

of Hell itself could not have exceeded, were all disguised, however thinly, under the cloak and name of religion. Christ's words have always been fulfilled: "Whosoever killeth you will think that he doeth God service." That pretext is never wanting. Even when the sting is inflicted by members of the same family, the blame is generally cast on the sufferer, as if a "sense of duty" justified it. Persecutors will never allow that their victim is suffering for Christ. Satan knows that he is, and sometimes his object has been accomplished (without the sword, or the rack, or the stake), when the poisoned dart has lacerated the sensitive feelings, and soothed the inflicter with an idea of his own righteousness in the matter. Taking up the cross is a test of the truth of our Christianity. Let us ask ourselves, can we stand the test? Are we taking it up, willing to be hated, reproached, misrepresented, and laughed to scorn, because we refuse to swim with the stream, whether in the professing Church or in the world? It is a hard test. But if we are not willing to sacrifice all, Christ will not own us as Christians. If we have Christ, we must have Him with His cross. Can we welcome Him with His cross? It may be a bitter cup we have to drink, and not one only. It will not do to take up one part only of Christ's cross, leaving the other part, even for the sake of peace. Christ will be ashamed of those who are ashamed to bear witness of His truth. When His truth is denied or kept back He is denied. Disobedience to Him is to deny Him. "In works they deny Him." Christ will disown the man who would disobey Him rather than suffer for Him. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction." Either Christ or self must be denied. When self is denied for the sake of Christ, the soul will be melted into tender, earnest pleading with the Saviour, for strength to bear the cross after Him, and to give a whole-hearted witness for Him. It is difficult for a man to be in vigorous health of soul when everything is outwardly prosperous. Prosperity helps natural corruption, so that the heart gets overgrown with weeds. Then God suffers His enemies to attack and wound His children, that the weeds may be ploughed up. The man who bears his cross cannot love the world. The world will be embittered to him by its hard usage of him, its enmity, hatred, scorn, and contempt. This cannot fail to destroy the love of its pleasures and customs. It is like being amongst thorns and briars. A hedge of thorns is no pleasant resting-place. "Therefore, behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths." Without this we should be apt to forget that we are strangers and pilgrims; forget to long for Christ's appearing; and our desires for Him would grow colder and fainter. Christians ought to be prepared to bear the cross, because of their constant liability to be called upon to bear it. The Word of truth says, "All that will give godly in Christ Jesus shall suffer persecution;" so

that if they continue faithful to Christ they are certain to have to bear it, but they are not certain when. Those who are on the highest form in the school of Christ, are generally those who have suffered the most. As He was willing to be reviled, abused, scourged, scorned, and spit upon, and to suffer a cruel death for us, shall not we love Him so far as to suffer scorn, neglect, and contempt for Him? If we have real, strong, deep love for Him, we shall be ready to follow Him to Calvary under the weight of the cross, "for love is strong as death." But such love is not a mere spark; it must be a flame, if we are to take up the cross heartily. One hindrance to this in the present day, is the excessive amount of thought given to work, work good in itself, work which we fear does not always spring from the love of Christ, and by which love to Christ is sometimes rather obscured. The love of Christ should be the one constraining motive. The Church of Ephesus fell from her first love, and was warned to repent. Christ acknowledges the works and labour and patience of that Church, but His message to her shews that He thought much of her having fallen from her first love; nothing seemed to compensate for that: He warned her to repent, or else, notwithstanding all her works, the case was so grave,—to expect Him to visit her in judgment. He would remove her candlestick out of his place. We shall do well to take this warning to heart, as a nation, as a Church, and as individual believers. Our privileges have been many; our responsibilities are correspondingly great.—*Churchman.*

BOOK NOTICES.

THE OXFORD MOVEMENT. By Rev. Dr. Dix, *Young Churchman* office, Milwaukee, U. S. The author of this tract has succeeded in giving an admirable sketch of the great revival called "The Oxford Movement," in its origin, motives, achievements, and promises in the future. The condition of the Church is well summed up in a few phrases, "the dogmatic side of religion was under eclipse, the Sacramental doctrine was feebly held, the liturgical glory was lost in the barrenness of worship." As Palmer writes:

"England was fast settling upon its lees. The world was forgetting God. Men began to imagine that human power had created all things; that there was no Creator, no Controller of events. Allusions to God's Being and Providence became distasteful to the English Parliament. They were voted illbred and superstitious; they were the subjects of ridicule, as overmuch righteousness. Men were ashamed any longer to say family prayers, or to invoke the blessing of God upon their partaking of His gifts; the food which He alone had provided. The mention of His name was tabooed in polite circles. In proportion as religion openly declined in society, a humanizing element progressed in religion under the name of philosophy and science, which knew of nothing except what is of human origin, and caused the Supernatural to disappear. The consequence of course was, that society began to demand the exclusion of the Supernatural from the Christian system, on the pretence of wishing to make it more widely acceptable. They did not consider that to exclude the Supernatural is at one blow to destroy Christianity to convict it of being an imposture and a lie—a system which assumes the appearance of that which is utterly denied."

Dr. Dix says:

"Now mark this well. The Oxford Movement was a spiritual revival. It was such a one as no

politician or worldly wise man dreams of. It was a movement to save the Church; and, strangely enough, the idea was to save her, not by compromise, nor by giving in, nor by pleading for pity; not by alliances with dissent, dalliance with skepticism, or truckling to the World Power and the Time Spirit; no, God forbid! but by asserting the spiritual character of the Church, announcing her Catholic claims, exalting her apostolic hierarchy, and rallying men to her defence as God's own creation. Men saw, with admirable prescience, that it was impossible to stem the political tide, and preserve the institutions of the State. They saw, that to save the Church they must clear her from the wreck of political institutions, set her on her own base, and fight for her under the banner of the Cross, as a Divine institution, independent of the State, and independent of the will and caprice of man. And that, substantially, was the Oxford Movement; to save the Faith of God, as taught to men and realized to them in the Church, by the simple process of declaring the Church's true lineage and nature, asserting her spiritual claims and powers, and bringing men back to loyal and devout communion with her, as the Body of Christ."

There are a large number of parishes where the circulation of this Tract would do good service in removing prejudices as to the real meaning and drift of this great Church revival.

THE LIBRARY MAGAZINE, January 1886. John B. Alden, New York, \$1.50 per year. This number contains Mr. Gladstone's paper on "The dawn of creation and worship," which alone is worth the whole year's magazine. The other selections from the leading reviews are chosen with excellent judgment.

THE PULPIT OF TO-DAY, a monthly magazine of sermons, published by Alfred E. Rose, Westfield, N. Y. The matter used in this periodical consists of sermons by the leading preachers of the Old Land and the States, with selected literary matter bearing upon pulpit work. The number before us, December, 1885, contains Dr. Liddon's noble discourse on the Resurrection, with a selection from another sermon of this great preacher on "The promise of His coming." There are sermons also by Dr. Whyte, of Edinbro'; by the late Rev. Enoch Meller, D. D., E. Paxton Hood, H. Bower, and a children's sermon by Dr. Maclaren. Having known the late Dr. Miller as a student, we turned to his sermon with some interest, and were pleased to read this passage,—it must be borne in mind that Dr. Meller was a Congregationalist. "We term the Lord's Supper a *Church ordinance*. But this is a mistaken appellation, and has helped to lower its dignity and authority in the eyes of many. It is not a Church ordinance, the Church had no voice in the institution of the Lord's Supper. The Church no more appointed the Sacrament than it originated the ten commandments. We must not look for the source of this ordinance to the affection of the early disciples, but to the distinct and solemn injunction of the Saviour 'Do this in remembrance of Me.'" Nothing can be more authoritative, nothing can be more tender or gracious than these words, nothing more enduring than the duty commanded, for the limit is "Ye do show forth the Lord's death until He come." At the Lord's table all are welcome who with trembling heart can say, "Lord I believe, help Thou my unbelief." Here is a striking passage: "But I would say, let not the man who inwardly despises the Sacrament come near to it—nor the man whose altar fires have gone out leaving behind not even a regret that they are dead. It is well meanwhile such places should be empty. But I would say to such persons, what then? Your places are empty in the church, at the Supper. But where are you? What places do you fill? Are you satisfied where you are? What do you now mean to do with your sins and with your heart? And what do you mean to do with death? And what do you mean to do with Christ, whom you cannot disenthroned from His supreme royalty? And what do you mean to do with the eternal future? I will not believe that you have yet come to regard sin and death and the Saviour and eternity as unreal shadows. Is it not