

that He might take the place of those whom He has removed. Weeping, bereaved one, let Jesus, with this key, turn the lock of your door. No longer resist. He may take another. Yield. Bid Him welcome, and He will wipe your tears away.

3. He sometimes uses the iron key of the law. I remember some years ago, at the close of a meeting, a young man remained alone in the church to be conversed with. He was one of the most moral young men in the parish. When I went to speak to him I found him in great agony of soul. I asked him how it was with him. He replied, "I feel as if I were sinking down to hell under the load of my sins." Christ had put the key of the law into the lock, and convinced him that he was a condemned sinner under wrath. But, ere long, the door opened, Jesus entered as his Saviour from sin and wrath. Are you feeling your sins? Are you realizing that you are condemned and ready to perish? The key is in the lock. Jesus is at hand. He is waiting to save thee. His pierced hand that holds the key tells thee of atonement made. He can forgive you all, and at once. Believe and be saved.

4. He frequently uses the golden key of love. The wondrous love of Jesus in the sacrifices He made—in the sufferings He endured—in the life He surrendered, that poor sinful rebels might be reconciled and eternally saved, has touched, melted, and won thousands. Dear reader look back and think how much love He has shown to you in the past, in sparing and shielding you in the midst of all your sins up till this hour. Look up to those wounds in Christ's body, who stands at the very door of thy heart and think what love they tell you of. Believe in this love. Realize this love for you—a sinner—and soon, very soon, will the door of thy heart fly open and thou wilt say, "Come in, Thou blessed of the Lord, why standest Thou without?" "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him and will sup with Him and he with me."

The Duty of Appreciation.

The Rev. Dr. Horton, in a recent number of the New York Christian Intelligencer, has a weighty article on "The Duties of Church Members." He deals with one aspect of the subject, as follows:

The Duty of Appreciation. I use the term in the sense in which Pater used it in his book called *Appreciations*, not in the debased usage in which it passes for praise only, or even for adulation. The duty of church members is keenly and sympathetically to follow the teaching of the man whom they have appointed to this office, so that they are conscious of his purpose, his connected ideas, his interpretation of truth.

Many hearers are ready to say, "It was a good sermon," or even, "It was a grand sermon this morning," and yet they would be baffled to say what was good or grand about it. It was a pathetic anecdote, or a stroke of rhetoric, or a satirical hit at the times, or an opinion which flattered their idiosyncrasies that pleased them. They applauded the sermon as a pyrotechnic display, and possibly, by their so-called "appreciation,"

they encouraged their minister to prepare a finer show of fireworks for next Sunday. And yet these members, and many more, would probably doze through a sermon which was the result of faithful study, earnest thought, and strenuous years of faith. They feel it to be no part of their duty to appreciate truth which is not delivered so as to tickle the ear or amuse a jaded mind. It is at this point that I conceive, church members most frequently fail in their duty; they make their minister dwell on the surface of things and flourish in clap-trap, because they begin to yawn as soon as he dives beneath the surface or ventures to depend solely on the attractions of the naked truth.

What a snare these modern church members weave about their minister? They expect him to know all the recent books and all the current movements of thought, and are pleased when he refers to them, however inadequately. But they weary of him when he dwells on the old book, and makes it his business to interpret the thought of the prophets and apostles, and the Lord. Discriminating appreciation is what makes a good teacher—not praise, still less flattery, but the definite impression, conveyed to the preacher, that his people understand when he is really toiling for them, and when he respects them too much to amuse them like children.

Charity.

Rich gifts that Heaven delights to see
The poorest hands may hold;
The love that of its poverty
Gives kindly succor, prompt and free,
Is worth its weight in gold.
One smile can glorify a day,
One word new hope impart,
The least disciple need not say
There are no alms to give away,
If love be in the heart.

Opposition to Ritualism.

Ritualism in the Church of England is meeting with opposition from Evangelical Christians. The Archbishops have forbidden the use of incense and lighted candles, and they discourage resort to the confessional. The Presbyterians of Scotland (the Free Church), true to the teachings of John Knox, have issued a statement regarding the sacerdotal movement in the Church of England, in which they say:

Sacerdotalism, as the word implies, consists essentially in the interposition, in theory and in practice, of a priestly caste between man and God. It establishes an order of human priests in the Church of Christ, apart from the general priesthood all believers—men who claim an exclusive right to offer sacrifices, to minister at altars and to perform other priestly functions in the Church. Round this central error many other unscriptural doctrines and practices have gathered, which are altogether identical with, of closely akin to, those of the Church of Rome.

The General Assembly, in view of the importance of the issues involved, desire to renew their testimony at this time to those cardinal doctrines of the evangelical faith which the sacerdotal movement is calculated to subvert. Our faithful people are, therefore, earnestly and affectionately reminded that:

1. Salvation is by faith in the Lord Jesus Christ alone. His obedience unto death on the cross constitutes the only sacrifice for sins which is accepted by

God. There is no repetition or continuance of that sacrifice in the Lord's Supper. Our Lord Jesus Christ is the only priest who can forgive sins and present a propitiatory sacrifice to God. The only other priesthood in the New Testament Church is the spiritual priesthood of all believers, and their sacrifices are those of true worship and willing consecration of themselves and their gifts to God and His service (Rom. xii, 2; Phil. iv, 18; Heb. xiii, 15, 16). Christian ministers are not "priests," according to New Testament teaching, in any other sense than that in which all believers form "a royal priesthood" (1 Peter ii, 9; Rev. i, 6). To call them "priests" and to treat them as such, or to speak of the Lord's Table as in any proper sense an "alter," as is done by the High Church party both in the Church of England and in the Scotch Episcopal Church, is unscriptural and dangerous, and ought to be discontinued by all intelligent members of every Reformed and Protestant Church.

2. Christ is the only Intercessor within the veil and before the throne of God. He alone is "able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. vii, 25). Prayers to the Virgin Mary and other departed saints, or to "St. Michael and all angels," are without the slightest Scriptural foundation and are dishonoring to Christ.

3. Christ is the only King and Head of His Church, and His Word is her only standard. "The Holy Spirit, speaking in the Scriptures, in the Supreme Judge" in all questions regarding the doctrine, worship and government of the Church. No Church has any right to introduce ceremonies and observances, such as the confessional, prayers for the dead, elevation, adoration and reservation of the sacrament, extreme unction and the use of the crucifix, which are not "founded on the Word of God, nor agreeable thereto." No reference to the apostolic canons that "all things should be done unto edifying" (1 Cor. xiv, 26, 40) is valid in defence of such observances. Members of our Church are earnestly warned against countenancing them, even by their occasional presence as worshippers in Anglican churches, whether in England or Scotland, where such unscriptural usages prevail.

4. The visible Church of Christ on earth consists of all those who "profess faith in Christ and obedience to him," together with their children. That Church therefore, is not identical with any particular ecclesiastical denomination, or group of denominations—such as the Roman Catholic, Greek and Anglican Churches—nor is it dependent on any particular form of church government. As it is well expressed in "The Evangelical Free Church Catechism," lately published; "The Holy Catholic Church, of which Christ is the only Head * * * though made up of many communions, organized in various modes and scattered throughout the world, is yet one in him;" and "the essential mark of a true branch of the Catholic Church is the presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship." —Converted Catholic.