

3. If you can, get others to help you. Then remember it will be WORTH A GREAT DEAL to you, for God has promised the reward. August, 1881.

Family Department.

THE WINDS OF GOD.

Blow, soft spring wind!  
Out of the amber west, when down the sky  
The shadows slowly creep, and Heaven's lit lamps  
Speak evening nigh!  
Fan with thy living breath the rousing earth,  
And let thy voice tell to all drowsy hearts  
The year's new birth!

Blow, summer wind!  
When, after days of drought and sullen heat,  
Out of the heaped-up clouds there comes a sound  
Like echoing feet!  
While from the distance, borne on breezy wings,  
The rain descending on the thirsty plain,  
Its beauty flings!

Blow, autumn wind!  
Out on the yellow woods and stubble lands,  
Stir the brown brake and scatter thistle-down  
With myriad hands!  
Sleep after labor, after turmoil rest:  
By strength and weakness, yea, by life and death,  
The world is blest!

Blow, winter wind!  
Out o'er the tumbling sea roll cloud and mist;  
Roar through bare branches, striking wizard notes  
Where'er you list!  
Driving the ships; and in and out of all  
Working God's will—who, from the frozen seas,  
Came at His call!

Blow, breath divine!  
Beyond the depths of the uncounted host,  
Beyond the mystic circle of the sky,  
Come, Holy Ghost!  
Lo! hatred, blasphemy, and sin aspire  
To raise their devil-thrones amid the gloom,  
Come, quenchless fire!  
Yea! and the world is buried still in night,  
And loud and long thy watchmen warn in vain—  
Come, Living Light!—Argosy.

THE CHRISTIAN'S PLACE OF REFUGE,  
AND TRUE HOME ON EARTH.

(Concluded from page 5.)

We have had, no doubt, our vestries and provisions for temporal and financial needs. But for spiritual improvement, and for gaining spiritual influence over the lives, say of our young men and women, where are the organizations? I do not say this thing may not be overdone. In many cases it is. But that should not prevent our wise use of such means. We are beginning to see the need of them, and so we have our Sunday School 'Teachers' Association, our Church Institutes, our Parochial Guilds and the like, springing up and bearing fruit. It is neither possible nor advisable to seek in every Parish a dull and heavy uniformity of method. But the working of no Parish approaches completeness which has not provision for the child as he gradually slips away from the Sunday School, gathering him into the Bible Class, thence into the Confirmation Class, thence into the Communicants' Class, and thence into the Parochial Guild, which assigns to every member of the Church his proportion of work and alms.

2. I will next mention more extended use of lay help. It is impossible not to see how much is accomplished by that means in other communions. The permanent Diaconate, in case of which the Deacon need not surrender his worldly calling, will, when wisely inaugurated and used, call into sacred exercise the spiritual gifts of many of our Christian laymen. The laity generally do not appreciate such ministrations now, but they must and will get over that. How many a station could be kept open, the seeds of true Church life sown, the offices of the Church extended, by half a dozen Deacons in each large Parish, under the supervision and direction of the Parish Priest, and consecrating their gifts and energies as best they can to the service of this common Lord. This matter demands our wisest plans and our most energetic action.

3. The next agency I would plead for is a wider use of pamphlets and tracts. I know that in many quarters there is great contempt for leaflets and tracts, but such a feeling betokens small knowledge of human nature. People in this country will read, and it should be the object of our Guilds to provide and circulate Church literature of a healthy and vigorous tone, which will give information, sorely needed, on the doctrines and history of the Church.

II. But these things are all outside matters, incidental to the life of the Church, but not of her essence. The Guide and Teacher of the Church of God is the Holy Spirit of God. It is a truism, and at the same time a deep living truth, which is often overlooked, to say that without His penetrating, all-pervading influence, all our work will be vain. On Him we lean, His strength made perfect in our weakness. We speak in our councils of new energies and freshened powers, of gifts free and

liberal, of awakened interest and steadfast zeal, of the love for God and work for man that shall cease but with our life. We tell each other of our plans, our hopes and fears; we speak with a chastened but a steady faith of new victories to be won for Christ and His Church. But where are they all to come from? What is to nerve the feeble arm and brace the shattered energies? What is to lay open the close-shut purse and unlock the churlish heart? What power is to lift up our Parishes and our people to loftier aims and nobler efforts? What but the grace of the Spirit who hath promised to pour out His heavenly dew upon all flesh? And so I plead for Parochial Missions, that is for a week or ten days set apart to lay our Parishes directly under the influence of God the Holy Ghost—that His power Divine may raise our sluggish hearts and quicken our spiritual impulses into new life, till, with bended knee and bowed down soul, we implore from Him blessed unction, Who is, in His Church, and she through Him, a shadow in the day time from heat, and for a place of refuge, and for a covert from storm and from rain. Brethren of the clergy, throw open your Parishes for this means of grace; brethren of the laity, throw open the door of your souls that the spices may flow in, till the whole man, body, soul and spirit, by one mighty act of life-long self-surrender, is consecrated to the Master's work. This is our privilege, this the end of our toil; till His Church, the place of refuge, has gathered every unbeliever, every active opponent, every careless member, every wandering sheep to her yearning heart.

I plead with you to-night for your offerings to the Foreign Missions of the S. P. G.; and it is not hard to see where the connection lies between my plea and my subject to-night. It is an encouraging sight to see the Church gathered, as we are here by her representatives—joining in united worship, with the joyous accompaniment of instrument and song,—a Diocese equipped and ardent in its noble work. We go home from these meetings invigorated and refreshed both socially and spiritually, and our strength is renewed like the eagles; but, humanly speaking, we owe this largely to the Venerable Society, which nurtured us in our infancy, and does not altogether desert us as we grow on to man's estate. By those blessed privileges then which you so deeply value; by the grace and strength you receive from holy Sacrament and Scripture and worship; by every holy aspiration; by every timely aid in temptation; by every consolation in time of trouble; by every occasion when the Church of the living God is to you a tabernacle, and a shadow from the heat, and a place of refuge, and a covert from storm and from rain,—I appeal to you to give, not of that which costs you nothing, but so that you will miss it, to send to others the blessings which you yourselves enjoy.

God in His infinite mercy, through all our troubles, notwithstanding all our shortcomings, is now pouring out grace and life over the wide fields of His Church. The only thing that can hurt it; or us is our own faithlessness. He is making the very desert burst forth with fruit, and the thirsty land springs of waters.

O Lord Jesus Christ, Who art the Resurrection and the Life, Thou great Head and Guardian of Thy Church, pardon Thou all faithless doubtings, strengthen, guide, console us, keep us in Thy Faith, lead us into all truth, lift up our feeble hands, and fight for us in the day of battle. Make Thou to us and to all men Thy faithful Church to be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain, till we reach Thine everlasting glory.

SACRA PRIVATA.

Lord's Day.

"When will the Sabbath be gone, that we may sell wheat?" Amos viii. 5.

Deliver us, gracious GOD, from this sin of covetousness, from being weary of Thy Sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of Thy Son Jesus Christ. O that we may desire and rejoice in the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting Sabbath with Thy saints, for Jesus Christ's sake. Amen.

"O that I may be glad when they say unto me, Come, let us go to the house of God." Ps. cxxii. 1.

Prayer for all Mankind.

"I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." 1 Tim. ii. 1.

O GOD, Almighty and merciful, let Thy Fatherly goodness be upon all that Thou hast made. Have mercy upon all Jews, Turks, Infidels, and Heretics; and grant that none may deprive themselves of that happiness which Jesus Christ has purchased by His death. Bless the pious endeavors of all those that strive to propagate the Gospel of Christ; and may its saving truths be received in all the world. Preserve Thy Church in the midst of the dangers that surround it; purge it from all corruptions, and heal its divisions, that all Christian people may unite, and love as becomes the disciples of Christ. Grant that all bishops and pastors may be careful to observe the sacred rites committed to their trust; that Godly discipline may be restored and countenanced; that Christians may not content themselves with bare shadows of religion and piety; but endeavor after that holiness, without which no man can see the Lord; that such as are in authority may

govern with truth and justice; and that those whose duty it is to obey, may do it for conscience sake. Let all that sincerely seek the truth be led into it by Thy Holy Spirit; and to all such as are destitute of necessary instruction, vouchsafe a greater measure of Thy grace. Support and comfort all that labor under trials and afflictions, all that suffer wrongfully; and by Thy mighty grace succor all those that are tempted. Give unto all sinners a true sense of their unhappy state, and grace and strength to break their bonds. Visit with Thy Fatherly comfort all such as are now in their last sickness, that they omit nothing that is necessary to make their peace with Thee.

A NOBLE ACT.

A sinecure is an office or position with a salary, and nothing to do. It is refreshing to read how a manly boy once refused to take unearned money, and how a great man was wise enough to profit by the hint:—

The Duke of St. Albans, the hereditary Grand Falconer of England, is a great goose breeder, and employs a large number of goshers to tend the birds upon one of his estates. Last autumn, his grace presided, one Saturday, at the payment of his labourers. Simon Bluff, an intelligent boy, a gosh-herd, ten years old, was called up to receive eighteen pence, his week's wages. The boy refused to take the money. Upon being pressed for the reason of his denial, he replied:—

"Why, 'cause all the geese on Monday morning fled away; and how could I take money for looking arter birds when there was no birds to look arter?"

The Duke, returning home, immediately sent in his resignation as Sinecurist Falconer. In humble imitation of Simon Bluff, he even refused to take the current quarter's salary.—*Youth's Companion.*

SUNDAY.

In two sermons, delivered in Chicago in 1873 and 1876 before the Sinai Congregation, Dr. Kohler, referring to Saturday, is reported to have spoken as follows:—

"The day has lost its holiness with the Jews. It cannot be divine. The Sabbath of the Jews is actually Sunday. We shall, in time not very far off, adopt the Sunday as our Sabbath. We transfer all the blessings from the old historical Sabbath day to the public Sabbath."

"Whether kept on Friday, as the Mohammedans do, or on Sunday or Saturday, it has become God's sacred messenger. We can see no way of bringing its blessing to bear on the multitude of our business men, except by holding Divine Service on Sunday, the actual day of rest with all our people. I firmly maintain Sunday to be the Jordan of our land of promise."

Since becoming rabbi of the Temple Beth El, he is said to have repeated these expressions in various forms, as, for instance:

"The great prophet of the exile holds forth the promise that one day all flesh will celebrate the Sabbath in common with Israel. And it is certainly of no consequence on which day this be."

BAXTER'S TESTIMONY.

"One help to my success," says Baxter, "was the relief which my estate enabled me to afford to the poor. The situation which I held was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a year of the booksellers for my books, which I wrote. This little, dispersed among them, much reconciled them to the doctrine that I taught. I took the apst of their children from the school, and sent divers of them to the Universities, where for eight pounds a year, or ten at most, by the help of my friends, I maintained them. In giving the little I had, I did not enquire if they were good or bad, if they asked relief; for the bad had souls and bodies that needed charity most. And this truth I will speak, for the encouragement of the charitable, that what little money I have by me now, I got it almost all, I scarcely know how, at that time when I gave most; and since I have had less opportunity of giving, I have had less increase.

WHEN the Truth became incarnate for our salvation, He established, as the eternal representation of Unity, a social body, which He called His Church; to be manifest to the world as ONE, by the profession of the same faith, by the acknowledgment of the same ministry, by the use of the same Sacraments. The external unity thus Divinely constituted, is the especial agency by which the Holy Spirit most effectually operates to produce that "unity of the Spirit," that real and holy harmony between man and God, between man and the universe of God, which is the end and purpose of all revealed truth.—*Rev. Dr. Craik.*

MIDHAT PACHA's place of banishment is considered by the Arabs as the most ancient place in the world; they say it is the place to which Adam and Eve fled after their expulsion from Paradise, and Eve's tomb is shown to pilgrims!

A house-going Pastor makes a Church-going people.

OUR LONDON LETTER.

(From our own Correspondent.)

The following account of a ramble through St. Augustine's College, Canterbury, will be interesting to some, if not to all, your readers. This useful Institution is full of students, and doing well, under the guidance of its new Warden, Dr. Maclean:—

The Refectory with its interesting Crypt has been restored as nearly like the original as the few remains rendered possible. The foundations and portions of the walls and buttresses of the Crypt belong to the ancient building, and two or three columns in the Crypt are as old. This Crypt is exceedingly fine, the vaulted roof being supported on ten elegant columns. It forms a light and airy chamber, which is put to a very practical use. Here are benches, lathes, and all the apparatus of the carpenter's art, and here the sons of St. Augustine in the nineteenth century are trained in such technical work as is likely to be of good service to them in their future mission-homes. For instance, one who first learned to handle the saw and the plane under this vault, has built two churches for his Dyak people in Borneo (Mr. Croysland), and numerous other illustrations might be given of the value of the instruction the students obtain from their master in carpentry. The walls of the Crypt were formerly lined with painted panelling, a portion of which was many years ago carried away to be used, we believe, at the George and Dragon Inn, High-Street.

The Refectory above the Crypt is now used for intellectual refectory only, having been fitted up as a library. It is a very fine hall, lofty and well lighted, and admirably arranged with its store of literary treasures.

Here also are preserved several articles of genuine interest, which the visitor should not omit to see.

The library stands on the west side of the Great Court (Magna Curia). On the opposite side are the Chapel and the Hall, access to both interiors being gained by an old stone staircase, part of the original building.

The hall is a truly noble apartment, a restoration of the ancient Guesten Hall, erected by Abbot Fyndon at the close of the 13th century. Its splendid oak roof is in part ancient; the windows are reproductions of the old ones, as nearly as could be ascertained from fragments of tracery found in the ruins. Much as it is now it must have been when royal and lordly guests were entertained within its walls. Can we not, with slight effort, image Queen Bess seated on the dais in all her glory of paint and jewels, receiving the homage and flattery of the greatest courtiers that ever circled round a monarch. Charles 1st, and Charles 2nd, were both entertained under the same roof. The former ill-fated sovereign lodged in the Abbey on the occasion of his marriage; the latter on his journey to London at the Restoration.

At the marriage of Charles 1st, Orlando Gibbons of the Chapel Royal came down to officiate as organist; caught the small pox, and died here. He was buried in the Cathedral. If the old walls could but repeat to us the conversations to which they resounded on some of these historic occasions! But after all the grand old room is put to better use than the casual entertainment of Tudors or Stuarts. It is now the common hall of the Missionary College. Here the students take their meals in company with the Warden, the Sub-warden, and Fellows, who sit at the upper table on the dais. The Warden's chair is an elaborate, carved oak piece, probably old Flemish. It was presented to the College by its munificent founder. On the wall behind hangs a fine mosaic, a copy by Salviati, of a celebrated Mosaic in St. Mark's Venice. It represents the Saviour seated on the throne of judgment, with the great book open in his hands. Near the dais is an old painting of considerable interest, though of little merit. It represents St. Augustine's probably at some time during the last century; it shows Ethelbert's Tower, and the window of the Abbot's Chapel. This picture was, we believe, once over the fireplace of a public house. On the walls of the Hall are excellent portraits of the following benefactors of the College—Bishop Coleridge, who was chaplain to Archbishop Howley at the same time as Mr. Loyall, afterwards Dean of Canterbury. The two chaplains were so much alike in features that they were constantly mistaken for each other. The Rev. Edward Coleridge, who may be considered founder of the College, with Mr. Baresford-Hope. He wrote many thousands of letters to gather in funds for a permanent endowment of the College. Dr. Lochée, who gave his gratuitous and most valuable services to the College for 25 years as lecturer on medicine. Canon Gilbert, a worthy native of Canterbury, who was one of the choir boys of Canterbury. He was advanced from the choristers' school to the King's School, and so well applied himself to study, that he gained a scholarship at Cambridge; he was made honorary Canon of Lincoln whilst holding the living of Grantham, and founded three scholarships for students in that diocese. He made many benefactions to charities during his life, and bequeathed his plate and books to the College.

From the Hall we pass to the Chapel. This is built on the site of the old Guest's Chapel, but only a portion of the walls and the beautiful west windows are ancient.

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