

The Church and Christians.

Men speak, said the Bishop of London, preaching at the consecration of Truro Cathedral, as if Christians came first and the Church afterwards, as if the origin of the Church was in the wills of the individual Christians who composed it. But on the contrary, throughout the teachings of the Apostles, we see that it is the Church which comes first and the members of it afterwards. Men were not brought to Christ and then determined that they would live in a community.

Men were not brought to believe in Christ and in the Cross, and then decide that it would be a great help to their religion that they should join one another in the worship of the Father through His name. In the New Testament, on the contrary, the kingdom of heaven is already in existence, and men are invited into it. . . The Church takes its origin not in the will of man, but in the will of the Lord Jesus Christ. Everywhere men are called in; they do not come in, and make the Church by coming. They are called into that which already exists; they are recognized as members when they are within, but their membership depends upon their admission, and not upon their constituting themselves a body in the sight of the Lord. In the New Testament the ministers are sent forth to gather the children of men within the folds, and are not simply selected by the members of the Church to help them in their spiritual life.

Make the Best of One Another.

We may, if we choose, make the worst of one another. Everyone has his weak point; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. It is a very easy task; and by so doing we shall make the burden of life unendurable, and turn friends into enemies, and provoke strife, hatred, heartburnings, wherever we go, and cut off from ourselves one of the chief sources of happiness, and goodness, and usefulness. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By fixing our attention on their good qualities, we shall rise to their level as surely as by fixing our attention upon their bad qualities we shall sink below their level. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we, if God so please, shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

Church Terms Explained.

Canticles.—Those portions of Psalms, &c., appointed to be sung in the daily Offices of the Church. The *Benedictus*, *Magnificat*, and *Nunc Dimittis* are called Evangelical Canticles. *Benedictus* and *Magnificat* are the daily memorials of the Incarnation, and should generally be used in place of their substitutes.

Cantor.—One who commences the Psalms and Canticles, and leads the singing.

Cantoris.—The side of the choir on which the Cantor sits.

Catechumen.—A convert of the early Church, who was being instructed in Christian doctrine preparatory to baptism.

Catholic.—There are two meanings to this word. In its original sense it means *universal*. It is, therefore, correct to speak of the whole Church of Christ, in all its branches. Eastern and Western, as the Holy Catholic Church. But *catholic* has another and ecclesiastical meaning—viz., in agreement with the creeds, doctrines, dogmas, canons, traditions and practices of the one undivided Church, as it existed before the separation of the East and West. It is in this latter sense that we speak of a person as being a Catholic, that is to say, a baptized person who accepts the teachings and traditions of the early Church, as handed down to us from the time when it was undivided. Romanists are fond of applying the term *catholic* to themselves only, and in so doing Protestants

back them up. But they are only *Roman Catholics*.

Cathedral.—The chief church of every diocese is called the cathedral, because in it is the *cathedra*, or chair of the bishop. Every cathedral has a body of clergy connected with it of various degrees.

The Power of Sympathy.

Sympathy might almost be considered a sixth sense, by means of which we are enabled to put ourselves into another's place, and suffer in his sufferings, or rejoice in his joys, feeling either emotion to a more or less keen extent as we are endowed with this wonderful gift.

Nothing can describe sympathy as well as a few words written concerning the very symbol of sympathy—the sensitive plant, as it is commonly called.

"As a friend feels for a friend, so each of its leaves seem to feel for each other. Who that knows, who that has seen it, has not also remarked the strange sensibility of its leaves? The slightest touch suffices to make its folioles close upon their support, the petiolar twigs upon the common petiole, and the common petiole upon the stem. If we wound the extreme end of one foliole, the others immediately approach in succession, like friends who come to share in suffering or death. The irritation is not local, but communicates from circle to circle in the various elements of a leaf, and propagates itself from one leaf to another, like sympathy in an association of true friends. The more vigorous the sensitive plant is in its habit, the more susceptible is it; for sympathy everywhere is always most powerful in the noblest organizations."

This power of sympathy connects us all together in one common brotherhood, and the more abundant our own vitality, the richer and fuller should our sympathies be. If we are, as we should be, all members of one body, then the slightest touch upon one of the members will communicate itself to all. If one member suffer, all the body suffers with it. We do not need to feel the pressure of pain ourselves to share the shrinking of our brother, but suffering in his suffering we also strengthen him by our strength.

Sympathy must be an entering into the feelings of another; taking upon ourselves for the time being his sorrows or joys. Only by doing this can we strengthen and support by sympathy.

We only wound and hurt by our efforts if we are not willing to thus truly sympathize. When any one sits in the shadow of a great grief, the one who stands apart from him in the sunlight and calls out to him to be of good cheer, only increases the distance between himself and the mourner. It is the one who enters softly into the silence of the shadow, and with loving arm and speech uplifts and cheers by the very sense of oneness with the sorrow, who comforts most tenderly.

We have reason for great thankfulness if this precious gift of sympathy has been bestowed upon us. It is a gift that costs, for with it the shadows of others will lie across our sunshine, and our own hearts will ache with the sorrows of others, but when with this pain comes the knowledge that in just so far as we enter in, we can help and comfort those who are in sorrow, we forget all else in the joy that we may share in this Christ-like ministry.

Things Big and Little.

We are apt to think that consecration to our Master lays hold only upon the important matters of life. And we know that death to the world is the highest attainment of Christian grace. To apply the extreme principle to ordinary employments, duties, and temptations, seems almost like sacrilege. Our former life is hid with Christ in God. These primary truths we do not dispute. We pass day by day, as the Apostle says, plainly, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." But our difficulty lies in covering the commonplaces with such high heroisms of spirituality. We join a church—we give our children to go among the heathen—any of these majesties of awful surrender, these painful sacrifices which convulse the soul, we are wont

to make with due and dignified solemnity. Thus we die to many a cherished hope.

But these little daily forbearances—dull labours, wretched facts, vexations from children, watching by an invalid's bedside—these we toss off as of no account. We do not seem to think "dying to the Lord Jesus" includes them. And we are not precisely clear whereabouts they come in.

Our mistake lies in considering Christ only as a crucified Saviour. He died for us, and he lived for us, too. He took up human life as it is. "Himself bare our infirmities." We are linked to all His earthly career by the blessed power of a thousand reminiscences.

Thus Jesus came in in His two-fold office as a model of life and a sacrifice of death. It is in both of these capacities we "set the Lord always before us." That man has not studied his Bible well who misses either of these. It is not enough to contemplate Jesus as a mere salutary and beautiful example of existence moving divinely and sovereignly among these earthly shadows. He was a living human atonement, and we accept Him as a literal pattern. We rest upon His atonement, and we seek diligently to imitate His graces. And it is not enough to contemplate Him as a victim on the altar. It is true, as we are accustomed to sing:

"My soul looks back to see the burden Thou 'didst bear,
When hanging on the cursed tree, and hopes her guilt was there."

But both of these must be urged into practical use. We die when we live; we live when we die. For we belong to One who died and lives again. "All for thee, blessed Jesus," is a good motto. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

How the Angels Look.

Baby, holding his mother's hand,
Says "Good-night" to the big folks all,
Throws some kisses from rosy lips,
Laughs with glee through the lighted hall,
Then in his own crib, warm and deep,
Baby is tucked for a long night's sleep.

Gentle mother with fond caress,
Slips her hand through his soft brown hair;
Thinks of his fortune, all unknown,
Speaks aloud in an earnest prayer:
"Holy angels keep watch and ward,
God's good angels, my baby guard!"

"Mother, what is an angel like?"
Asked the boy in a wondering tone;
"How will they look if they come here,
Watching me while I'm alone?"
Half with shrinking and fear spoke he;
Answered the mother, tenderly:

"Prettiest faces ever were known,
Kindest voices and sweetest eyes."
Baby, waiting for nothing more,
Cried with a look of pleased surprise,
Love and trust in his eyes of blue,
"I know, mother, they're just like you."

—The Canadian Horse Show to be held in the Toronto Armouries on April 15th, 16th, 17th, and 18th, is a public spirited enterprise designed to encourage a most valuable agricultural interest. It may not be generally known that Canada shipped more horses to England last year than any other country in the world, and that the value of the trade with Great Britain alone amounted to nearly two million dollars. At a Horse Show the noble animal is seen in his pleasantest phases and without any of the undesirable associations which sometimes attend his appearance in public and other places. The programme of events at the Canadian Horse Show is most interesting, and there will be performances morning, afternoon and evening, of the four days of the show. The show will be opened on Wednesday afternoon, April 15th, at 2.30, by their excellencies the Governor-General and Lady Aberdeen. The railways offer greatly reduced rates, and there is likely to be a large influx of many representative people from cities and towns throughout the country.