everlasting Easter among the redeemed; in the lowest and meanest place, yet before the throne and in sight of the Lamb of God.

Such are my ideas of the Prayer Book; such is my testimony to its value above fine gold.

DIVINE SERVICE.

The Divine Service of the Church consists of 1. Worship, and 2. Instruction.

The worship of the Church is offered to Almighty God partly by the Priest and partly by the people. It consists of 1. Prayer. 2. Praise. 3. Alms, with the Oblations of Bread and Wine. 4. The Holy Eucharist.

The Instruction given at Church is in Lessons

from Holy Scriptures, Gospels, Epistles, Exhortations, and Sermons. In Churches where Daily Order of the Church is observed, there are twenty-eight chapters of Holy Scripture, about forty Psalms, besides Epistles and Gospels read every week. But these are not *worship*.

Many good people forget the two uses of the Service of the Church. They join in it for their own sake, and the benefit of their own souls only. And they are right, so far as they know.

But the faithful Christian has a higher aim than the salvation of his own soul. Our aim is the glory of God and of His Son Jesus Christ Our Lord. Our first desire is to offer to God the worship that is due from us to Him. Our bodies belong to God as well as our souls. Therefore we cannot now give Him half of our nature and refuse Him the other half. We worship Him with the body as well as the soul, bowing before Him, and kneeling, and offering the sacrifice of our lips. Not to do this, is to refuse God what is His due. The Worship of the Church on Earth, in its music and singing, in prayers offered on our bended knees, in the constant Service of the Altar, is a shadow of the Service and Worship of Heaven, as Almighty God Himself has described it for us in the Revelation of St. John. We pray daily that His Will may be done on Earth as it is in Heaven: and thus, first of all, we strive to do it.

And in so doing, we find our own spiritual good. Showing forth, before God in a mystery, the Death of His Son in union with that Sacrifice which Our Lord offered on the Cross, and continually pleads before His Father in Heaven, we know that our Worship is acceptable, and we look in return for all grace and blessing for our souls and bodies. Properly only one Sermon a day is ordered in our Church,—in the Office for Holy Communion. This seems to say that the chief use of that sacrament the Sermon is to bring people to the Altar. As Holy Communion is the highest and most blessed Christian privilege on earth, the greatest and most solemn act of Christian obedience, when the Sermon and Sacrament stand apart, and one is left while the other is listened to, it is clear that the Sermon has failed in its first intention.

And the same may be said of Common Prayer. The end of preaching is praying: and if sermons do not lead people to more prayer, and more devotion in the worship and service of God, they have missed their mark. The degree in which a Christian profits by sermons is shewn by his devotion and earnestness in Common Prayer.

But while the leading idea of the Divine Service of the Church must be that of Worship, of honoring God, and doing His will, we dare not lightly account of the gift that His priests receive by the Laying on of Hands in Ordination, for instructing and stirring up the hearts of His people in Sermons. We find in Sermons a means of grace for our souls. God works in them, not man. The teaching of the Day or of the Season is made clear and brought home to us; the conscience is awakened and directed; the Word of God is explained, and Christ Crucified is set before all. So it is that the Sermon is to be valued among our means of grace in Divine Service, as a Voice of God shewing us the blessed Way of Eternal Life.

THE TIME TO PRAY.

Any time will do; any place will do. But there are some places and some times most suitable and most blessed. One time let us think of now. It is not a long time. It may be very short. It may be not very frequent. I mean the time that passes in Church after the Consecration of the Blessed Sacrament.

Have you ever thought of this? If you have, you will understand what I say. And if you know this, happy if you act on that knowledge and do what you know.

Go to Church when you can, but do not lose the precious opportunity the Church gives when the Lord Jesus comes to us in his appointed way. Adore the Lord when he comes; and pray that you may not go away into the world again without His blessing. Say what you want in your own words and from your heart.