

the "first principles," of which they are totally ignorant.

They should be fed with milk, until they are strong enough to be fed with meat, and then they should be fed with strong meat. And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these. I am amazed sometimes to find the surprise of people, when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine, merely, but as historical facts. It startles me to realize how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God."

We have no right to forget, that we have given us, a system of faith and duty, a system of religion, in which and by which we are to fit men for life and for eternity. To say the least of it we are bound to think that system the best. And without any uncharitableness, without controversey, without attacking any body or any thing but sin and unbelief and error, we are bound. I think, by every obligation before God and man, to insist upon that system in its fulness of Faith, Orders, Discipline and Sacraments.

—Selected.

THE CHURCH'S POWER.

Just before the Ascension the apostles asked, "Wilt thou at this

time restore again the kingdom to Israel?" Their idea of the kingdom was not Christ's idea; it was to be a *little* kingdom large as David's; a world-wide kingdom, going forth in the majesty of truth to bring within it all who loved the truth, whether in Asia or America, whether in Judea or Virginia, never entered their minds. They foresaw but little; indeed Christ told them that knowledge of the future was what God reserved to Himself:—"It is not for you to know times and seasons which the Father hath appointed by His own authority." Power was to be theirs; but not power to forecast except in some special instances; which special cases belong to the church no longer. But this power was to be the truth of Christ; they were to be witnesses for Him in all His personality and teaching. Here there is power, if the church would make better use of it—power as witnesses for Christ.—*Selected.*

SUNDAY.

SUNDAY, though a high festival, is one over which we have less control than over our other festal days. It is emphatically God's Day—given for many blessed purposes; but chief, and above all, for His worship and honor. Games and amusements most suitable for a Church festival, would be, in my mind, a desecration of the Lord's Day.

I am afraid I am rather what the world would call a Puritan on this subject. Not that I like long faces and drawling voices; and cheerless, sunless Sundays; but that I believe that one day in seven should be dealt with honestly, as God's