

With these words in our minds, and others with which the New Testament is filled, how does association on equal terms with worldly and ungodly people appear? When we mingle with them in theatre, opera or ball, are we not walking in the counsel of the ungodly, and sitting in the seat of the scornful? Does not the Christian thereby lose his identity as a follower of Him who was despised and rejected of men? Is he recognised as a pilgrim and a stranger dead unto sin, consecrated to a warfare against the prince of this world? And can he be truly said to be bearing his cross "when all men speak well of him" as "broad," "tolerant," etc., because he never obtrudes his religious views upon men and, while mixing freely with the world, never testifies that the works thereof are evil?

I have little sympathy with those who maintain that it is a Christian's duty to go where the world goes in order to save the world. There would be some force in this plea, did Christians follow their Lord's example in this respect, and while sitting among the Pharisees fearlessly denounce their sins and point them to the Truth; or, while eating with publicans and sinners, tell of the loving Father who is ever waiting to welcome home His prodigal son. But they must be ready to accept the consequences. The society of the present day would close its doors against such fanatics, and while it would perhaps impose its persecutions in a more refined and modern manner than in the time of the early martyrs, the persecution would be none the less real and unrelenting.

Moreover, as we are commanded, "Come out from among them, and be ye separate," what protection have they against the wiles of the world, the flesh and the devil, who mingle with the world on equal terms, without the banner of the cross over them, its armour upon them? How many there are who have entered the enemy's citadel to save those who are held captive, and are in the end themselves made captives!

And how much better to form one of the attacking army outside, wielding hearty blows for the Lord, than to be within, seeking to win over a deserter here and there at the risk of our own salvation!

The experience of Lot is a case in point. Choosing the pleasantest and richest country, he pitched his tent towards Sodom, whose inhabitants "were wicked and sinners before the Lord, exceedingly." He is next found in Sodom perhaps expecting to convert its inhabitants to the true religion. Overtaken by the misfortune by which Sodom was captured by its enemies and carried away captive by them, he does not heed the warning, but, after his rescue by Abraham, is found sitting in the gate of Sodom as one of its prominent citizens. From this doomed city he is most unwillingly dragged away, with the loss of his wife, his sons, and all his property, with a blemished reputation—and no converts!

A remark of the Rev. Mr. Aitken, the celebrated mission preacher, in speaking on this subject of the Christian's position in regard to worldly amusements, is worth considering. "Can we imagine the Lord Jesus attending one of these gatherings? Can we even imagine Him visiting a house in order to 'pass a pleasant evening?'"

All this is very "narrow." Yes, and "narrow is the way that leadeth unto life," and surely they who are striving to enter the strait gate, to walk the narrow way, need to be "narrow" in the best sense in their own conduct. It is not a Christian's part to judge others, but he should deal with himself very strictly; keep down, by God's grace, the "carnal mind;" control "the lust of the eye, the lust of the flesh and the pride of life," and give the world no occasion to doubt his position as a good soldier of Jesus Christ.

What might not the Brotherhood of St. Andrew accomplish for God and for souls, were each member thus willing to deny himself, and

take up his cross in this consecrated warfare! With what power would they be endued! They would be no longer seen in worldly gathering except as there openly doing their Father's business. Their words would be burning words, piercing to the souls of men, because inspired by the Holy Ghost. Their faces would be like Stephen's, shining with the light of God. Everywhere men would recognize them as having been with Jesus. And their light would shine among men, and souls through them would be born into the kingdom, and God's name would be glorified.

Is this impossible? Brothers, let us pray for it fervently, unceasingly to Him with whom all things are possible.—F. W. Perry, in *St. Andrew's Cross*.

EARNEST WORDS.

We take the following from an address of the Rev. Dr. McKim, rector of the Church of the Epiphany, Washington, D. C. They are applicable to all Christians everywhere.

"In looking forward to the duties devolving upon us all, the words of the Master sound with a solemn impressiveness in our ears: '*Work while it is called to day; the night cometh when no man can work.*' We think of the Church as the Ark of God in which we find refuge; as the Home in which we find shelter and food and rest; but this is only one side of the idea of the functions and office of the Church. She is appointed—and every one of her congregations is appointed—to do the work of God in the world, to seek and to save the lost, to strengthen the weak, to reclaim the wanderer; to publish Christ's Gospel, and to live His Gospel among men; and that means that the Church is to embody in her life the life and example of Christ, whose ministry was a ministry of self-sacrificing love and labor for the bodies and souls of men. Into this work and ministry every disciple of Christ is baptized. It follows that every member of this parish of Epiphany is called to do his part in the great and holy and solemn work which Christ committed to His Church. He is not in the Church merely that He may be instructed and comforted and edified; he must also take his part of the work of God among men. To be a member of the Church of Christ, and to do no work for Christ, is to dishonor and repudiate one's obligations as His disciple. Let us recall the words of the Evening Prayer for family worship in our American Prayer Book: 'Be gracious unto Thy Church, and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully.' It behooves us to note carefully the fact that each one of us has a 'vocation and ministry' in the Church of God, for the faithful exercise of which we are responsible. We should realize that all life is holy, and all its activities should form part of the sphere in which this our ministry is to be exercised. The Christian spirit in one important sense breaks down the barrier between the sacred and the secular, not, however, to render the sacred secular, but on the contrary, to make the secular sacred—to extend the lines of the consecrated ground till they embrace all our energies and all our occupations. This should be the fervent purpose of each Christian man, to do all his work, and to take all his enjoyments, as a servant and a child of God, in His fear and under His control, 'as unto the Lord and not unto men,' in the spirit of the apostolic injunction, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' In our buying and selling, in our shops and offices, in our business and our pleasure, above all in our homes and by our firesides, we must be doing the work of God by living the Gospel, by incarnating the spirit of our holy religion. No amount of preaching, or Sunday school teaching, or district visiting, or Dorcas Society work, or church attendance,

can take the place of this. But because this is the first, aye, the chiefest thing, it does not follow that it is the only thing which a Christian man's 'vocation and ministry' includes. Surely we should each one ask, 'Have I no work to do for God in connection with the appointed agencies and activities of the Church of God, its charitable, its educational, and its missionary organizations?' Let no man say, 'I have not capacity or talent for such work.' Let him remember that the 'wicked and slothful servant' was he who had but one talent and who was condemned because he buried that one talent in the earth."—*Parish Visitor, N.Y.*

THEODORE TALBOT.

The *Spectator*, in a recent issue, gives "a brief sketch of a noble character and a beneficent career," that is well worth reproduction. It is called forth by the printing, for private circulation, of a memoir of Theodore Talbot, a layman of the Church of England, who lived a singularly noble and devoted life. He was born in 1839, the son of Mr. Christopher Talbot, a man of rare mathematical and scientific attainments, who, at the time of his death last January, was the "father" of the House of Commons. After an honorable university career, he threw himself with great energy into the Volunteer Movement, becoming successively Captain, Major, and Lieutenant-Colonel of his county corps. He was an admirable shot, a strict disciplinarian, and a thorough master of drill. He took a farm of his father's and worked on commercial principles. His zealous temperament found a vent in hunting. He persistently declined Parliamentary honors, feeling his sphere of usefulness to be elsewhere. That sphere was found to lie in a very unexpected quarter.

"From his early days Theodore Talbot had been of a devout and thoughtful temperament. He had a high conception of his duty towards God, keen sympathy with the sufferings of his fellow-men, and an abiding sense of responsibility for the gifts of life, health, activity, wealth, position and social influence." In the London Mission of 1849 he made acquaintance with one of the curates of St. Alban's, Holborn, who became his most intimate friend. "Through this friendship he was drawn to St. Alban's Church, and in its parochial work he found his true vocation and developed the most characteristic and most beautiful parts of his noble nature. From this period he practically disappeared from society when he was in London; his time was spent in the slums of Holborn instead of the drawing rooms of Belgravia and Mayfair. He joined one of the St. Alban's parochial guilds, of which the object was to bring young workmen and lads together in a real brotherhood. He stood god-father for the street Arabs at their baptism; he carried the dead to burial; he fed the hungry, reasoned with the sceptical, and taught the ignorant in the Sunday schools."

On his father's estate he promoted the restoration of churches and the improvement of worship, and co-operated in the work of the earnest minded clergy. "All this exuberance of outward effort was only the expression of an inward spirituality as keen and intense as ever animated a human life. He had in a singular degree the gift of childlike faith in the Unseen, in the Fatherhood of God and the mysteries of the Mediatorial Kingdom. 'I only live for God's glory,' he said; and it was no idle vaunt. His progress in the spiritual life was steady and manifest. He gradually learned to control the impatience of a naturally quick temper, to submit to rebuke, and to humble himself before those whom he had wronged."

"Thus alike in his inward character and in his outward life, he showed the reality of a living faith. He bore constant and enthusiastic witness to what he believed to be the truth; he