

he will also frequently be found at the Holy Table for the strengthening and refreshing of his own spiritual life. It is hardly necessary to emphasize this. One who is really in earnest about the souls of others—who gives up his time to the ministering of the young in those things that are able to make them wise unto salvation—will not, one would imagine, be negligent with regard to his own religious life. It is a contradiction in terms to assert the contrary. One who is not deeply in earnest about the religion of his own soul, and, in consequence, a frequent partaker of the Blessed Sacrament, is not one to be very much interested in the salvation of others. He has to teach his scholars that wonderfully pregnant answer to the question: "Why was the Sacrament of the Lord's Supper ordained?" and in that answer he has to insist upon the Church's teaching that in the Holy Communion we have the chief channel through which the grace of God is conveyed to the soul of man—not the only means but the chief. It is the channel along which the life of God Incarnate is conveyed to man. There—at God's altar—the spiritual life is refreshed and invigorated, and in the power of that Divine Food he can go forth and communicate to those dear young lambs of the Saviour's flock some ray of that light which has shone upon himself. Ah! Yes! if the teacher would avoid being a failure his own spiritual life must constantly be invigorated and refreshed by the life of Him who came to seek and to save the lost! The union with his Lord—coming ever anew from that sacred Feast—having by faith touched the very hem of his garment—can we not imagine with what power and love, with what holy unction, such a teacher would lead the young lambs committed to his care to seek and love Him who speaks of Himself as "The Good Shepherd?" Yes, Fellow-workers in the good cause, if it is necessary to a successful teacher that there should be thorough devotion to the cause of Christ, not otherwise will this devotion be outwardly evidenced than in the constant presence of the teacher at the Lord's Table?

III. Much more might be said. I am however, unwilling to occupy any more of your time, as doubtless the subject upon which I have spoken will call forth many able remarks when I have done. And yet I am reluctant to close before pointing out that in the Holy Communion a devoted teacher will seek for a direct and special blessing upon his work. A paper on *Prayer*, as necessary to a successful teacher, has been appointed to be read when I have done; and, doubtless, as connected with that subject especial stress will be laid upon the prayer of a teacher for her scholars at the Holy Communion! But even so I cannot pass it by altogether. If we are to pray for others at all—if, as we know, there is almost an omnipotent power in prayer—at what more fitting time can we do so than when we are pleading the merits of His death through Whom alone we have access to the Heavenly Father? Ah! depend upon it, the devout teacher will often plead for scholars at God's altar; he will plead for them singly,—plead for them by name, for the Good Shepherd, remember, knoweth His own sheep by name! Ah! that troublesome boy! that frivolous, unsteady girl!—dear teacher, have you ever pleaded for him, for her, at God's Altar? If not, where is your devotion to the welfare of others? If not, are you really solicitous for their soul's salvation? If not, is not the whole business, so far as you are concerned, a sham, a mockery, and a shame? Ah! God of his mercy, make us all pastors and teachers alike, more earnest than we are, more zealous, more deeply devoted to the well-being of others! What more glorious work than to take others by the hand and lead them on their way Zionward? to help, so far as we can, to save a soul for Christ? And they that be wise (or, teachers) shall shine as the

brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever!"

A SECULAR PAPER ON LENT.

On Wednesday, Feb. 11th, the forty days lenten fast of the Christian Church began and a large portion of the religious community feel bound to observe the rules of penitential discipline with more or less severity. Where the fasting days are not observed by all, the portion that does observe them exercises a silent and repressive influence over those who do not acknowledge the discipline, and much which they would like to do is postponed until the penitential season is over. Speaking of the influence of Lent in a large and fashionable city, the *Boston Herald* remarks that the value of such a season, in withdrawing people from to much activity, too great strain, and that the absorption which makes them think of only one thing, can hardly be overestimated. The world knows no Lent, and its pleasure seekers are satiated with the rounds of enjoyment which are open to them. The round of parties and dinners and visitings and social duties of all sorts becomes a routine which one yields up to with a protest, and Lent to such persons, even if they are not religious, furnishes a wholesome relief from the pressure of engagements and the dissipation of enjoyment.

On the other hand, Lent is not restricted to persons in society, but is a regulation for universal observance. It is for the world's people, as well as the magnates of society. It means that a certain part of one's time is to be set apart for examination into one's life and into the stream of tendency which one is following. It means self-denial, self-sacrifice, self-examination, but it also means refreshment, renewal, regeneration, re-enforcement of spiritual strength. The difficulty all through modern life is that the strain is too great for us, and we need to guard against strain upon the sources of character as much as against too great exactions upon the energies of physical life. Lent supplies to the average man or woman just this element of pause, of inquiry, of reckoning with one's self, of finding out what is to be put away in habits and in thoughts, in learning how to reach out to the higher life, in gaining a fresh sight of the great spiritual truths which vitalize one's whole existence. Many a man, depressed with business anxieties or thwarted by his work, or disappointed with his expectations in life, might find in using Lent in a spiritual way that there are compensations in such a season that balance and fill out what is narrow and limited in his experience. Many a woman not in social life, but in the narrow range of home duty, or in the loneliness of active labor, or in the hours of chastening from sorrow, or in the desire to find room for the movements of the soul, could easily find in the lenten season elements that would feed and renew her higher life and make the world seem different to her. It is for all these persons that Lent has its message and its profit. The services in the churches are simply aids to this end. The entire season if taken as a spiritual opportunity, may be made in society and in common life a wonderful help in the refreshment and regeneration of the individual man or woman.—*St. Johns News.*

HOW TO BECOME A CHRISTIAN.

The parable of the lost sheep teaches us how to become a Christian. One says, 'I have been seeking Christ for years but cannot find Him.' Do you not see that instead of you seeking Him He has really been seeking you all these years, and that you have been simply running away from Him all the while? The way to become

a Christian is just to stop in your wandering and let Christ take you up on His shoulder and bear you away rejoicing. People often say, 'I am not good enough to be a Christian.' But will the lost sheep, faint and hungry, torn and bleeding, lying upon the jagged rocks, nigh to death, have to wait till its wounds are healed, and its strength restored, before the shepherd will take it up? And must the lost sinner wait for fitness before Christ will save him? Oh, no; to become a Christian is simply to stop resisting, to stop trying to find the home alone, and to yield to Christ, saying, 'Lord Jesus, save me.' That moment you will be lifted up by those mighty arms and laid upon the shoulder of omnipotent love—saved.—*The Westminster Teacher.*

CONTEMPORARY CHURCH OPINION.

*Irish Ecclesiastical Gazette :*

The London, England, Correspondent of the *Western Mail* tells the following:—"A farm which had belonged to a Nonconformist, and had been held by Presbyterians for ages, was parted with by the last owner, who took his family to America. It was then taken by a Roman Catholic, and he gathered in a large party of his own fraternity. The priest was brought, and some religious ceremony performed to purify the place. The priest imprisoned the spirit of the former occupier in a bottle, corked and sealed it, and threw it into the lough." This is very likely to be the case, as the superstition of the Irish in the remote parts of the country is notorious. We ourselves recently heard of a case near Dublin, where a poor woman was not allowed to wear a garment made for her by a Protestant until it was first blessed by the Roman Catholic priest.

*The British Honduras Churchman* referring to LENT says:

To this end we should endeavor to separate ourselves as far as possible from the ways of the world. The object of our Lenten Fast should be

1. The Glory of God.
2. The good of His Church.
3. The benefit of our own souls as well as those of others.
4. A spirit of true sorrow for sin.
5. Detachment from sins and advance in virtues.
6. Some definite fault assailed and some special grace attained.
7. Additional time should be given to prayer daily—especially those in Church with fasting, self-examination,—with heart felt penitence on account of our sins, negligences and ignorances.

We should all remember that Lent ought to be a special time of training, and it is better to begin with practising a little self-denial and then increase than to begin with a great deal and then decrease.

We must avoid all unnecessary amusements and gratifications, especially on Wednesdays and Fridays. Let us prepare our souls for temptation and then go to do the little we can and leave the rest to God. Let us one and all go forth to seek the Lord—the strength of the weak—the Consoler of Penitents, and with Him and in Him let us now die to self and sins—looking away—far away from self and fixing our thoughts and hearts more and more upon our tempted and suffering Lord.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.