

has done. It would not have been strange if He had asked this of such a worm. But this is not His wish: He only demands that I shall just do and be what He, the King, has done and been. He humbled Himself as low as humiliation could go, to love me and to bless me. He counted this His highest honour and blessedness. And now He invites me to partake of the same honour and blessedness, in loving and serving as He did. Truly, if I indeed know the love that rests on me, and the humiliation through which alone that love could reach me, and the power of cleansing which has washed me, nothing can keep me back from saying: 'Yes, blessed Lord, even as Thou hast done to me, I will also do.' The heavenly loveliness of the great example, and the Divine lovingness of the great Exemplar, combine to make the example above everything attractive.

Only there is one thing I must not forget. It is not the remembrance of what Jesus has once done to me, but the living experience of what He is now to me, that will give me the power to act like Him. His love must be a present reality, the inflowing of a life and a power in which I can love like him. It is only as by the Holy Spirit I realize what Jesus is doing for me, and how He does it, and that it is He who does it, that it is possible for me to do to others what He is doing to me.

'EVEN AS I HAVE DONE TO YOU, DO YE ALSO!' What a precious word! What a glorious prospect! Jesus is going to show forth in me the Divine power of His love, that I may show it forth to others. He blesses me that I may bless others. He becomes servant to me that I may become a servant to others. He saves and cleanses me that I may save and cleanse others. He gives Himself wholly for and to me, that I may wholly give myself for and to others. I have only to be doing over to others what He is doing to me—nothing more. I can do it, just because He is doing it to me. What I do is nothing but the repeating, the showing forth of what I am receiving from Him.

Wondrous grace! which thus calls us to be like our Lord in that which constitutes His highest glory. Wondrous grace! which fits for this calling by Himself first being to us and in us what we are to be to others. Shall not our whole heart joyously respond to His command: 'Yes, blessed Lord! even as Thou doest to me will I also do to others.'

#### THE KNOWLEDGE OF PROPERLY USING WEALTH.

BY PHILIPS BROOKS, D.D.

"I know how to abound."—Phil. iv., 12.

Paul had the double knowledge. "How to be abased," and "how to abound." The two are not distinctly separable—each in some way conditions the other. There is far too little of the knowledge how to abound. Few men who abound come asking how to abound. Men think it hard enough to get rich, but a very easy thing to be rich. The moral uses of adversity monopolize our thought. But it is also true that the man who has wealth and does not flee from it, but uses it well, does more nobly than the ascetic in his cell. It is not mine to tell men of riches to throw their riches away, but to tell them of their privileges and responsibilities. Beyond the duty of being anything is the higher duty of knowing how to be that thing. No man has a right to be anything unless he has the knowledge of how to be anything. When Paul says, "I know how to abound," he is thinking of anything which makes life pleasant and ample—of money, of scholarship, of friendship, of great spiritual hopes and experiences. Paul did not have all these, and yet he had the knowledge of how to use them. The power by which he could

rob abundance of its dangers was the knowledge of the true perfection of a soul in serving Christ. All men do not know how to be rich. The generous, sympathetic, active, kind rich man knows how to be rich. He has taken possession of his money. What is more pitiable than the blunderer who holds wealth and knows not how to use it? In the college of life every one should learn how to live. The grand lesson to be learned is how to glorify God with what we have. Sometimes a rich man feels that if he could only get rid of his money he would become a better and a stronger man. It is the old story of the man in the tropics thinking he could be a good man at the North Pole. The outcry of the poor is not against rich men, but against rich men who do not know how to be rich. The pride, vulgarity, cruelty, and selfishness of wealth make the poor man's heart ache and his blood boil. Oh! that all rich men and women in this land knew this truth and used it!

There is also needed a knowledge of how to know truth. Here is a scholar who can give you any information, and yet you feel no enrichment. He has no deep convictions, no faith. He has grown less human. He values his knowledge as a botanist his specimens, and not as a gardener his plants. The highest knowledge comes by reverence and devotedness to God. It is sad if there comes no time when the soul feels itself living in great spiritual abundance—sacred days when the joy is too deep for songs. There is the danger of self-satisfaction, or of reactionary fear and distrust. If peace and heavenly vision come to you, make them your own by the doing of some great, hard duty in their strength. Duty is the only tabernacle which a man can make his home in the transfiguration mount. We cannot attain in one short life to all abundance, but by coming to God we can attain to the knowledge of how to abound. No knowledge is too rich for the soul which enters into it with the fear of God and love of man.

#### MARY LYON.

Mary Lyon was, in some respects, the most effective woman that New England has yet produced; and her biography (by her pupil, Fidelia Fiske) is widely read in Old England as a story of a typical career. The land of the Puritans has given birth to a multitude of noble women; but it is not too much to say of the founder of Mount Holyoke Seminary, "Many daughters have done virtuously, but thou excellest them all." Other cultured brains and pens have fashioned graceful poems and brilliant books: but her holy life was an epic. A woman who studied fifteen hours out of the twenty-four in order to fit herself for the exalted station of teacher, who gave her entire energies to the work of founding an educational institution worthy of her sex, who begged for its endowments from town to town, who wrapped herself in a buffalo robe and rode through wintry nights over Massachusetts hills to rally friends to her enterprise, who refused offers of marriage that she might live single for her darling project, and who, at length, founded, moulded and bequeathed to the world Mount Holyoke Seminary—that woman "rides brightest" in the galaxy of American womanhood. Her famous school became a pioneer in a certain style of practical preparation for life's duties. The dead hand of Mary Lyon has moulded and still guides the "Wesleys," the "Smiths," the "Northfields," and scores of other educational institutions.

Two of her golden sentences ought to be inscribed on the walls of every female seminary. One of them is this:—"There is nothing in the universe I fear but that I may not know all my duty, or may fail to do it." When her pupils graduated she was wont to say to them:—"Girls,

when you choose your field of labor, go where nobody else is willing to go." Abraham Lincoln's "with malice toward none, with charity for all," has not a sublimer resemblance to scripture phrase than these Christ-like words. The seed of every enterprise of love to rescue the perishing: the seed of all consecrations to philanthropy—of fair young Harriet Newell in her Indian isle, of Ann Judson amid the boors of Burmah, of Florence Nightingale in the hospitals of Scutari; yea, of every noble woman's plunge into darkness and danger to seek out and save the lost—is to be found in that immortal utterance of the heroine of Mount Holyoke.—Dr. Cuyler in *Independent*.

#### British & Foreign News.

##### ENGLAND.

Mr. Ruskin's latest outgiving is perhaps his most emphatic one. He says that "elementary education in Great Britain is in its idea the most entirely and directly diabolic of all the countless stupidities into which the British nation has been of late betrayed by its avarice and irreligion."

*The Rock* is sorry to note an increase the past year in the number of churches in London at which "illegal and objectionable" ritualistic usages are in force. Choral celebrations have been increased from 172 to 204; the instances in which eucharistic vestments are worn from 37 to 40; incense from 10 to 14; "altar" lights from 64 to 95; and the use of the eastward position from 304 to 335. The increase is not as great as it appears, because the number of churches reported on is greater by 20 than in the preceding year. It says that there can be no question, however, that ceremonialism is rather growing than declining.

THE CANTERBURY HUGUENOTS.—A very interesting and well attended lecture upon the above subject was delivered recently by the Rev. W. Harvey Jellie (Presbyterian minister) in the French church, established by Royal assent, in the crypt of Canterbury cathedral. The church has been very recently reseated, enlarged, and greatly improved. The Dean of Canterbury was in the chair. "How lovely are the Messengers" having been very sweetly rendered by the St. Dunstan's church choir, the Dean (Dr. Payne Smith) briefly opened the proceedings. They would, he thought, agree with him that no more appropriate place for such a lecture could be found than the undercroft of that cathedral, where for three centuries and a half the French refugees who fled at the time of the Edict of Nantes had worshipped. No doubt they brought to this country habits of suffering for conscience sake, and standing up for right very much strengthened the principles of liberty in this country. Doubly indebted to them were they, not only for the many useful arts and higher degree of civilization they brought, but the firmness and will of purpose and the power of will to do what was right, whatever the consequences which they engendered. He could not help being struck when at Oxford, by the fact of there being two professors of Huguenot descent, and everywhere the refugees appeared to do well. In conclusion the Dean referred to the action of the governors of the French Hospice, Victoria-park, in collecting the various inscriptions upon the tombs of Huguenots with a view to their preservation, and mentioned that in that crypt lay one who wrote that famous hymn "All hail the power of Jesus' name," composed by a member of the Perronet family, shortly after they settled in Canterbury. Rev. W. Harvey Jellie then commenced his lecture, which was divided into sections, and interspersed with chorales and appropriate anthems. Having traced the history of Reformation in France from its commencement, the lecturer referred to the conversion of Calvin, who subsequently joined Farrell in Geneva, where they commenced their labours. English exiles returned after the barbarous reign of Queen Mary, and under the patronage of Archbishop Cranmer found a refuge. At the close a hearty vote of thanks was accorded the lecturer.

RECEPTION OF AMERICAN BISHOPS AT CAMBRIDGE.—The Bishop of Albany, on Friday, October 24th, delivered an address in St. Edward's church, Cambridge, on "Foreign Church Reform Movements," in which he recounted the origin of these movements, described their progress, and set forth the hopefulness

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