

# CHURCH and HOME

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In times of difficulty and trial not only is it necessary that we obtain help, but it is important whence it comes. There is help worse than useless, for it relieves one difficulty by forming a greater. In the midst of trial we may obtain release, but our freedom may be gained at the expense of our manhood. The captive may save himself by the betrayal of his associates, but he forfeits the respect of all honourable men.

The cry of the human heart is for help; there are different directions in which it may be found. Take, for example, when the heart is desolate from the loss of friends. We may try to forget our sorrow by plunging into excess of enjoyment, and seek consolation amid gaiety and variety; or we may, by increased kindness and usefulness, lose ourselves in the service of others.

Difficulties may be in the path of duty. We may overcome by resolutely setting ourselves to do the right, or we may find a selfish ease by giving up and sitting in idleness. There is a help that makes us nobler, truer and better, that strengthens us to obey the truth at whatever cost to ourselves; and there is a help that debases by suggesting another way of escape. Is not this the nobility of Jesus' life? In all things He considered the will of God, and stead-

fastly obeyed. This greatness may be ours. Character is more than comfort; manliness is more than money; honour is more than safety. If we seek first the kingdom of God and His righteousness, in all things, we shall be more than conquerors through Him who loved us, and died to save us. \*

Divided as the visible Church is into many branches, there is always in our midst a witness to its essential unity. The hymn books just issued, and which will soon be used from Sabbath to Sabbath in our churches, testify that the gifts of the Spirit are not limited, but that to men of widely different creeds it has been given to voice the aspirations and adoration of mankind, and to strike chords which find an echo in every believer's heart. In our new Hymnal we find "Rock of Ages," written by Toplady, who was a severe Calvinist. The beautiful hymns of Faber, a Roman Catholic, find an honoured place not only in our collection but in those of every Protestant church. Watts and Wesley, Keble and Bonar, all "sing to one clear harp in divers tones." Most wonderful of all, the favourite hymn, "Nearer my God to Thee," written by a Unitarian, can yet express the longing desire of those to whom the creed of the au-