

ities, but it is to carry into them a higher spirit, a diviner law. The philosopher Kant well said that religion was the doing of every duty as if it were the command of God. This is but the Apostle's maxim of doing all things as unto the Lord. Religion is the right spirit, the true purpose and the best way of doing all things. It does not consist in a specific class of duties (commonly called "religious,") such as church attendance and Bible reading, although these are natural and important fruits of the religious spirit. It demands and consists in doing all the duties of life on every day, however humble or commonplace, in the spirit of service to God and our fellow-men, and for the largest and best development of all our own powers of influence and usefulness. The person who grasps this idea of living will discover that he has not so many extraordinary things to do, but that he has found an extraordinary way of doing ordinary things.—*S. S. Times.*

LET THERE BE LIGHT.

If it should be asked whence is the obligation for carrying the Gospel in to the dark places of the earth, what ground is there for a duty of which so much is said to day in the pulpit and in print, the answer would not be found in the peculiar advantages which the Church possesses in this age, or in the splendid opportunities which the hand of Divine Providence has opened and pointed out. These indicate and enforce the duty; but the ground of it lies back of these. It is a duty which was enjoined upon the infant Church with peculiar emphasis and solemnity by the series of commands of our Lord, when in plain words He said, "Go ye into all the world and preach the Gospel to every creature," "Go teach all nations," "Ye shall be witnesses unto Me;" but the duty did not originate there. These were a republication—a fresh and explicit deliverance from the sacred lips of our Lord to ring down the ages and kindle the zeal and direct the energies of His disciples. The original source of the obligation which rests upon every soul was in the primal command, the first recorded utterance of Jehovah, when over the brooding darkness of the uncreated world He spoke the Omnipotent word, "Let there be light," and in quick response "the morning stars sang together and all the sons of God shouted for joy."

The advent of physical light was the symbol of that moral and spiritual illumination which He would have spread throughout the world of sin and sorrow. The simple majesty of that first command is the sublime authority for Christian missions. "Let there be light" gave inspiration to prophets and bards of old. The seer who beheld afar the Coming One, proclaimed Him as the Dayspring from on high, the Light to lighten the Gentiles, to give light to them that sit in darkness and in the shadow of death, the Sun of Righteousness with healing in His wings. His birth was the signal for the overture of angels, and again the skies were filled with music as in the beginning. He was the true Light of which the shining stars were but types and the glorious sun a prophecy.

It was the light above the brightness of the sun which arrested Saul of Tarsus, and startled him out of his Pharisaic pride and Judaic narrowness—made him glad to go forth and preach among despised Gentiles the unsearchable riches of Christ. That thrilling summons gave Carey courage to say, "I will go down into the dark mine if you will hold the rope;" it made Henry Martyn willing to leave the classic shades of Cambridge and go to India, and Selwyn and Patterson to leave homes of culture and mingle their lives with the savages of the South Sea Islands. It impelled Livingstone from his highland home in Scotland into the depths of African jungles, and moved the

heart of Hannington to receive the spear thrusts of those for whose salvation he was willing to lay down his life. It sent our own Payne and Hoffman and Aner to the same dark continent, and enabled the elder Boone when going forth to China to say, "If by spending my life there I could but oil the hinges of the door, so that others could enter and work, gladly would I go."

"Ye are the light of the world; ye are My witnesses; go ye" is the bugle call, which, coming down from the morning of creation, caught up and echoed through the lips of the risen Saviour, and coming again freshly from the throne of the Ascended One is calling choicest sons and daughters to go forth, and making thousands willing to deny themselves and contribute the means to send the everlasting Gospel unto the ends of the earth.—*Church Year.*

THE PURPOSES OF RELIGIOUS INSTRUCTION.

It is one of the chief mistakes of the age the fruit of an excessive individualism, that the value of surroundings in shaping and fixing character is overlooked. The outward drill of religious observance and spiritual habit is as needful as the devout feeling, even though, like the river of life, it flows out of the throne of God. One logically implies the other, but it does not necessarily secure it. One may run the risk of formalism, but the other runs the risk of extinction. It is a matter of regret that to stand within or without the Church is getting to be regarded with indifference: and if within, the recurring duties of the relation are regarded as hardly obligatory or even important. Now this framework of Christian service is indispensable to Christian character, and the necessary condition of its permanence and steadiness. The outward habit tends to create an inward habit; the external method favors the internal disposition and becomes its measure, as in a plant the soil and light are the conditions and the measure of the growth within.

Here lies the secret of public worship. We do not worship because we feel like it, but that we may feel. The feeling may have died out under the pressure of the world, but coming together from mere habit, and starting on the level of mere custom, we soon feel the stirring of the wings of devotion, and begin to rise heavenward on the pinions of song and prayer.—*Dr. L. T. Munger.*

THE WORD CATHOLIC.

A Correspondent of the *North East*, of Maine, writes as follows:—

So many efforts, of one kind and another, have been made to correct the ignorant and false use of the word Catholic, and with apparently, so little effect, that it seems almost a hopeless undertaking. The intelligent Churchman continues to be amused, or exasperated, and the less informed, to be perplexed, on hearing many of our Church people, in solemn worship, declare their unqualified belief in "The Holy Catholic Church," and half an hour later, denounce some practice which they disapprove, as "too like the Catholic Church to suit them." But the absurdity of the thing, as well as its inconsistency and the dreary pertinacity of all Protestant societies in confounding that which is Papal, and therefore *uncatholic*, ought to incite us to continual diligence in the effort to instruct the popular mind aright, and to correct the preposterous abuse of language and common sense. To this end, the subjoined extracts, from one of our most eminent authorities on the Church, may be serviceable among your readers. Speaking in behalf of the various branches of the English Church, from which Church we are descended, he says:

"We use the name of Catholic as appropriate to our churches, while we give other titles to

the various denominations which have separated from us, as Independents, Quakers, &c. None of these communities dispute with us the possession of this name except the Romanists, and their impudent pertinacity in the assumption of it induces sometimes the ignorant or the indifferent to countenance their claim in some degree; but all who are sufficiently informed do not recognize them under this appellation, because they know not any other Catholics in these countries except the members of our Apostolic churches.

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No one of sufficient information could recognize the appellation of Catholic as assumed by any schismatic of Great Britain, Ireland or America. He knows of no Catholics in these countries, except those who are members of our Catholic and Apostolic churches. As to those separatists who obey the Roman pontiff, he recognizes them only, under their proper appellations of Papists or Romanists, and would not profane the holy name of Catholic, by conferring it on those who are separated from the Church of Christ. To do so knowingly, would, indeed, be highly sinful, and would come under the condemnation of them that call "evil good, and good evil."—*Palmer on the Church.*

CHRISTIAN UNION.

If there is to be a union of Christian people, it must be upon some basis of truth admitted by all, and recognized as fundamentally necessary. To have no doctrinal basis whatever, no creed at all, is liberal indeed; but it is so liberal that it reaches beyond Christianity, and may include the infidel, the Jew, the Mohammedan. The system ceases to be necessarily Christian, when it disowns a creed. To say that the Bible is the creed and the only creed, helps the matter somewhat, to be sure; but we soon find that the question comes up as to the authority of the Bible, as to what constitutes the Bible. The system cannot pronounce decisively upon these points without violating its principles of not having any creed. It must leave every one not only to his own interpretation of the Bible, but to determine also what his Bible shall be; and thus, it is evident, the whole superstructure of Christianity may be swept away. I have known men who claimed to have no creed but the Bible, and yet who considered only three chapters in the whole Bible as of divine authority. It is evident, therefore; that those who reject creeds altogether cannot furnish a band for the union of Christians.—*Selected.*

THE HEBREW JOURNAL ON CHRIST.

Here is some strange language to come from such a quarter. It is taken by the *Independent* from the *Hebrew Journal*:

"Finding then corruption and decay spreading in the whole Gentile world like a canker not a sound moral sense left except in little Judæa, and that smothered under a fearful egotism, the Master preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance with love for neighbors, were to be the means of securing everlasting life, not birth, not wealth, nor worldly wisdom; promulgating among all men—the poor slave or the proud philosopher—lofty moral aims, attacking vice and superstition, offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross.

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentiles' wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came now? when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility and elevation of his teachings."