

who doubt the experience in their own heart, the palpable evidence of the conversion there spoken of, cannot be saved." The writer nowhere makes such a statement, nor does he imply it. Very much the contrary: as Mr. C. can see for himself if he will again read the last page (46) over. No one repudiates such a doctrine more distinctly than I do. But, Mr. Editor, it is simply turning away from most patent facts to deny that many in the ministry of our own and other Churches, do terribly stand in need of conversion. But "being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God." They have never learned the divine lesson "Our wills are ours to make them Thine;" and have not, nor can have, till they are converted or changed (call it what you will), "the answer of a good conscience to God," which alone can enable them "to serve Him with a quiet mind." The book did me good. In hope that it might stir up others as it did me, I send it forth; not only in our diocese, but in several others. Since doing so I have had many reasons for knowing that, in the mercy of God, it has not been sent altogether in vain.

Yours, &c.,

W. S. RAINSFORD.

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HAVE FAITH IN GOD.

God always says what He means, and means what He says. He can do what He wills, in His own way and time. He is true, and does not lead astray those whom He asks to trust Him. We believe, or say we believe this. And we also speak of the Bible as the book which God has caused to be written to teach us His truth and His will. We profess to turn to it, when we want to know of God and of what He wants us to believe, and do, and be. Yet among those who talk most of faith in God, and love for the Bible, how little real down-right honest, living faith and love there seems to be. Men very often believe first in themselves, and believe in God as far as He agrees with them. They obey His laws as far as they like them. They trust His promises as far as He gives them a feeling in themselves that they are to be counted on. Thus there is a wilful picking and choosing out of the Bible,—very little right faith and obedience. The real question with men is not, What does God say? but, What seems to suit my fancy? So each man's rule of faith and duty is formed very much according to the sort of man he is. And He is very apt not to take that which is best for Him, but what is worst.

One man is of a very hopeful disposition. He looks on the bright side of all things. He can hardly be made to feel the seriousness of His daily life, and he takes eternity for granted. He dwells on God's promises. He puts out of sight the conditions to which they are bound. He rejoices in hope of the crown, but never thinks of the cross and the warfare. The warning against sin and sloth may be for others. He never dreams that they have any meaning for him. But as God's laws have promises in them, so God's promises have laws in them. What God has joined, man may not part.

Another is filled with a sense of his own sin, and God's glorious holiness. He cannot bring himself to believe that for one so unworthy those great words of love are true. He longs to be as others are who enjoy their cheer and strength, but he stands afar off in lonely doubt, hating himself, not daring to love God. Fear casteth out love. This is a sore wrong against God and Himself. God is love, and to sinners He has revealed Himself by that name. Knowing all that sinners would be, He sent His own Son to die for them. His love is boundless, and so is His power to save. His word of promise is as true as are His words of warning. The weakest longing for His grace is the first gift of grace, and assurance of love. Man must not wait for an angel to come to tell him that God's love is real. He must take it for granted, and act upon it, putting away each doubt as sin. Feeling about God's love does not make it be or not be. Faith receives its power, though it may in many different degrees feel its consolation.

Again, many believe God's words that are plain, but think those are not true which need faith to receive them. Thus they doubt the grace of Sacraments, and even neglect them altogether, because they have only God's word as to their meaning and value. They think, when God speaks of mysteries, that He must mean something else that is not a mystery. Because they cannot see how a thing is done, they will not believe it is done at all. They act just like a patient, who would refuse all medicines, the action of which the physician did not make quite clear to him.

Now all this great sin and great folly. God is God, and we are to be saved, if we are saved at all, in His way not ours. The Bible is a large book, and there is a great deal more in it than most people give any heed to, or really believe to be of use, or even true. We are no judges of what is more or less important.

The Bible is not for us to judge. We shall be judged by it.

Those who are earnest in shunning evil and doing good, must be so, trusting in the sure promises which tell of grace and of salvation, and holding fast in faith to Christ. Those who have joy and peace in believing must be careful to "maintain good works," thus giving proofs that Christ indeed lives in them. Those who devoutly and thankfully use the Sacraments and means of grace Christ gives, must do so as a sign of faith in the unseen Saviour who works in hidden ways, and as a means of gaining power from God to serve God more faithfully.

HONOUR AND SHAME.

No one can degrade a man but himself. What he is and does that is base and bad, not what others say about him or do to him, dishonours him. If he is true and noble, he is the same still, though treated as the filth of the world. Outrage and libel do not change what he is, and may leave him nobler. If he is low, the favour of the world that he deceives makes him no less low: punishment only warns him to what a depth he has gone down. Our Lord was scourged and spit upon, and put to the most shameful of all deaths; but this did not shame or degrade him: He was, through it all, the highest, noblest Man, and He was God.

Shame is in doing and being wrong, not in being caught, and treated as a wrong doer. That which cometh out of a man, which is in him, and shews itself in his words and deeds as his, defileth the man. All need, now-a-days, to be warned of this truth. Much is said that seems to show utter forgetfulness of it. Many people do not care what God knows them to be, or what they think of themselves, so that men do not find them out. They feel no shame, except others cry "shame" on them, or do something on them that marks them with disgrace. The high-minded are careful to have a conscience void of offence, to be true in God's eyes, and to deserve man's favour whether they get it or not.

SEEN BY ITS OWN LIGHT.

"The sun can be seen in nothing but its own light." This is one of those simple truths which by their simplicity slip away unnoticed until pointed out by some great mind which is great enough to note what is simple. One of the marks of true genius is, as the powers of the mind enlarge, to carry with us a childlike spirit. The fact that the sun, which lights up all nature, lights up itself, may be a childlike, but certainly is not a childish thought. The proverb in which it is embalmed is one of the "jewels five words long," that on the stretched forefinger of all time sparkles for ever." By its aid we are led on as by an easy flight of steps to ascend other and higher rounds of the ladder of truth. God who is light, dwells in light, and can alone be seen by that light which He sheds upon the mind. In Thy light, O God, can we alone see light. Men grope hopelessly after God until He reveals Himself not only to them, but around them and in them. We require not only a light without, but a light within. The Bible in our hands is of little avail without the Holy Spirit, as the celestial fire, to kindle a flame of love in our hearts. A child who prays for God's blessing in reading the Bible may know more really about the truth than the greatest scholar who is too proud to bend the knee. "All Thy children shall be taught of God."

NEIGHBOURING.

It is reported of St. Matthias the Apostle that he once said words to this effect:—"If a good man's neighbour does evil, the good man is to blame." Compare this with what is said of a wise man long ago: he saw a child do wrong, and therefore struck the father of the child. The Christian apostle and the heathen philosopher teach much the same doctrine on this point. We must not give our neighbours or our children the whole blame of their faults. We must take a good share of it ourselves.

One part of this duty is commonly neglected. People who take care of their children decline to

be their neighbour's "keepers." The "don't neighbour." This is their greatest virtue; so they think, at least. But all depends on what "neighbouring" is.

If it is idle gossip or rude meddling, the less of it the better. "Let none of you suffer as a murderer, or as a thief, or as a busy body in other men's matters." 1 St. Peter iv. 15.

But if it be words or deeds of kindness, when such are needed the more of it the better. "Then they that feared the Lord spake often to one another, and the Lord hearkened, and heard it." Malachi iii. 16.

One sort of "neighbouring" is very useful. I must urge you not to neglect it. "Let us consider one another, to provoke unto love, and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Hebrews x. 24, 25.

If you shrink from this work, do not give up the attempt till you have read the last verse of every chapter of the General Epistle of St. James; and have considered our Lord's answer to the question, "Who is my neighbour?" St. Luke x. 29-37.

I WILL COME UNTO YOU.

By the power of the Holy Ghost the Son of God took flesh, and was made man. When the Holy Ghost came down, on the day of Pentecost, He did not come to take Christ's place on earth, but to make Him present in a new way, and to build up His mystical body, the Church. Christ had disciples and followers who believed Him and loved Him, but He had not, before the Spirit came, "members" united to Himself, parts of His very being. This is the great blessing we enjoy. This lays on us our great responsibility. Christ is present, as He said, "I will not leave you comfortless, I will come unto you"; "Lo, I am with you always." We know it true that it was "expedient for us that He should go away." Because we love Him and love to be united to Him, we rejoice because of His going to the Father. We know that we have Him as our Saviour in a more blessed way than was given to those who were the Man of Sorrows' closest friends. "Baptized into Christ" by the power of the Spirit, we "put on Christ," we share His very life. We can "dwell in Him, and He in us." We are "members of His body, of His flesh, and of His bones;" we are one with all those who are in Him, whether in the Church on earth or at rest.

So the power of Christ is ours, that we may live Christ-like lives. There is no height of holiness which we may not reach; there is no strength of patience, and gentleness, and love, which we cannot shew, through Him in whom we live, and who lives in us, enabling us to do all things.

So also our guilt is great if we make the divine life in us be vain, or if we drive away the presence of our Lord. Sin takes a new dreadfulness when we look at it as done by those who are "an habitation of God through the Spirit," to whom it can be said, "know ye not that Jesus Christ is in you, except ye be reprobates." We rejoice in the truths of which Whitsun-day tells, but we must rejoice with trembling. We can put forth, if we will, the very power of the Almighty in our strife with sin and our efforts after holiness. But, "how can we escape if we neglect so great salvation," or use the members of Christ in that sin, to deliver us from which He died for us and lives in us.

He that sows not holiness in the seedtime of his life, cannot expect to reap happiness in the harvest of eternity.

A NEW CATECHISM IN DRAYTON.—Q. What is rheumatism?

A. Rheumatism is a humorous sensation that causes men to rub their joints with St. Jacobs Oil, play practical jokes, throw things around, wear crutches and stay indoors, swathed in red flannel.—Drayton (C.) New Era.

Q. What is St. Jacobs Oil?

A. A peculiar substance of a very penetrating nature, which causes rheumatism to leave the system astonishing quick,—insuring evenness of temper thereby, and ability to do one's work satisfactorily. It banishes crutches, retires flannels, produces happiness, and brings us down to a serene old age without the martyrdom of pain.—Exchange.

CAN'T GET IT.—Diabetes, Bright's Disease, Kidney, Urinary or Liver Complaints cannot be contracted by you or your family if Hop Bitters are used, and if you already have any of these diseases Hop Bitters is the only medicine that will positively cure you. Don't forget this, and don't get some puffed up stuff that will only harm you.