

Family Reading.

BE NOT DISCOURAGED.

PRESS on cheerily! Press on cheerily!
Nor sighing, nor moaning comforted yet.
Move not wearily, step out cheerily,
No way will be made, if given to fret.
Look forward with courage, upward with hope.
With ev'ry heart feeling manfully cope:
The soul of the brave supports in the flight,
And makes him stand forth in the Conq'rors' might.

Keep on cheerily! Keep on cheerily!
Have faith in thy work, have faith in thy heart:
Move not wearily, step out cheerily,
Have faith in thy God allotting thy part.
Let hope be thy star, aye guiding thee on,
And bring thee the strength which battles have won;
Be doubting by thee cast firmly aside,
Fight for thy captain whate'er may betide.

Press on cheerily! Press on cheerily!
For God and His glory let thy work be:
Move not wearily, step out cheerily,
Be certain thy God is working for thee.
Face the foe bold'y, do bravely thy part;
Heed not his threats, (he's a coward at heart,)
Fight as a soldier who must win a crown,
The strength of thy God will bring the foe down.

Look up cheerily! Look up cheerily!
The pow'r of thy God gives strength to the weak.
Move not wearily, step out cheerily,
Of faith in the Lord, to ev'ry one speak.
Doubt not His word giv'n, but drive away fear,
Jesus, thy friend, is both constant and near:
Show all in thyself, how truly indeed
Strength is obtained in the hour of thy need.

Press on cheerily! Press on cheerily!
The coward looks back to wish and to whine;
Move not wearily, step out cheerily,
And Christ-like vict'ry is sure to be thine.
Look upward with hope, up beyond the skies,
There thy Fore-runner is holding the prize:
If trials do come thy spirit to bend,
Oh, press on cheerily, hope to the end.

Press on cheerily! Press on cheerily!
Jesus has been ev'ry step of the way:
Move not wearily, step out cheerily,
The darkest of night is ended by day.
Pray without ceasing, and work with a will:
Fight manfully, and God will give thee skill,
Remembering well in the midst of the strife,
Thy work is to rouse from "death unto Life."

WM. CROMPTON,

Travelling clergymen,

Aspdin P.O.

Dio. of Algoma.

LOVE IN THE THREATENINGS.

A SHEPHERD, foreseeing a snow-storm that will drift deep in the hollows of the hill, where the silly sheep seeking refuge would find a grave, prepares shelter in a safe spot, and opens its door. Then he sends his dog after the wandering flock to frighten them into the fold. The bark of the dog behind them is a terror to the timid sheep; but it is at once the sure means of their safety and the mark of the shepherd's care. Without it the prepared fold and the open entrance might have proved of no avail. The terror which the shepherd sent into the flock gave the finishing touch to his tender care, and effect to all that had gone before. Such precisely in design and effect are the terrible things of God's Word—not one of them indicates that He is unwilling to receive sinners. They are overflowings of Divine compassion. They are sent by the Good Shepherd to surround trifiers on the brink of perdition, and compel them to come into the provided refuge ere its door be shut. The terrors of the Lord are not the salvation of men; but they have driven many to the Saviour. No part of the Bible could be wanted; a man shall live by every word that proceedeth out of the mouth of God.

THE DOOR WAS SHUT.

THE Lord Jesus ascended and two angels came to tell the disciples. Their message was two-fold. The two angels had to show what had been done, and what would be done. This was the first message—The Door is Shut.

It was hard for the disciples to know that their Lord was really gone. They had seen Him go, but now they know that He has gone. For a time their sweet converse with Him is over. No more personal intercourse. They can love Him still, and be assured of His love. They can believe in Him and in all He taught them. But that is not like having Him with them every day. They know the difference soon; they feel it; they long for something more. The door is shut.

PSALM XXIV.—The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein. For He hath founded it upon the seas; and prepared it upon the floods. Who shall ascend into the hill of the Lord: or who shall rise up in His holy place? Even he that hath clean hands, and a pure heart; and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour. He shall receive the blessing from the Lord: and righteousness from the God of his salvation. This is the generation of them that seek Him: even of them that seek thy face, O Jacob. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is the King of glory? It is the Lord strong and mighty, even the Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is the King of glory: even the Lord of hosts, He is the King of glory.

THE DOOR IS OPEN.

THE second angel sounds. The second part of the message is spoken. A promise of future blessing, of a presence soon to be granted, is heard. One day He will come back to His own. But what of the present and of the Presence till the day of His return? The angel's message brings back the words of the Lord, when He said that He would be with them "always," that is, "all the days." And can this be? Yes, He will come on the Feast of Pentecost. The Holy Spirit's coming caused Him to be "Born of the Virgin Mary;" the Holy Spirit's second coming will cause His members to be "born of water and of the Spirit," and to be fed with His Body and Blood. The door is open.

REV. XXI.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

SIGNS.

As you go through the streets you may often see though not so often as formerly, signs set up over shops. They are meant to catch the eye, and to let people know where they may get what they want. For instance there is the barber's pole, painted with spiral bands of red and white, and the three golden balls which mark the pawnbroker's. You cannot see the shops from a distance, but you know what is there by the outward signs which you can see.

May we not learn something from this? In the Sacraments, God has given us outward visible signs, water in Holy Baptism, bread and wine in Holy Communion. They are signs of something which is really in the Sacraments, though we cannot see it.—signs of the grace of a new Birth in the one, of the Body and Blood of Christ in the other. They are pledges which make us sure that the grace is there. And so we come to these Sacraments, knowing what we may expect to find, if we come in faith, just as,—to compare very small things with very great,—you walk confidently up to the shop, whose sign you have seen, knowing beforehand that you will get what you are seeking.

In the eleventh century, Anglo-Saxon merchant ships traded from Britain to Rome, and such vessels sometimes went out together armed for their mutual protection. This was affected by associations called Guilds, which were instituted in some merchantile towns and sea-ports, for carrying on more successful commercial enterprises, having sometimes a guild-hall for assembling in. Generally speaking, however, the Anglo-Saxon guilds were established on the principle of the modern clubs and benefit societies; their name being derived from the word *guildan*, to pay. The subscription was one penny at Easter from every hearth or family, and one penny at every member's death. Their intention was to generate mutual good faith, to support the members under numerous pecuniary penalties of the laws, and principally to provide for the burial and religious rites of the dead.

TEN DAYS OF PRAYER.

THERE is a "Lord's Prayer." There is a Lord's Day. Is there a "Lord's Service?"

No man can tell us about this. The Lord Himself must decide. He is God and Man. He knows what God ordains and what man needs. The Gospel "began to be spoken by the Lord," Hebrews ii. 3; let us hear Him speak now. The Bible will tell us what is the Lord's Service.

It is a matter of history, and it ought to be very interesting to every Christian. Long ago the Lord Jesus Christ walked on earth. When He left the world, He left His people to do as He had commanded them. What did they do? Let us follow them, as they followed Christ.

When the Lord Jesus "was parted from them, and carried up into heaven" the disciples "worshipped Him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."—St. Luke xxvi. 51—53.

But this sort of worship ceased. The Lord was gone, and they gazed no more into heaven. And the service of the temple was not sufficient for them. They must still think of the Lord who was gone, and lift up their hearts to Him. And this they did. They "all continued with one accord in prayer and supplication."—Acts i. 14. This, you see, is the first step they take. They attend the Temple Service but they have prayers of their own to offer, and they meet for the purpose.

Notice one thing of great importance. See what they do *not* offer to God. They use "prayer and supplication," but we hear of no celebration of Holy Communion as yet. How is this? Did not the Lord say, "Do this in remembrance of Me?" Yes; and if that Service was a remembrance *only*, of course it must have been used from the first, and specially during those ten days. Specially, I say; for those were, above all other days, solemn days of remembrance. Each day they must have thought of the past. Indeed we know they did. For St. Peter "in those days" reminded the disciples of the prophecy "which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."—Acts i. 15, 16. No need to remind them of the "taking" of Jesus and of all His sufferings. St. Peter, who narrated the story of the death of Judas the traitor, had not forgotten the sacrifice of Jesus the Saviour of the world. And, as he thought of Judas' treachery in Gethsemane after the Agony, he must have thought also of what passed in the upper-room before the Agony. He and all who heard him speak must have thought of the Lord's Supper, of the Bread and Wine, of the solemn acts and words of Jesus, which came as Jesus said, "before I suffer."

Now this is a very strange thing. Why is there no mention of Holy Communion here? If it was a remembrance only, a service for remembering the Lord in the common meaning of the word "remember"—in this case the Sacrament would surely be the greatest comfort, and could not have been omitted. But we hear nothing of it: they "continued in prayer and supplication." After the Day of Pentecost comes "the Breaking of the Bread."

A great mystery indeed. It is worth our while to pause here, and think of it. Let us think of the preparation by which the Lord makes ready for us the Christian Pass-over.

Yes, there is great blessing even in the work of preparation. We must first say our "prayer" devoutly. And we must join our "supplication," our "Prayer of Humble Access." We must not go into the presence of the Lord without care beforehand. We must "keep our feet," we must "keep our hearts." Things little and great are to be considered. For according to our faith and repentance will the blessing come.

Take care then, when you make your "Week's Preparation" or your "Ten Days'" preparation before your Communion—especially before your First Communion. Like the first disciples, "wait for the promise of the Father. And wait for the promise of the Lord Jesus, who says, "I will come to you."—St. John xiv. 18.