

"GIVE HIM A CHEER."

Many a man fails in a good but difficult effort because he receives criticism when he needs and ought to have encouragement. It is better to help than to hinder, but the latter is easier; a child may throw a railroad train off the track.

A fireman was trying to reach from the top of a ladder a poor woman who was imploring help at the window of a burning house. One among the crowd below cried: "You can't do it, come down."

He was already sufficiently discouraged by the difficulty, was somewhat burned and almost choked by the smoke. He began to descend, and was leaving the woman to her fate, when a man shouted, "Give him a cheer."

The vast crowd made the air ring with their encouragement, whereupon the fireman stopped, again ascended towards the window, and added by the cheering of a multitude, wrought a seeming miracle and brought the woman safely to the ground. "Give him a cheer" is a good motto.—*Christ Church Quarterly.*

TWO GOOD HANDS.

When I was a boy I became especially interested in the subject of inheritance. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while very seriously, I ventured to ask him. And this was his reply:

"My inheritance? I will tell you what it was—two good hands and an honest purpose to make the best use in my power of my hands and of the time God gave me."

Though it is now many years since, I can remember distinctly the tone of my father's voice as he spoke, and both his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."

GOODY-GOODYISM.

DR. THAIN DAVIDSON.

Your ears, young men! I want a word with you in reference to a certain phase of piety of which I hear a good deal, and which defers many a youth from religion. I mean what is commonly called "goody-goodyism," which I take to mean a compound of timidity, narrowness, over-scrupulousness and prejudice, not unmingled with self-righteousness, which seems to emasculate a young man and take all the bone out of him. Now, I declare to you that that particular form of religiousness is entirely out of harmony with the spirit of the New Testament. I unhesitatingly affirm that the Christ of the Gospels has no sympathy with it. It generally shows itself in narrowing the liberty of the Christian, in condemning things that are lawful, in exaggerating the importance of trifles and in harshly judging those who are of a different opinion.

Some years ago it was more intolerant and unreasonable than it would venture to be to day. It would look with disapproval upon every recreation that was not distinctly religious. It would frown upon all manner of games and athletic exercises as savoring of worldliness. It would put its ban upon secular music and poetry and literature, as only fit for unbelievers. It would look with suspicion upon any Christian who was a lover of art. It would be out of all sympathy with scientific pursuits.

It would regard a game of chess, cricket or football as quite unbecoming a Christian; and for a youth who went to a boat-race, he was given over to the devil! I am making no caricature. I am stating simple facts; and I am stating them that I may warn you against a distorted form of piety, that is opposed to the first principles of common sense, that tends rather to weaken than to strength-

en your higher nature, and that does incalculable injury to the cause of Christ. I shall battle with it wherever I meet it—a piety that dwarfs rather than ennobles a man; that is always linked with melancholy, and sings only on the minor key-note that finds more religion in a funeral than in a wedding, and would overspread all society with a dismal pall. No, give the religion of Jesus of Nazareth; the religion of the open countenance, the liberal hand and the generous heart; the religion that is in closest touch with humanity at every point, and throws a mellow sunshine over life. "Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh."

THE SILENT LIFE.

We lead two lives, the outward seeming fair
And full of smiles that on the surface lie:
The other spent in many a silent prayer,
With thoughts and feelings hidden from the eye.

The weary, weary hours of mental pain,
Unspoken yearnings for the dear ones gone,
The wishes half defined, yet crushed again,
Make up the silent life we lead alone.

And happy visions we may never show,
Gild all this silent life with sweet romance;
That they will fade like sunset's clouds we know,
Yet life seems brighter for each stolen glance.

This silent life—we little reck its power
To strengthen us for either good or ill,
Whether we train our thoughts like birds to soar,
Or let them wander whereso'er they will.

This silent life not those we love may share,
Though day by day we strive to draw them close;
Nor secret chamber—none may enter there
Save that one Eye that never seeks repose.

And if beneath that Eye we do not quail,
Though all the world may turn from us aside,
We own a secret power that shall prevail
When every motive of our life is tried.

THE PROPOSED ADDITIONS TO THE CHURCH CATECHISM.

The following is the text of the report of the Committee of Convocation on additions to the Catechism which was presented to the Lower House at the recent session:

"On 19th February, 1886, a committee of the Lower House was appointed to prepare a few questions and answers on the church which may be used as supplementary to the catechism, the answers to be taken, as far as practicable, from the Articles and Prayer Book." In consequence of the dissolution of Convocation, this committee was re-appointed on the 8th February, 1887. After many meetings it has unanimously agreed to the following questions and answers as desirable to be used in addition to those in the present church catechism:

1. Q.—What meanest thou by the Church? A.—I mean the Body of which Jesus Christ is the Head, and of which Part is visible here upon earth, and Part invisible.

2. Q.—What is the office and work of the church on earth? A.—To maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men.

3. Q.—How is the church described in the creeds? A.—It is described as One, Holy, Catholic, and Apostolic.

4. Q.—What meanest thou by each of these words? A.—I mean that the Church is One, as being one Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

5. Q.—How did our Lord provide for the government and continuance of the church? A.—He gave authority to His Apostles to rule the church, to minister His Word and Sacraments, and to ordain faithful men for the continuance of this ministry until His coming again.

6. Q.—What orders of ministers have there

been in the church from the Apostle's time? A.—Bishops, priests, and deacons.

7. Q.—What is the office of bishops? A.—To be chief pastors and rulers of the church; to confer Holy Orders; to administer confirmation; and to take the chief part in the ministry of the Word and Sacraments.

8. Q.—What is the office of priests? A.—To preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and each to feed the flock committed by the bishop to his charge.

9. Q.—What is the office of deacons? A.—To assist the priest in divine service, and specially at the Holy Communion; to baptize in his absence; to catechize; to preach, if authorized by the bishop; and to search for the sick and poor.

10. Q.—Why is it our duty to belong to the Church of England? A.—Because it has inherited and retained the doctrine and ministry of the Catholic and Apostolic Church.

11. Q.—What is required of members of the church? A.—To endeavor, by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to keep the unity of the Spirit in the bond of peace; and to forward the work of the church at home and abroad.

12. Q.—Will the evil always be mingled with the good in the church? A.—No, when our Lord comes again He will cast the evil out of His Kingdom; will make His faithful servants perfect both in body and soul; and will present his whole Church to Himself without spot and blameless.

It will be remembered that after an exhaustive debate the Lower House carried the first answer in the following form: "I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism, of this Body Part is militant here in earth and Part at rest in Paradise awaiting the resurrection." The debate on the other answers was adjourned until next session.

"NO TIME."

I know, indeed, that it is very hard to find time for all that we wish to do. None of us do all that we desire—but that we have "no time" for God, is a very solemn and very terrible thing to say.

You have time for toil and time for rest; you have time for work, and even time for pleasure; but "no time" for God and His service.

And yet all your time is His, for He gave it all, and can take it away.

Suppose you are busy on some piece of work which you are anxious to finish, and some neighbor rushes in to say that your house is on fire, or that your child has met with an accident and has been carried to the hospital; would you then go on with your work and say:

"I have no time to attend to these things now; I am very busy; when my work is done I will see what I can do."

If your soul is not safe, then nothing else is of any importance in comparison with its welfare.

But if you are busy all the week, what about your Sundays? They are special days of rest, given by God on purpose that you may think of Him and care for your soul. Have you "no time," then, or are you "too tired," or is it that you "don't care?"

In one way it is true that you have "no time" to call your own. The present is the only time you have. To-morrow is not yours yet, and it may never be given you. Now is the accepted time. Now is the day of salvation.

You say that you have "no time." But if God sent upon you a severe illness, all work must be laid aside—you must find time to be ill.

And some day you must find time to die. The busiest of all men must give up their work, and lie down in the sleep of death.

Surely, with life so uncertain and death always so near, you have "no time" to trifle, "no time" to spare, "no time" to waste, "no time" to spend idly or sinfully in the service of the world and the flesh and the devil. All your time is for God. Consecrate it to Him.—*A Mission Tract.*