

as a help to the Bible, so shall we always find the greatest assistance in the Holy Scripture, if we as it were take the Prayer-book with us. When we come to doctrines of any difficulty, we should first ask What is the teaching of the Church on this subject? This question will be answered by a careful reference to the Prayer-book. Then we should examine whether the Scripture confirms what the Church thus teaches. By so comparing the Bible and Prayer-book, we shall acquire a stronger and more reasonable grasp of that which they both teach, each in its own proper way; but if we study the latter and written form of God's revelation, to man, without the aid of that vast unwritten body of Divine Truth, which was in the first instance given to the Church, and which the Prayer-book so faithfully reproduces, then it will be no wonder if, like the many Nonconformists who accept the Church's teaching as to the Canon of Scripture, but reject it as to its presentation of primitive Christianity, we acquire only a stunted and inadequate conception of that great Truth, to the knowledge of which God willeth that all men should come.—A. M. W., in *Church Bells*.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."

[E. P. DUTTON & Co., N.Y.]

SECOND WEDNESDAY.—Our religion must be a reality—we must not dwell in dreamland—we must have root in ourselves, and a reason for our hope. We must now and then put our religion to more than a usual test. Are we conquering sin—becoming more strictly obedient—making true headway—really growing Christ-like in character and life, in thought, word, and deed?—O God, make me real and true, genuine in devotion and thorough in work.

SECOND THURSDAY.—How often do we seek to be alone—if only for a brief space—with an all-sympathizing God! "Enter into thy closet," saith our Divine Master. There is something in the constitution of our nature which seems to render it necessary that we should sometimes get away from others to be quiet, full of thought and prayer.—In this as in other things, incline me, Lord Jesus, to follow thy example.

SECOND FRIDAY.—Think of God, and work as in His sight—a life of devotion, and of quiet activity and industry cannot go unblest. Upon the devout worker will come God's gift of peace. The Christian's life ought to be, like the life of Christ, full of inward peace—the Christian's prayers ought to be, like the prayers of Christ, full of calm and repose.—Grant me, Lord, to live as in Thy presence—a life of prayer and active service.

SECOND SATURDAY.—How difficult constantly to realize God's presence! Clouds obscure the light—our sins separate us from God—yea, our little faults hide His face from us—"the pure in heart shall see God"—alas, how much we may interpose between ourselves and the Sun of Righteousness! We ought to walk as children of light and of the day (not afraid of the light)—we ought, as Christians, to be light-bearers in the world.—Lord, that I may walk in the light of Thy truth!

SECOND SUNDAY.—Are we seeking God's blessing—are we preparing our hearts to receive it? The blessing is ready—are we ready and eager for it? We must empty our hearts of all that is sinful and worldly, remove all obstacles, and make room for what God is desirous to give us for His dear Son's sake. It is our own fault if we remain unblest, or receive not fullness of blessing.—Make me anxious, Lord, to receive "the things of the Spirit."

SECOND MONDAY.—We find it difficult to

carry religion into everyday life—to serve God in little things. The very absence in them of the look of importance throws us off our guard—we attempt them in our own strength, and fail. In greater and less common matters, seemingly of more importance, we seek divine help. Very subtle is the temptation to forget our need of God's aid in little things.—Grant, Lord, that I may seek to please Thee in every thing.

SECOND TUESDAY.—We may do somewhat of our duty at all times, but there are times when we may do more direct work for Christ. Each one of us may do some special work. Ask God in prayer what it shall be, and obey His call, which may come in the way of suggestion, perhaps, or almost unconscious desire: then give yourself to the work.—Father, teach me what to do for Thee.

PROF KNIGHT, (PRESBYTERIAN)

ON THE IMPORTANCE OF EXTERNAL DECORATION, GIVING THE BEST TO GOD.

Preaching at Forfar Established Church on a Sunday morning, lately, in connection with the placing of two memorial windows in that building. Professor Knight, of St. Andrew's, is reported to have said that the Christian Church was at first wholly invisible (!), without any of the accessories and accompaniments of the future Christian worship. From that it might be inferred that churches raised with splendour and adorned with magnificence were not essential to the worship of God. It had to be remembered, on the other hand, that one of the aims of the Christian religion was to turn everything to its natural and appropriate use, to unite things that had long been artificially divided, and to end the discord which it found existing between the ceremonial and spiritual. One of these lesser aims undoubtedly was to unite the beautiful with the true and good, to elevate the art of the world, and to consecrate it. Within a generation or two after the introduction of Christianity, the Roman world was filled with churches reared for worship, finer far in design and structure than were the temples of the pre-Christian religions, or the shrines of Eastern lands. The very stones of the mountains, their finest marble, had been cut in cunning masonry in honour of One who was a mendicant in the days of His flesh. The mines of the earth had yielded up their treasures to decorate buildings in which prayer was made to Him. The stones, the wood, had been carved, and glass coloured, to ornament the churches in which His worship was carried on. Choicest words had been written, and the very finest music of the world composed in His honour. This could not be explained on any theory that disregarded the Divineness of its origin. The principle that underlay these facts was, first, the very close relationship that existed between the internal and external in worship. To pretend to be able to dispense with the latter because the former was so much more important, was really to disparage the latter itself. The second idea underlying the dedication of art to religion was, that the external was symbolic of the internal, and therefore it should be arranged so as to shadow it forth. For example, some of the ideas connected with the Christian religion were stability, permanence, loftiness, calmness, unworldly repose, a central peace subsisting amid the agitation of the outer world. How could these ideas be most fittingly represented and handed down to posterity? Was it by means of the living voice, or oral tradition; or by perishable books; or by the great visible structures which represented and embodied them? Surely the builders of the great cathedrals, the monasteries, the abbeys, and the smaller churches of

Christendom, were directed by the instinct of true religion in giving to the world these sermons in stones. They were visible monuments of a religion that survives the fluctuations of opinion, the fashion of the world, and the revolutions of society. Another idea was conveyed in the history of those buildings, and in the way in which they were reared. Some of them, begun in the Middle Ages, were not finished yet. The builders were content to do just a little, their own part, and leave it to their successors to continue it, and they know that others would finish what they had begun, because they were only part of the great whole. They believed in the unity of the Church and in the brotherhood of the builders of it. Their apprehensions of the truth were deepened when realized by them in connection with the beautiful, and were further deepened when they proceeded to realize them in good conduct or right action.—From *Earl Nelson's, Home Reunion Notes*.

BODY AND SOUL ALIKE A NECESSITY OF CATHOLIC LIFE.

We know well that spiritual life may be real without Apostolic form. Only we seem to see that, even in its most beautiful and manifold manifestations, it cannot without that form propagate itself indefinitely. Time after time spiritual varieties surrender their separate life and merge into the completer existence.

On the other hand, we know well that there may be Apostolic form without spiritual life, and that, like any other form that lacks life, its end is to break up the supply pabulum for lower forms of life.

Our own humble, hopeful confidence lies in the possession of Apostolic form with fervent spiritual charity and living faith. The form is secured. Our every-day vigilance must be for the spiritual animation, the spiritual "increase of every part in that which every joint supplieth."

An unworldly Church, an unworldly clergy, means not a poor Church or poverty-stricken clergy. A poor, unprovided, dependant clergy is scarcely able to be an unworldly one, and certainly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine will to multiply, works no miracles and has no honour.

Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world, uses and teaches man how to use the world for God, until it brings at last the whole world home to God.

Never more necessary than now to use the world as not abusing it. To abuse it gracefully is the temptation of the age,—and to gild the abuse with philanthropy of the Gospel without its philotheism is popular. But its philanthropy will never live without its philotheism any more than the form of a Church will live without the spirit.

To say "Christianity is not a theology" is in one sense true, because Christianity is a life. But it would be just as true to say Christianity is not a history, or Christianity is not a worship. But you cannot have the life without the worship, without the history, or without the theology. The spiritual life is the life of God. As material life has its science of biology, so has spiritual life its science of theology. Without theology Christian life will have no intellectual, no spiritual expression, as without worship it will have no emotional expression, without history no continuous development. Intellectual expression is necessary to the propagation and so to the permanence of the faith. To know it is the profession of the clergyman, and the most living interest of a cultured layman.