

## A HOSPITABLE PEASANT.

About three hundred years ago there was a Czar, or Emperor of Russia, named Ivan, which, you know, is the Russian for John. He was very fond of travelling about in different disguises, that he might hear what the people thought of him. One day he was at a small village near Moscow. He was dressed like a beggar, and pretended to be very tired and hungry. But although he asked for food and shelter at several cottages, no one would take any notice of him: he was too shabby and poor. Just as he was going to leave the village, he saw a miserable hut, at which he begged for a night's lodging. The peasant took him by the hand and led him in, saying he had come at a bad time, as his wife was ill, but he was welcome to such food and shelter as they had to offer.

There were five children in the little cottage, and also a tiny baby only lately born. The Czar took this little one in his arms, and on the next morning when he was leaving the cottage he asked the hospitable peasant not to have him christened for three hours. "I know a man who is in a high position," he said, "and I think I can persuade him to stand godfather to this little one, and that will reward you for your kindness to me." The peasant didn't think much of this promise from such a shabby fellow, but he thought he might as well wait the three hours. Presently there was a great noise in the street, and seeing the royal carriages coming the peasant called his children to come and look at the Emperor. What was his amazement when the carriages stopped, and the beggar whom he had sheltered turned out to be the Czar himself, who claimed the baby as his godson. Ivan would not raise the peasant out of his station, but he gave him plenty of flocks and good fields for pasture, as well as a new house, besides educating his godson and providing for him for life; so you see the peasant was well rewarded for his hospitality.

## TO BE RECEIVED.

Many children are baptized at home. Of course this ought not to be done except "great cause and necessity" compel. You will find advice on this subject in the rules at the beginning of the Service for "The Ministration of Private Baptism of Children in Houses." It follows the Service for Public Baptism of Infants in the Book of Common Prayer.

Two things are important, and a word ought to be said about them; that you may see the teaching of the Church about the effect of Private Baptism. In the first place, you notice in the Service for Private Baptism, that the child baptized at home is "lawfully and sufficiently baptized, and ought not to be baptized again." There is no doubt of this: "Let there be no doubt" are the words of the Church. But, in the second place, though the baptism is perfect and must not be repeated, yet there is a duty still remaining: here it is—"If the child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church."

A special service is appointed for use on the occasion of reception. Before it commences the Priest certifies the perfection of the Baptism, either on his own knowledge, or after enquiries from those who were present at the Baptism. The God-parents then do their duty, in the course of the Service, as in the case of Public Baptism. The Infant is signed with the sign of the Cross, and solemnly received into the congregation of Christ's flock.

Parents often neglect their duty in this matter. Sometimes they do not know the rule of the Church. All who know it ought to be careful to obey it as soon as possible, not only because it is the law, but because they can see so easily the wisdom and the benefit of it.

Nothing is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back.—*Charles Kingsley.*

## THE RELATIVE POSITION OF THE CHURCH.

"Now of the things of which we have spoken this is the sum." We are members of an Historic Body, founded by Christ, officered by Him, and "set in order" in its machinery and operation during the great forty days between His Resurrection and Ascension.

This body is the Family or Household of God. We did not choose this Family, nor construct it ourselves, but God made it and brought us into it, for his own loving purposes, in the New Birth of water and of the Spirit.

We are bound as dutiful children to respect, and conform to, its traditions and principles, and its continuous policy derived from Apostolic inspiration; and not to fashion ourselves in our ignorance.

We are not in the same category as are the members of other religious bodies. They can conscientiously and consistently do with their organizations and their views of duty, what we members of the historic Anglican Communion cannot possibly do, with ours. They, from their standpoint of belief in the individual interpretation of Scripture, and of practical disbelief in any historic Church, think they can please God in ways in which we honestly think if we should act, we should offend and displease Him. We believe the Church, and not any individual, however great and wise and learned, is the "Pillar and Ground of Truth;" and we know her ways are widely different from the ways of individualism so often urged upon us. We must act with the Body. The whole weight of precedent, and the spirit and the action of the historic past is forcing us on in a definite and clearly marked out line of action. The Saviour said in regard to a member of the One Body, "If he will not hear the Church, let him be as a heathen man and a publican;" i.e., as an outsider and renegade. And this was in regard even to what we should consider a very trifling and purely personal matter.

A Church member must stay in his place and bear witness to the will of God and the Divine way; and this though it bring misapprehension and persecution. He must speak and act the truth lovingly, but firmly. He must keep the old light burning. He must maintain the old life and the old maxims, even though they appear weird and strange, and out of date, in the glare and gaslight of this modern civilization, this "Vanity Fair." And it is usually a good sign for the Christian when the world criticises, and finds faults as old-fashioned and behind the times with his Church conformity.

The office of the Church is to educate the world and assimilate it to the Divine ways of the Eternal Kingdom above; which ways never change, being ways of Divine perfection.

The Church is not to conform to the world, to become like it and to be absorbed into it, and to abandon the ancient method for the modern invention. It is not to adapt itself to the world, but to adapt the world to itself. It is not proof that the Church is not right because the world does not like it, and does not approve its ancient, changeless fashions and discipline; but it is very good proof that the world is all wrong and needs reconciling to God.

The issue, which has made this discussion necessary, really narrows down to this: Is there a revelation from God? Is the Church set in the world to make known this revelation and to exemplify it? Is the membership of the Church the family of God, and composed of a race of exiled kings soon to enter into their ancestral possessions, and trying now to reclaim to their father the lost possessions of the world? If so, the way is clear; and it is a way of exclusiveness (Truth is always exclusive of error, and right of wrong); a way of straightforwardness, of uncompromising adherence to the thing that is from God. It is a way of patient waiting. One can wait for results as long as God can; and can say with the Psalmist, "It is good for me to hold me fast by God, and to put my trust in Him."

Or, on the other hand, is Christianity a mere human philosophy, claiming to itself only a more

exalted wisdom, and a more perfect system of morals?

If so, every philosophical leader simply comes in to the common market with his wares, and gets as many people to accept them as he can persuade to do so. Any one can, without presumption, believe and claim that his way is better than any other way, be that way Christian or otherwise.

One can champion Buddhism and affirm the doctrinal soundness of the "Light of Asia," with as much reasonableness as the Christian can of the prophecy of Isaiah or the Gospel of the New Testament.

And, correlatively and resultantly, if the way we are advocating, of dealing, with Sectarianism, is God's way, then your strenuous adherence to it is evidence of the charity which "rejoiceth in the Truth," and of meekness, humility, and modesty.

And if on the other hand (and this the book of God will tell), it is merely our way, then our ardent adherence to it may possibly be just the bigotry, intolerance, and self-sufficiency it is too often considered to be, and is constantly charged as being.—*E. W. Spalding, D.D.*

## WHAT WE MAKE IT.

Let's oftener talk of nobler deeds,  
And rarer of the bad ones,  
And sing about our happy days,  
And not about the sad ones.  
We were not made to fret and sigh,  
And when grief sleeps to wake it  
Bright happiness is standing by—  
This life is what we make it.

Let's find the sunny side of men,  
Or be believers in it;  
A light there is in every soul  
That takes the pains to win it.  
Oh! there's a slumbering good in all,  
And we perchance may wake it;  
Our hands contain the magic wand—  
Our life is what we make it.

Then here's to those whose loving hearts  
Shed light and joy about them!  
Thanks be to them for countless gems  
We ne'er had known without them.  
Oh! this should be a happy world  
To all who may partake it;  
The fault's our own if it is not—  
This life is what we make it.

—*Boston Transcript.*

## ON THE USE OF MONEY.

You must remember that the proper use of money is a christian duty. With it much good or much evil may be done.

1st. Some part of whatever you have must always be given to God. The offertory affords you a means of doing this.

2d. Some part of whatever you have must always be devoted to the relief of the wants of others.

3d. Besides the question of almsgiving there remains the duty of using the remainder aright. When spending money upon yourself, you should remember that it is to be spent for what is useful and necessary. It is a sin to waste it in what is unnecessary or useless. Be careful never to run into debt. If you should ever run into debt, you must remember that when you have money, your first duty is to pay what you owe.

## FACTS TO BE REMEMBERED.

1. That the doctrine of the necessity of an Apostolic Ministry to the proper constitution of the Church and administration of the sacraments which he speaks of as having been long ago exploded, is held in terms by perhaps nine-tenths of all the Christians in the world.

2. That it has not been controverted or denied except by those Christian bodies which have unfortunately lost it.

3. That nine-tenths of the few who deny it in terms adhere to it in practice, and allow no man to administer the sacraments until he has been ordained by the laying on of hands of their chief ministers.—*Church Messenger.*