

"TRUE BELIEF."

(From the Church News, St. Louis.)

The following letter, written some time ago by the Rev. Lyman Abbott, D. D., and published in *The Church Union*, (now *The Outlook*), will prove to be most admirable reading, especially at this Lenten season, when we are all of us trying to get at the real true meaning of the Christian religion, and to test and measure our life and character by that standard.

'Belief in Jesus Christ is not an easy method of gaining happiness and life eternal. Salvation is not a crown, a robe, a harp and a palace. Character is salvation, and there is no short and easy way to it.

The heresy of heresies—worst of all heresies—labelled or unlabelled, that have corrupted mankind—is the notion that there is 'some way by which a man may get admission into heaven without purity, truth and love.'

Heaven is purity, truth and love.

No man can get into heaven unless heaven gets into him.

The blessedness of heaven is to be poor in spirit, meek, merciful, pure in heart. The Kingdom of God is not meat and drink, nor song and golden streets, but righteousness and peace and joy in the Holy Ghost—that is—in the fellowship of Him who is Himself Righteousness, Peace and Joy.

Believing in the Lord Jesus Christ is not a substitute for obedience, but a method and a standard of obedience. We believe in Him when we obey Him.

'Why do not large numbers of persons avail themselves of His offer? For the simple reason that it has no attractions to them. They do not believe that to be poor in spirit, to be merciful, to be pure in heart, is to be blessed. Their beautitudes—the beautitudes they really believe in—are of a different order; they read as follows:

'Blessed are the high-spirited: for theirs is the Kingdom of the earth.'

'Blessed are the grasping: for they shall get possession of the earth.'

'Blessed are they which do hunger and thirst after riches: for they shall be filled.'

'Blessed are the proud: for they shall have their own way.'

'Blessed are the pleasure-seekers: for they shall have a good time.'

'To believe in Jesus Christ is to revolutionize these ideals; to care very little for conditions and a great deal for character; to count it more blessed to give than to receive, to serve than to be served, to bestow than to have, to see God than to acquire the earth.

Believing in Christ means thinking as Christ thought, estimating life as Christ estimated it, obeying Christ, following Christ, doing as Christ did, becoming Christ-like.

This is very simple; but it is not easy.

Large numbers of people do not avail themselves of Christ's offer because they do not really care for what Christ offers.

They want to be happy, but they are not particularly desirous to be good. And it is goodness which Christ offers to those that believe in Him, obey Him, follow him.'

Now, this is all true: it is the very essence of our Lord's teaching. There is a tremendous difference between happiness and blessedness. The one may be purely animal, the other must be spiritual. The one may come from moral deadness; the other can come only from moral life; and moral life is goodness, real worth of character.

It is for this we strive, to be as Christ was and to do as Christ did.

Whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the

flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life.'

Let no man be deceived: he cannot mock or cheat God. He wants real worth, true goodness, and will have nothing else.

S. P. G.

ENGLAND'S DEBT TO WOMEN WORKERS.

What a debt of gratitude does England not owe to her noble army of women workers and reformers, who waged continuous warfare against every form of social injustice. The life-work of Elizabeth Fry, who, from 1809 until her death (which occurred in 1845), worked unceasingly for prison reform. She found the prisons of England for women human hells, and left them freed from the disgusting and brutalising influences. She found some 300 women and children herded together within two wards and two cells, with no furniture, no bedding, no arrangements for decency or privacy, no female warders—in fact, left to themselves, a seething mass of vice and corruption, to spread and to contaminate all that they came in contact with. Yet for this purifying work Mrs. Fry was subjected to opposition, to abuse, and her motives impugned. The movement was for bettering the condition of those who needed it, God knows. But when we read the names of those who opposed this work of social improvement, we blush for our manhood. Mary Carpenter, the mother of our Neglected Children's School, had to undergo the same from brutal ignorance and prejudice raised against what was called unwomanly work. Women should be seen, not heard was the ignorant dictum of a prejudiced bourgeoisie. It is to Mary Carpenter's indefatigable work that we owe the reformatory and industrial schools established. For 20 years she laboured incessantly until she saw her efforts crowned by the Youthful Offenders' Bill receiving the Royal Assent in 1854. The work of Florence Nightingale, who shall estimate it? To the suffering and dying she came like an angel of light and love. No wonder they turned 'to kiss her shadow as she passed.' And "Sister Dora," that "beautiful" revelation of the Good Samaritan, a beautiful and fascinating woman, to whom was opened the path of wedded life and the comforts and pleasure of domestic felicity, chose a lot that brought her hourly in contact with pain and affliction in their most repellant aspect. In 1868 "Sister Dora" one night was sent for by a poor man who was much attached to her, and who was dying of what is known as the black pox. She went at once, and found him almost in the last extremity. All his relations had fled, and a neighbour alone was with him, doing what she could for him. When Sister Dora found that only one small piece of candle was left in the house, she gave the woman some money, begging her to go and find some means of light while she stayed with the man. She sat on by his bed, but the woman never returned—went, no doubt, to some public-house and spent the money. After some little while the dying man raised himself up in bed with a last effort saying, "Sister, kiss me before I die." She took him, all covered as he was with the loathsome disease, into her arms and kissed him, the candle going out almost as she did so, leaving them in total darkness. He implored her not to leave him while he lived, although he might have known that she would never do that. It was then past midnight, and she sat on, for how long she knew not, until he died. Human sympathy—oh! how rich thy blessing! How boundless thy power! The world to-day is dying for the want of it. Faith, love, and sympathy are the forces that beautify the face of the earth and make humanity a poem.—*Irish Ecclesiastical Gazette*.

WHAT WE KNOW OF GOD BY REASON APART FROM SCRIPTURE.

The Rev. Prebendary J. W. Reynolds, in his weekly scientific address in the church of SS. Anne and Anges, said the idea of Divine Existence is more than a thought about which we reason. It is a truth that the heart feels, the mind apprehends, and the experience realises as a moral heart-throb telling of a Higher Power. The idea was earlier than faith: faith rested on it. It preceded religion, for it made religion possible. It is the ground of philosophy and the crown of science, as representing the Eternal who makes, explains, and continues the worlds. Evolution, in the hands of atheists, is put in the place of creation. We are glad to know that the cosmic harmony is not by myriad efforts but an enlargement of one thought, and, possibly, one act of God; and this disproves every statement as to there not being any directive principle. To deny personality to God, and then to attribute a spurious personality to animals in particular, and to nature in general, is a mark of dullness or of small craftiness. The main intelligible principles of Godhead in nature discerned by our reason are:—Unity in power and purpose—this led all peoples to believe in God; intelligibility and order witnessing to the work of mind; causation, not a mere sequence of antecedent and consequent, but by an efficient cause accomplishing a purposed result; life, coming, as do many other marvels, with sensation, thought, morals. All these show a work of universal agreement. They are as lights Divinely kindled. All unbelief as to the Divine is a mark of ignorance. The unbeliever says, "I do not know." Let him strive to know. Not by levelling himself to the beast, for the higher realities are not attained by the lower. Let him think truly, think up to his best, and better that day by day. The elevation of his spirit will soon attain, in peace and vision of beauty, to true knowledge of the glorious God.

EASTER-TIDE

V.—Christ is risen!

R.—He is risen indeed!

Easter is the queen of Christian festivals. Christmas appeals to very tender sentiments, and brings to the world the great message of peace and good-will. Nevertheless, if we place ourselves in the attitude of those to whom the message came, we are made to feel that it was only brought to its culmination, and full assurance given to faith, by the victory over death and the grave which the triumph of Easter Day achieved. What the disciples saw was One wonderfully born, it is true, and heralded by angelic proclamation, yet a Man of Sorrows, rejected by men, Who had not where to lay His head, treated as an outcast, insulted, scourged, and slain. At last His cause seemed utterly lost, and they could only say, with unutterable sorrow, that they "trusted it had been He which should have redeemed Israel." All, beautiful and holy as it had been, went for nought if the Resurrection had not come as its crown and consummation. Now indeed hope sprung to life again, and the Birth itself gained a new meaning, the Holy Life was seen in a new and glorious light, and events which otherwise would have seemed only a strange and mysterious parenthesis in human history, and would have taken place with the myths of gods and men, only more transcendently beautiful than any of them, because a perpetual possession and a living force for all time. The Incarnation was not destined to become a mere dim memory of things long past, of how for a time God came to earth and dwelt with men and for a few brief years showed what life might be and