

To conclude in the words of one of the Homilies, "St. Chrysostom saith that man's human and worldly wisdom or science is not needful to the understanding of Scripture, but the revelation of the HOLY GHOST, Who inspireth the true meaning unto them, that with humility and diffidence do search therefor."

REV. B. T. H. MAYCOCK.

### DIVINE COMFORT.

"When sorrow shades this heart of mine  
And darkness broods upon my soul,  
When Satan tempts me to repine,  
O! Jesus, comfort give.

When blighted hopes have seared my life,  
And tones that taught me to rejoice  
Have left me in this world of strife,  
Then, Jesus, comfort give.

When grief for sin o'erfloods my mind,  
And tears fill up my cup of woe,  
And all around hath proved unkind,  
Then, Jesus, comfort give.

To know my life is hid with Thee,  
To feel unfading joys are mine,  
Thy voice to hear, Thy face to see,  
This comfort, Jesus, give.

O! may my days set bright in death.  
Revealing glory as they fade,  
O gild with peace my dying breath,  
This comfort, Jesus, give." *Amen.*

### THOUGHTS FOR FOURTH SUNDAY AFTER TRINITY.

(Written for the Church Guardian)

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

So strong in faith and hope, so full of glorious confidence in that Hereafter which should fulfill every Divine promise, and satisfy to the full every yearning of the soul, was he who wrote these words, that we feel ourselves uplifted with him into a region of blessed calm and trust. But when we make real to ourselves what those sufferings were of which he speaks with such sublime self-conquest, of which he makes so light as compared with the future glory, and contrast with them those which *we* may be called upon to bear, a sense of shame must overpower us.

Destitute, afflicted, tormented, facing a world of foes, holding his life in his hand; that which was far dearer to him than life, a scoff and by-word among men; true follower of the Man of Sorrows, of the Despised and Rejected, he could set his face like a flint against all that human malice could devise, and feel that all these things moved him not, so firmly were his feet planted upon the Rock of Ages. What are *our* sufferings contrasted with his! and how *easy* it should be to us to reckon that they are indeed "not worthy to be compared with the glory which shall be revealed." And yet how often they shut out that glory from us; our sorrows, like our sins, too often "lay such hold upon us that we cannot look up." Instead of impelling us to seek for comfort from on High, they bind us to the earth—truly the "bondage of corruption!" We cannot escape sorrow; the Apostle does not say that the faith and love of the Christian free him from sorrow. We "ourselves also," he says, "which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit the redemption of our body." And though our sorrows are light compared with those of the noble first witnesses for Christ, yet they are *real* sorrows—sorrows which wring the heart, and sometimes bitterness which the heart alone knoweth. "Man is born to sorrow," and the Christian cannot escape the common lot, but there must be this infinite difference between the living member of Christ and the *world*, that to the former sorrow and

suffering are not the weight which impedes the soul's impulse, the veil which hides the vision of that glad Hereafter, but rather the incentives to faith, to pleading prayer, to blessed hope, to a communion with Him Who, by His matchless sorrows has sanctified ours, and purchased for us that glory which shall be revealed. Thus suffering, whatever its form, may become a blessing, outweighing every earthly joy, and a pledge of eternal happiness.

But the Apostle's sufferings were specially and peculiarly blessed because they were endured in the cause and for the sake of His Master. And happy indeed those who in this age of "easy Christianity" are called upon to suffer *something for the cause of Christ*—contempt, or ridicule, or distrust, or alienation of friends, all trials small indeed compared with those of St. Paul, but yet acceptable in His sight, who has laid up for all His faithful servants a crown of rejoicing.

### HOW A YOUNG MEN'S BIBLE-CLASS WAS SUCCESSFULLY CONDUCTED IN A RURAL PARISH.

A HINT TO OTHERS.

BEING obliged through ill-health to resign an important Liverpool curacy, I found myself two years ago the curate of a rural parish.

There being a good many young men in the parish, I at once set about to organize a Bible-class, which I held every Monday evening in my own comfortable, well-lighted sitting-room; I preferred having it in my own house, as I had from *personal experience* a great dislike to formal Bible-class held in cold schoolrooms, with nothing to sit on but hard forms.

First of all we had tea and cake and friendly conversation. The time thus spent afforded me a good opportunity of shewing the young men that I took an interest in their temporal concerns,—a very essential thing to do with those one is anxious to spiritually benefit. Tea over, and all removed we knelt in prayer, then we sat round the table with our Bibles open (each young man always brought his Bible): we chose a book and studied a chapter of it each evening; sometimes we varied this plan by selecting a series of subjects. It was an understood thing that the chapter or subject was to be prepared at home. I advised the young men always to study with prayer. So careful was their preparation that they were able to converse with ease and intelligence. For two years we have thus spent our autumn and winter Monday evenings. They all express gratification at the interest taken in them, and some of them shew this in a very practical way, as they come long distances even on cold and dark nights. Who can tell what will be the result of the seed sown on these Monday evenings in faith and prayer by a humble worker in the Lord's Vineyard? J. W. A.

### HINTS FOR WORSHIPPERS.

PUBLIC worship is not a matter of taste or choice, *it is a duty*; to omit it without good cause is *sin*, and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship, increase your private devotions.

Be in your accustomed seat at Church before the service begins. Excepting unavoidable accidents or hindrances, it is just as easy to do this as to be in time for the steamer, the cars, or business appointments.

When you come to the house of God, employ the time before the service in serious meditation, devotional reading, and silent prayer, as a preparation for act of worship in which you are about to engage.—Talking or whispering before, during, or after service is not preparation, is not worship, is not reverence, but is an annoyance and wrong to others.

If you are late, do not go to your pew while the people are kneeling in confession, absolution, or

prayer, but wait quietly at the door until they rise from their knees.

Do not whisper your confession, prayers and responses; speak out. The service is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister, as well as being destructive of the devotional spirit of the service.

Conform to the postures of standing and kneeling if physically able. *Half sitting* is not kneeling. What would you think of your minister if he should do this?—Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church," the amenities of good usage ought to suggest conformity, whatever may be your religious preference.

At holy communion engage in private devotion, both before and after partaking. You cannot too carefully prepare for that solemn duty, nor, after receiving, too earnestly plead for its benefits. Receive the bread in the *palm* of the ungloved hand, and the chalice with both hands.—Do not forget your offering. Keep your seat after the benediction, until the remaining elements are consumed.

After the benediction—to be received kneeling—pause upon your knees for a few moments to thank God for the privileges you have enjoyed, and to ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but quietly retire from the sacred precincts of the Lord's house.

If you are tempted to criticize the services, the sermon, the singing, or any of your fellow worshippers, first turn your thoughts inward and criticize *yourself*.—*Melville More.*

### TRUE CHRIST OR NOTHING.

There never has been any victory for Christianity except by means of the old-fashioned and distinct gospel of the early Christians and the subsequent Reformers—to wit: that Christ is the God man, crucified and slain for the sins of men, who rose again as a Prince and Saviour to give remission and eternal life through his blood-shedding for our salvation. No people, in all the ages, have ever been made Christians by telling them that Christ was simply a great and good moral teacher, beseeching us to love one another—to be true, just, brotherly, generous, unselfish and high-souled. Not a single effective victory can such teaching produce, nor any trophy of its power to work deliverance from the dominion of sin can it show. It may modify the manners and external lives of men, but it cannot convert and renew the heart. We must tell people of the God incarnate, bearing our sins in his own body on the tree of the cross to wash us from them in his own blood, by his obedience unto death working out for us an availing righteousness accounted to us on simple faith in his divine sufficiency, and that there is now no condemnation to them that are in Christ Jesus. Nor is there any hope for man but in this gospel. Herein is our victory over the world, the flesh and the devil.

ALAS! how many have yet to learn what true prayer is! "They ask and they have not, because they ask amiss. The desire of the heart is the very root of prayer. "They whose souls desire nothing, pray for nothing." Then ask God from thy heart. Add one short petition to thy daily prayers. Let it be of this sort,—"O Lord, I am not fit to draw nigh to Thee. I am not worthy to gather up the crumbs under Thy table. Yet do Thou, who callest me, make me fit to come. Cleanse me from my sins, and clothe me in the wedding-garment, that I may come holy and clean to such a heavenly Feast; and accept me, not for the sake of my own worthiness, but for the sake of the priceless Sacrifice Thou didst offer for me upon the Cross."